A History Of Greece

VOL VII

From The Earliest Period To The Close Of The Generation Contemporary With Alexander The Great

George Grote

A

HISTORY OF GREECE;

FROM THE

EARLIEST PERIOD TO THE CLOSE OF THE GENERATION CONTEMPORARY WITH ALEXANDER THE GREAT.

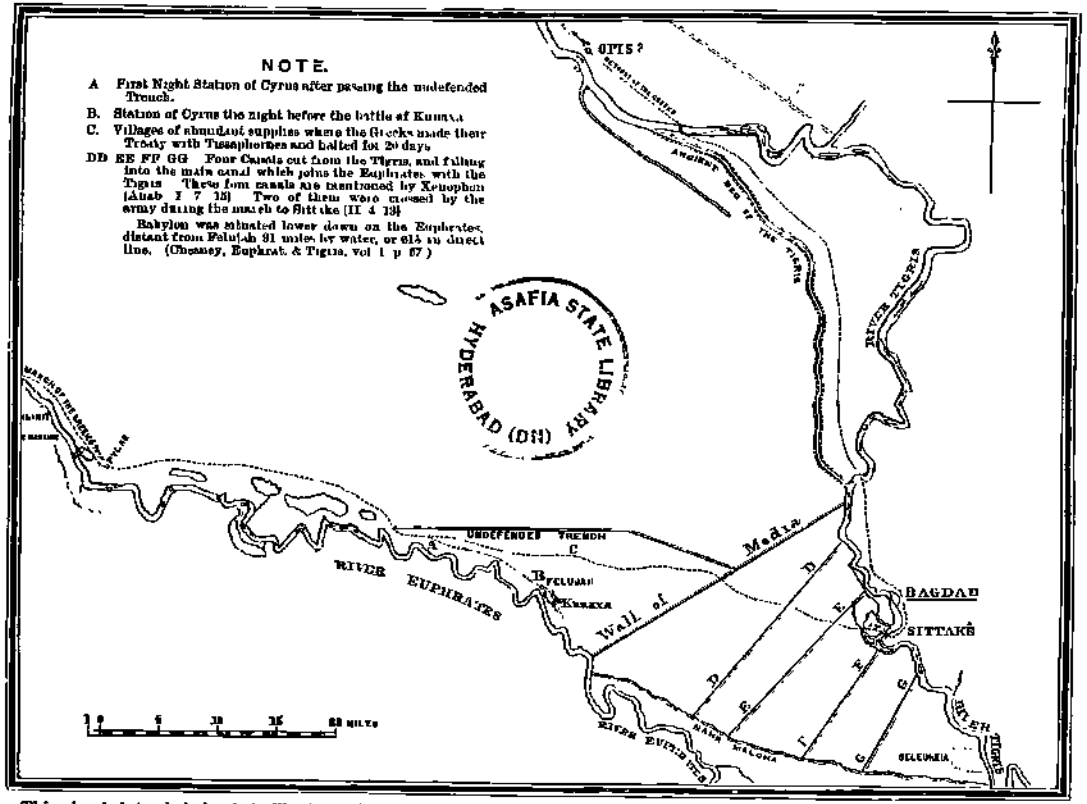
BY GEORGE GROTE.

A NEW EDITION.

IN TEN VOLUMES.—VOL. VII.

WITH PORTRAIT, MAP, AND PLANS.

LONDON:
JOHN MURRAY, ALBEMARLE STREET.
1888.


NOTE.
A First Night Station of Cyrus after passing the undefended Trench.
B. Station of Cyrus the night before the battle at Kunaxa
C. Villages of abundant supplies where the Greeks made their Treaty with Tissaphernes and halted for 20 days
DD EE FF GG Four Canals cut from the Tigris, and falling into the main canal which joins the Euphrates with the Tigris These four canals are mentioned by Xenophon (Anab I 7 15) Two of them were crossed by the army during the march to Sittake (II 4 13)
Babylon was situated lower down on the Euphrates, distant from Feluj'ah 91 miles by water, or 61½ in direct line. (Chesney, Euphrat. & Tigris, vol I p 67)
OPIS?
ANCIENT BED OF THE TIGRIS
RIVER TIGRIS
MARCHES OF THE LOWER EUPHRATES
UNDEFENDED TRENCH
RIVER EUPHRATES
Wall of Media
Media
FELUJAH
KUNAXA
BAGDAD
SITTAKE
RIVER TIGRIS
RIVER EUPHRATES
NAHR MALCHA
SELEUKEIA
0 5 10 15 20 MILES
ASAFIA STATE LIBRARY HYDERABAD (DN)

This plan is intended simply to illustrate the narrative of Xenophon. The lines drawn to represent the course of the Wall of Media, as well as of the canals from the Tigris to the Euphrates, do not depend upon any positive evidence of remains now existing, but are accommodated to the narrative with the view of enabling the reader to comprehend it more clearly.

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HISTORY OF GREECE.

PART II.

CONTINUATION OF HISTORICAL GREECE.

CHAPTER LXVII.

THE DRAMA.—RHETORIC AND DIALECTICS.—THE SOPHISTS.

Athens immediately after Eukleidês—political history little known.

RESPECTING the political history of Athens during the few years immediately succeeding the restoration of the democracy, we have unfortunately little or no information. But in the spring of 399 B.C., between three and four years after the beginning of the archonship of Eukleidês, an event happened of paramount interest to the intellectual public of Greece as well as to philosophy generally—the trial, condemnation, and execution of Sokratês. Before I recount that memorable incident, it will be proper to say a few words on the literary and philosophical character of the age in which it happened. Though literature and philosophy are now becoming separate departments in Greece, each exercises a marked influence on the other; and the state of dramatic literature will be seen to be one of the causes directly contributing to the fate of Sokratês.

During the century of the Athenian democracy between Kleisthenês and Eukleidês, there had been produced a develop-

ment of dramatic genius, tragic and comic, never paralleled before or afterwards. Æschylus, the creator of the tragic drama, or at least the first composer who rendered it illustrious, had been a combatant both at Marathôn and Salamis; while Sophoklês and Euripidês, his two eminent followers (the former one of the generals of the Athenian armament against Samos in 440 B.C.), expired both of them only a year before the battle of Ægospotami—just in time to escape the bitter humiliation and suffering of that mournful period. Out of the once numerous compositions of these poets we possess only a few, yet sufficient to enable us to appreciate in some degree the grandeur of Athenian tragedy; and when we learn that they were frequently beaten, even with the best of their dramas now remaining, in fair competition for the prize against other poets whose names only have reached us, we seem warranted in presuming that the best productions of these successful competitors, if not intrinsically finer, could hardly have been inferior in merit to theirs.[1]

Extraordinary development of dramatic genius.

The tragic drama belonged essentially to the festivals in honour of the god Dionysus; being originally a chorus sung in his honour, to which were successively superadded—first, an Iambic monologue,—next, a dialogue with two actors,—lastly, a regular plot with three actors, and the chorus itself interwoven into the scene. Its subjects were from the beginning, and always continued to be, persons either divine or heroic, above the level of historical life and borrowed from what was called the mythical past. The Persæ of Æschylus, indeed, forms a splendid exception; but the two analogous dramas of his contemporary, Phrynichus—the Phœnissæ and the capture of Milêtus—were not successful enough to invite subsequent tragedians to meddle with contemporary events. To three serious dramas or a trilogy—at first connected together by sequence of subject more or less loose, but afterwards unconnected and on distinct subjects, through an innovation introduced by Sophoklês, if not before—the tragic poet added a fourth or satyrical drama; the characters of which were satyrs, the com-

Gradual enlargement of tragedy.

[1] The Œdipus Tyrannus of Sophoklês was surpassed by the rival composition of Philoklês. The Medea of Euripidês stood only third for the prize—Euphorion, son of Æschylus, being first, Sophoklês second. Yet these two tragedies are the masterpieces now remaining of Sophoklês and Euripidês.

panions of the god Dionysus, and other heroic or mythical persons exhibited in farce. He thus made up a total of four dramas or a tetralogy, which he got up and brought forward to contend for the prize at the festival. The expense of training the chorus and actors was chiefly furnished by the Chorêgi, wealthy citizens, of whom one was named for each of the ten tribes, and whose honour and vanity were greatly interested in obtaining the prize. At first, these exhibitions took place on a temporary stage, with nothing but wooden supports and scaffolding; but shortly after the year 500 B.C., on an occasion when the poets Æschylus and Pratinas were contending for the prize, this stage gave way during the ceremony, and lamentable mischief was the result. After that misfortune, a permanent theatre of stone was provided. To what extent the project was realized before the invasion of Xerxês, we do not accurately know; but after his destructive occupation of Athens, the theatre, if any existed previously, would have to be rebuilt or renovated along with other injured portions of the city.

Abundance of new tragedy at Athens.

It was under that great development of the power of Athens which followed the expulsion of Xerxês that the theatre with its appurtenances attained full magnitude and elaboration, and Attic tragedy its maximum of excellence. Sophoklês gained his first victory over Æschylus in 468 B.C.; the first exhibition of Euripidês was in 455 B.C. The names, though unhappily the names alone, of many other competitors have reached us: Philoklês, who gained the prize even over the Œdipus Tyrannus of Sophoklês; Euphorion son of Æschylus, Xenoklês, and Nikomachus, all known to have triumphed over Euripidês; Neophron, Achæus, Iôn, Agathon, and many more. The continuous stream of new tragedy, poured out year after year, was something new in the history of the Greek mind. If we could suppose all the ten tribes contending for the prize every year, there would be ten tetralogies (or sets of four dramas each, three tragedies and one satyrical farce) at the Dionysiac festival, and as many at the Lenæan. So great a number as sixty new tragedies composed every year[1] is not to be thought of; yet we do not know what

[1] The careful examination of Welcker (Griech. Tragodie, vol. i. p. 75) makes out the titles of eighty tragedies unquestionably belonging to Sophoklês

was the usual number of competing tetralogies: it was at least three—since the first, second, and third are specified in the Didaskalies or Theatrical Records—and probably greater than three. It was rare to repeat the same drama a second time, unless after considerable alterations, nor would it be creditable to the liberality of a Chorêgus to decline the full cost of getting up a new tetralogy. Without pretending to determine with numerical accuracy how many dramas were composed in each year, the general fact of unexampled abundance in the productions of the tragic muse is both authentic and interesting.

Accessibility of the theatre to the poorest citizens.

Moreover, what is not less important to notice, all this abundance found its way to the minds of the great body of the citizens, not excepting even the poorest. For the theatre is said to have accommodated 30,000 persons:[1] here again it is unsafe to rely upon numerical accuracy, but we cannot doubt that it was sufficiently capacious to give to most of the citizens, poor as well as rich, ample opportunity of profiting by these beautiful compositions. At first, the admission to the theatre was gratuitous; but as the crowd, of strangers as well as freemen, was found both excessive and disorderly, the system was adopted of asking a price, seemingly at a time when the permanent theatre was put in complete order after the destruction caused by Xerxês. The theatre was let by contract to a manager who engaged to defray (either in whole or part) the habitual cost incurred by the state in the representation, and who was allowed to sell tickets of admission. At first it appears that the price of tickets was not fixed, so that the poor citizens were overbid, and could not get places. Accordingly

—over and above the satyrical dramas in his Tetralogies. Welcker has considerably cut down the number admitted by previous authors, carried by Fabricius as high as 173, and even by Boeckh as high as 109 (Welcker, *ut sup.* p. 82).

The number of dramas ascribed to Euripidês is sometimes 92, sometimes 75. Elmsley (in his remarks on the Argument to the Medea, p. 72) thinks that even the larger of these numbers is smaller than what Euripidês probably composed; since the poet continued composing for 50 years, from 455 to 405 B.C., and was likely during each year to have composed one, if not two, tetralogies; if he could prevail upon the archon to grant him a chorus, that is, the opportunity of representing. The Didaskalies took no account of any except such as gained the first, second, or third prize. Welcker gives the titles, and an approximative guess at the contents, of 61 lost tragedies of the poet, besides the 17 remaining (p. 443).

Aristarchus the tragedian is affirmed by Suidas to have composed 70 tragedies, of which only two gained the prize. As many as 120 compositions are ascribed to Neophron, 44 to Achæus, 40 to Iôn (Welcker, *ib.* p. 889).

[1] Plato, Symposion, c. 3, p. 175.

Periklês introduced a new system, fixing the price of places at three oboli (or half-a-drachma) for the better, and one obolus for the less good. As there were two days of representation, tickets covering both days were sold respectively for a drachma and two oboli. But in order that the poor citizens might be enabled to attend, two oboli were given out from the public treasure to each citizen (rich as well as poor, if they chose to receive it) on the occasion of the festival. A poor man was thus furnished with the means of purchasing his place and going to the theatre without cost, on both days, if he chose; or, if he preferred it, he might go on one day only, or might even stay away altogether and spend both the two oboli in any other manner. The higher price obtained for the better seats purchased by the richer citizens is here to be set against the sum disbursed to the poorer; but we have no data before us for striking the balance, nor can we tell how the finances of the state were affected by it.[1]

Theôrikon or festival-pay.

Such was the original Theôrikon or festival-pay introduced by Periklês at Athens—a system of distributing the public money, gradually extending to other festivals in which there was no theatrical representation, and which in later times reached a mischievous excess, having begun at a time when Athens was full of money from foreign tribute, and continuing, with increased demand, at a subsequent time when she was comparatively poor and without extraneous resources. It is to be remembered that all these festivals were portions of the ancient religion, and that, according to the feelings of that time, cheerful and multitudinous assemblages were essential to the satisfaction of the god in whose honour the festival was celebrated. Such disbursements were a portion of the religious, even more than of the civil, establishment. Of the abusive excess which they afterwards reached, however, I shall speak hereafter: at present I deal with the Theôrikon only in its primitive function and effect, of enabling all Athenians indiscriminately to witness the representation of the tragedies.

[1] For these particulars, see chiefly a learned and valuable compilation—G. C. Schneider, Das Attische Theater-Wesen, Weimar, 1835—furnished with copious notes; though I do not fully concur in all his details, and have differed from him on some points I cannot think that more than two oboli were given to any one citizen at the same festival; at least, not until the distributions became extended, in times posterior to the Thirty: see M. Schneider's Book, p. 17; also Notes, 29—196.

Effect of the tragedies on the public mind of Athens

We cannot doubt that the effect of these compositions upon the public sympathies, as well as upon the public judgment and intelligence, must have been beneficial and moralizing in a high degree. Though the subjects and persons are legendary, the relations between them are all human and simple—exalted above the level of humanity only in such measure as to present a stronger claim to the hearer's admiration or pity. So powerful a body of poetical influence has probably never been brought to act upon the emotions of any other population; and when we consider the extraordinary beauty of these immortal compositions, which first stamped tragedy as a separate department of poetry, and gave to it a dignity never since reached, we shall be satisfied that the tastes, the sentiments, and the intellectual standard of the Athenian multitude must have been sensibly improved and exalted by such lessons. The reception of such pleasures through the eye and the ear, as well as amidst a sympathizing crowd, was a fact of no small importance in the mental history of the people. It contributed to exalt their imagination, like the grand edifices and ornaments added during the same period to their acropolis. Like them too, and even more than they, tragedy was the monopoly of Athens; for while tragic composers came thither from other parts of Greece (Achæus from Eretria, and Iôn from Chios, at a time when the Athenian empire comprised both those places) to exhibit their genius, nowhere else were original tragedies composed and acted, though hardly any considerable city was without a theatre.[1]

Æschylus, Sophoklês, and Euripidês—modifications of tragedy.

The three great tragedians—Æschylus, Sophoklês, and Euripidês—distinguished above all their competitors, as well by contemporaries as by subsequent critics, are interesting to us, not merely from the positive beauties of each, but also from the differences between them in handling, style, and sentiment, and from the manner in which these differences illustrate the insensible modification of the Athenian mind. Though the subjects, persons, and events of tragedy always continued to be borrowed from the legendary world, and were thus kept above the level of contemporaneous life[2]—yet the dramatic manner of handling them is sensibly

1 See Plato, Lachês, c. 6, p. 183 B.; and Welcker, Griech. Tragod. p. 930.

2 Upon this point, compare Welcker, Griech. Tragöd. vol. ii. p. 1102.

modified, even in Sophoklês as compared with Æschylus—and still more in Euripidês, by the atmosphere of democracy, political and judicial contention, and philosophy, encompassing and acting upon the poet.

In Æschylus, the ideality belongs to the handling no less than to the subjects: the passions appealed to are the masculine and violent, to the exclusion of Aphroditê and her inspirations:[1] the figures are vast and majestic, but exhibited only in half-light and in shadowy outline: the speech is replete with bold metaphor and abrupt transition—"grandiloquent even to a fault" (as Quintilian remarks), and often approaching nearer to Oriental vagueness than to Grecian perspicuity. In Sophoklês, there is evidently a closer approach to reality and common life: the range of emotions is more varied, the figures are more distinctly seen, and the action more fully and conspicuously worked out. Not only we have a more elaborate dramatic structure, but a more expanded dialogue, and a comparative simplicity of speech like that of living Greeks: and we find too a certain admixture of rhetorical declamation, amidst the greatest poetical beauty which the Grecian drama ever attained. But when we advance to Euripidês, this rhetorical element becomes still more prominent and developed. The ultra-natural sublimity of the legendary characters disappears: love and compassion are invoked to a degree which Æschylus would have deemed inconsistent with the dignity of the heroic person: moreover there are appeals to the reason, and argumentative controversies, which that grandiloquent poet would have despised as petty and forensic cavils. And—what was worse still, judging from the Æschylean point of view—there was a certain novelty of speculation, an intimation of doubt on reigning opinions, and an air of scientific refinement, often spoiling the poetical effect.

Such differences between these three great poets are doubtless referable to the working of Athenian politics and Athenian philosophy on the minds of the two latter. In Sophoklês, we may trace the companion of Herodotus[2]—in Euripidês, the hearer

[1] See Aristophan. Ran. 1043. The Antigone (780 *seq.*) and the Trachiniæ (495) are sufficient evidence that Sophoklês did not agree with Æschylus in this renunciation of Aphroditê.

[2] The comparison of Herodot. iii. 119 with Soph. Antig. 905 proves a community of thought which seems to

of Anaxagoras, Sokratês, and Prodikus;[1] in both, the familiarity with that wide-spread popularity of speech, and real, serious debate of politicians and competitors before the dikastery, which both had ever before their eyes, but which the genius of Sophoklês knew how to keep in due subordination to his grand poetical purpose.

Popularity arising from expenditure of money on the festivals.

The transformation of the tragic muse from Æschylus to Euripidês is the more deserving of notice, as it shows us how Attic tragedy served as the natural prelude and encouragement to the rhetorical and dialectical age which was approaching. But the democracy, which thus insensibly modified the tragic drama, imparted a new life and ampler proportions to the comic; both the one and the other being stimulated by the increasing prosperity and power of Athens during the last half century following 480 B.C. Not only was the affluence of strangers and visitors to Athens continually augmenting, but wealthy men were easily found to incur the expense of training the chorus and actors. There was no manner of employing wealth which seemed so appropriate to Grecian feeling, or tended so much to procure influence and popularity to its possessors, as that of contributing to enhance the magnificence of the national and religious festivals.[2] This was the general sentiment both among rich and among poor; nor is there any criticism more unfounded than that which represents such an obligation as hard and oppressive upon

me hardly explicable in any other way. Which of the two obtained the thought from the other we cannot determine

The reason given, by a woman whose father and mother were dead, for preferring a brother either to husband or child—that she might find another husband and have another child, but could not possibly have another brother—is certainly not a little far-fetched

[1] See Valckenaer, Diatribe in Eurip. Frag. c. 23. Quintilian, who had before him many more tragedies than those which we now possess, remarks how much more useful was the study of Euripidês, than that of Æschylus or Sophoklês, to a young man preparing himself for forensic oratory:—

"Illud quidem nemo non fateatur, iis qui se ad agendum comparaverint, utiliorem longe Euripidem fore. Namque is et vi et sermone (quo ipsum reprehendunt quibus gravitas et cothurnus et sonus Sophoclis videtur esse sublimior) magis accedit oratorio generi: et sententiis densus, et rebus ipsis; et in iis quæ a sapientibus tradita sunt, pene ipsis par; et in dicendo et respondendo cuilibet eorum, qui fuerunt in foro diserti, comparandus. In affectibus vero cum omnibus mirus, tum in iis qui miseratione constant, facile præcipuus." (Quintil. Inst. Orat. x. 1.)

[2] Aristophan. Plutus, 1160:—

Πλούτῳ γὰρ ἐστὶ τοῦτο συμφορώτατον,
Ποιεῖν ἀγῶνας γυμνικοὺς καὶ μουσικούς.

Compare the speech of Alkibiadês, Thuc. vi. 16, and Theophrastus ap. Cic. de Officiis, ii. 16.

rich men. Most of them spent more than they were legally compelled to spend in this way, from the desire of exalting their popularity. The only real sufferers were the people, considered as interested in a just administration of law; since it was a practice which enabled many rich men to acquire importance who had no personal qualities to deserve it—and which provided them with a stock of factitious merits to be pleaded before the Dikastery, as a set-off against substantive accusations.

Growth and development of Comedy at Athens.

The full splendour of the comic Muse was considerably later than that of the tragic. Even down to 460 B.C. (about the time when Periklês and Ephialtês introduced their constitutional reforms), there was not a single comic poet of eminence at Athens; nor was there apparently a single undisputed Athenian comedy before that date, which survived to the times of the Alexandrine critics. Magnês, Kratês, and Kratinus—probably also Chionidês and Ekphantidês[1]—all belong to the period beginning about (Olympiad 80 or) 460 B.C.; that is, the generation preceding Aristophanês, whose first composition dates in 427 B.C. The condition and growth of Attic comedy before this period seems to have been unknown even to Aristotle, who intimates that the archon did not begin to grant a chorus for comedy, or to number it among the authoritative solemnities of the festival, until long after the practice had been established for tragedy. Thus the comic chorus in that early time consisted of volunteers, without any chorêgus publicly assigned to bear the expense of teaching them or getting up the piece—so that there was little motive for authors to bestow care or genius in the preparation of their song, dance, and scurrilous monody or dialogue. The exuberant revelry of the phallic festival and procession—with full licence of scoffing at any one present, which the god Dionysus was supposed to enjoy—and with the most plain-spoken grossness as well in language as in ideas—formed the primitive germ, which under Athenian genius ripened into the old comedy.[2] It resembled in

[1] See Meineke, Hist. Critic. Comicor. Græcor. vol. i. p. 26 *seq.*

Grysar and Mr. Clinton, following Suidas, place Chionidês before the Persian invasion; but the words of Aristotle rather countenance the later date (Poetic. c 3).

[2] See, respecting these licentious processions in connexion with the Iambus and Archilochus, vol. iii. of this History, ch. xxix. p. 304.

Aristotle (Poetic. c. 4) tells us that these phallic processions, with liberty to the leaders (*οἱ ἐξάρχοντες*) of scoffing

many respects the satyric drama of the tragedians, but was distinguished from it by dealing not merely with the ancient mythical stories and persons, but chiefly with contemporary men and subjects of common life—dealing with them often, too, under their real names, and with ridicule the most direct, poignant, and scornful. We see clearly how fair a field Athens would offer for this species of composition, at a time when the bitterness of political contention ran high—when the city had become a centre for novelties from every part of Greece—when tragedians, rhetors, and philosophers were acquiring celebrity and incurring odium—and when the democratical constitution laid open all the details of political and judicial business, as well as all the first men of the state, not merely to universal criticism, but also to unmeasured libel.

Comic poets before Aristophanês—Kratinus, &c.

Out of all the once abundant compositions of Attic comedy, nothing has reached us except eleven plays of Aristophanês. That poet himself singles out Magnês, Kratês, and Kratinus, among predecessors whom he describes as numerous, for honourable mention; as having been frequently, though not uniformly, successful.

at every one, still continued in many cities of Greece in his time: see Herod. v. 83, and Sêmus apud Athenæum, xiv. p. 622; also the striking description of the rural Dionysia in the "Acharneis" of Aristophanês, 235, 255, 1115. The scoffing was a part of the festival, and supposed to be agreeable to Dionysus—ἐν τοῖς Διονυσίοις ἡδύσμενον αὐτὸ δρᾶν· καὶ τὸ σκῶμμα μέρος τι ἑόρτης ἐστὶ καὶ ὁ θεὸς ἴσως χαίρει, φιλογέλως τις ὤν (Lucian, Piscator. c. 25). Compare Aristophanês, Ranæ, 367, where the poet seems to imply that no one has a right to complain of being ridiculed in the πατρίοις τελεταῖς Διονύσου.

The Greek word for comedy—κωμῳδία, τὸ κωμῳδεῖν—at least in its early sense, had reference to a bitter, insulting, criminative ridicule: κωμῳδεῖν καὶ κακῶς λέγειν (Xenophôn, Repub. Ath. ii. 23)—κακηγοροῦντάς τε καὶ κωμῳδοῦντας ἀλλήλους καὶ αἰσχρολογοῦντας (Plato de Repub. iii. 8, p. 332). A remarkable definition of κωμῳδία appears in Bekker's Anecdota Græca, ii. 747, 10—Κωμῳδία ἐστὶν ἡ ἐν μέσῳ λαοῦ κατηγορία, ἤγουν δημασίευσις—"public exposure to scorn before the assembled people": and this idea of it as a penal visitation of evil-doers is preserved in Platonius and the anonymous writers on comedy, prefixed to Aristophanês. The definition which Aristotle (Poetic. c. 11) gives of it is too mild for the primitive comedy, for he tells us himself that Kratês, immediately preceding Aristophanês, was the first author who departed from the ἰαμβικὴ ἰδέα; this "iambic vein" was originally the common character. It doubtless included every variety of ridicule, from innocent mirth to scornful contempt and odium; but the predominant character tended decidedly to the latter.

Compare Will. Schneider, Attisches Theater-Wesen, Notes, pp. 22—25; Bernhardy, Griechische Literatur, sect. 67, p. 292.

Flögel (in his History of Comic Literature), speaking of the unsparing wit of Rabelais, gives a notice and specimens of the general coarseness of style which marked all the productions of that author's time—mysteries, masks, sermons, &c., "the habit of calling all things by their simplest and most direct names," &c.

Kratinus appears to have been not only the most copious, but also the most distinguished, among all those who preceded Aristophanês: a list comprising Hermippus, Telekleidês, and the other bitter assailants of Periklês. It was Kratinus who first extended and systematized the licence of the phallic festival, and the "careless laughter of the festive crowd,"[1] into a drama of regular structure, with actors three in number, according to the analogy of tragedy. Standing forward, against particular persons exhibited or denounced by their names, with a malignity of personal slander not inferior to the Iambist Archilochus, and with an abrupt and dithyrambic style somewhat resembling Æschylus, Kratinus made an epoch in comedy as the latter had made in tragedy; but was surpassed by Aristophanês as much as Æschylus had been surpassed by Sophoklês. We are told that his compositions were not only more rudely bitter and extensively libellous than those of Aristophanês,[2] but also destitute of that richness of illustration and felicity of expression which pervades all the wit of the latter, whether good-natured or malignant. In Kratinus, too, comedy first made herself felt as a substantive agent and partisan in the political warfare of Athens. He espoused the cause of Kimôn against Periklês;[3] eulogizing the former, while he bitterly derided and vituperated the latter. Hermippus, Telekleidês, and most of the contemporary comic writers followed the same political line in assailing that great man, together with those personally connected with him, Aspasia and Anaxagoras; indeed Hermippus was the person who indicted Aspasia for impiety before the Dikastery. But the testimony of Aristophanês[4] shows that no comic writer of the time of Periklês equalled Kratinus either in vehemence of libel or in popularity.

[1] Χαῖρ', ὦ μέγ' ἀχρειογέλως ὅμιλε ταῖς ἐπῴδαις,
Τῆς ἡμετέρας σοφίας κριτὴς ἄριστε πάντων, &c.

Kratini Fragm. Incert. 51; Meineke, Fr. Com. Græcor. ii. p. 198.

[2] Respecting Kratinus, see Platonius and the other writers on the Attic comedy, prefixed to Aristophanês in Bekker's edition, pp. vi. ix. xi. xiii. &c.; also Meineke, Historia Comic. Græc. vol. i. p. 50 *seq.*

. . . Οὐ γὰρ, ὥσπερ Ἀριστοφάνης ἐπιτρέχειν τὴν χάριν τοῖς σκώμμασι ποιεῖ (Κρατῖνος), ἀλλ' ἁπλῶς, καὶ, κατὰ τὴν παροιμίαν, γυμνῇ τῇ κεφαλῇ τίθησι τὰς βλασφημίας κατὰ τῶν ἁμαρτανόντων.

[3] See Kratinus—Ἀρχίλοχοι.—Frag. 1, and Plutarch, Kimôn, 10. ἡ κωμῳδία πολιτεύεται ἐν τοῖς δράμασι καὶ φιλοσοφεῖ, ἡ τῶν περὶ τὸν Κρατῖνον καὶ Ἀριστοφάνην καὶ Εὔπολιν, &c. (Dionys Halik Ars Rhetoric. c. 11.)

[4] Aristophan. Equit. 525 *seq.*

It is remarkable that in 440 B.C. a law was passed forbidding comic authors to ridicule any citizen by name in their compositions, which prohibition, however, was rescinded after two years—an interval marked by the rare phænomenon of a lenient comedy from Kratinus.[1] Such enactment denotes a struggle in the Athenian mind, even at that time, against the mischief of making the Dionysiac festival an occasion for unmeasured libel against citizens publicly named and probably themselves present. And there was another style of comedy taken up by Kratês, distinct from the Iambic or Archilochian vein worked by Kratinus, in which comic incident was attached to fictitious characters and woven into a story, without recourse to real individual names or direct personality. This species of comedy (analogous to that which Epicharmus had before exhibited at Syracuse) was continued by Pherekratês as the successor of Kratês. Though for a long time less popular and successful than the poignant food served up by Kratinus and others, it became finally predominant after the close of the Peloponnesian war, by the gradual transition of what is called the Old Comedy into the Middle and New Comedy.

Exposure of citizens by name in Comedy—forbidden for a time—then renewed—Kratês and the milder Comedy.

But it is in Aristophanês that the genius of the old libellous comedy appears in its culminating perfection. At least we have before us enough of his works to enable us to appreciate his merits; though perhaps Eupolis, Ameipsias, Phrynicus, Plato (Comicus), and others, who contended against him at the festivals with alternate victory and defeat, would be found to deserve similar praise, if we possessed their compositions. Never, probably, will the full and unshackled force of comedy be so exhibited again. Without having Aristophanês actually before us, it would have been impossible to imagine the unmeasured and unsparing licence of attack assumed by the old comedy upon the gods, the institutions, the politicians, philosophers, poets, private citizens specially named, and even the women, whose life

Aristophanês.

[1] A comedy called Ὀδυσσεῖς (plur. numb. corresponding to the title of another of his comedies—Ἀχιλλῆες). It had a chorus, as one of the Fragments shows, but few or no choric songs; nor any Parabasis, or address by the chorus, assuming the person of the poet, to the spectators.

See Bergk, De Reliquiis Comoed. Antiq. p. 142 *seq.*: Meineke, Frag. Cratini, vol. ii. p. 93, Ὀδυσσεῖς: compare also the first volume of the same work, p. 43; also Runkel, Cratini Fragm. p. 38 (Leips. 1827).

was entirely domestic, of Athens. With this universal liberty in respect of subject there is combined a poignancy of derision and satire, a fecundity of imagination and variety of turns, and a richness of poetical expression, such as cannot be surpassed, and such as fully explains the admiration expressed for him by the philosopher Plato, who in other respects must have regarded him with unquestionable disapprobation. His comedies are popular in the largest sense of the word, addressed to the entire body of male citizens on a day consecrated to festivity, and providing for them amusement or derision with a sort of drunken abundance, out of all persons or things standing in any way prominent before the public eye. The earliest comedy of Aristophanês was exhibited in 427 B.C., and his Muse continued for a long time prolific, since two of the dramas now remaining belong to an epoch eleven years after the Thirty and the renovation of the democracy—about 392 B.C. After that renovation, however (as I have before remarked), the unmeasured sweep and libellous personality of the old comedy was gradually discontinued; the comic Chorus was first cut down and afterwards suppressed, so as to usher in what is commonly termed the Middle Comedy, without any Chorus at all. The "Plutus" of Aristophanês indicates some approach to this new phase; but his earlier and more numerous comedies (from the "Acharneis" in 425 B.C. to the "Frogs" in 405 B.C., only a few months before the fatal battle of Ægospotami) exhibit the continuous, unexhausted, untempered flow of the stream first opened by Kratinus.

Such abundance both of tragic and comic poetry, each of first-rate excellence, formed one of the marked features of Athenian life, and became a powerful instrument in popularizing new combinations of thought with variety and elegance of expression. While the tragic Muse presented the still higher advantage of inspiring elevated and benevolent sympathies, more was probably lost than gained by the lessons of the comic Muse, not only bringing out keenly all that was really ludicrous or contemptible in the phænomena of the day, but manufacturing scornful laughter, quite as often out of that which was innocent or even meritorious as well as out of boundless private slander. The "Knights" and the "Wasps" of Aristophanês, however, not to mention other plays,

Comedy in its effect on the Athenian mind.

are a standing evidence of one good point in the Athenian character—that they bore with good-natured indulgence the full outpouring of ridicule and even of calumny interwoven with it, upon those democratical institutions to which they were sincerely attached. The democracy was strong enough to tolerate unfriendly tongues either in earnest or in jest; the reputations of men who stood conspicuously forward in politics, on whatever side, might also be considered as a fair mark for attacks, inasmuch as that measure of aggressive criticism, which is tutelary and indispensable, cannot be permitted without the accompanying evil, comparatively much smaller, of excess and injustice;[1] though even here we may remark that excess of bitter personality is among the most conspicuous sins of Athenian literature generally. But the warfare of comedy, in the persons of Aristophanês and other composers, against philosophy, literature, and eloquence, in the name of those good old times of ignorance, "when an Athenian seaman knew nothing more than how to call for his barley-cake, and cry Yo-ho,"[2] and the retrograde spirit which induces them to exhibit moral turpitude as the natural consequence of the intellectual progress of the age, are circumstances going far to prove an unfavourable and degrading influence of Comedy on the Athenian mind.

In reference to individual men, and to Sokratês[3] especially, the

[1] Aristophanês boasts that *he* was the first comic composer who selected great and powerful men for his objects of attack: his predecessors (he affirms) had meddled only with small vermin and rags (ἐς τὰ ῥάκια σκώπτοντας ἀεί, καὶ τοῖς φθειρσὶν πολεμοῦντας) (Pac. 724—736; Vesp 1030).

But this cannot be true in point of fact, since we know that no man was more bitterly assailed by the comic authors of his day than Periklēs. It ought to be added that, though Aristophanês doubtless attacked the powerful men, he did not leave the smaller persons unmolested.

[2] Aristophan. Ran. 1067 (also Vesp. 1095). Æschylus reproaches Euripidês—

Εἶτ' οὐ λαλίαν ἐπιτηδεῦσαι καὶ στωμυλίαν ἐδίδαξας,
Ἣ ξεκένωσεν τὰς τε παλαίστρας, καὶ τὰς πυγὰς ἐνέτριψε
Τῶν μειρακίων στωμυλλομένων, καὶ τοὺς παράλους ἀνέπεισεν
Ἀνταγορεύειν τοῖς ἄρχουσιν. καίτοι τότ' γ', ἡνίκ' ἐγὼ 'ζων,
Οὐκ ἦπίσταντ' ἄλλ' ἢ μᾶζαν καλέσαι καὶ ῥυππαπαῖ εἰπεῖν.

Τὸ ῥυππαπαῖ seems to have been the peculiar cry or chorus of the seamen on ship-board, probably when some joint pull or effect of force was required; compare Vespæ, 909.

[3] See about the effect on the estimation of Sokratês, Ranke, Commentat. de Vitâ Aristophanis, p. CDXLI.; Plato, Apol. Sokrat. pp. 18—19.

Compare also the remarks of Cicero (De Repub. iv. 11; vol. iv. p. 476, ed Orell.) upon the old Athenian comedy and its unrestrained licence. The laws of the Twelve Tables at Rome condemned to death any one who composed and published libellous verses against the reputation of another citizen.

Among the constant butts of Aristophanês and the other comic composers was the dithyrambic poet Kinesias, upon whom they discharged their wit

Athenians seem to have been unfavourably biassed by the misapplied wit and genius of Aristophanês in "The Clouds," aided by other Comedies of Ameipsias and Eupolis; but on the general march of politics, philosophy, or letters, these composers had little influence. Nor were they ever regarded at Athens in the light in which they are presented to us by modern criticism—as men of exalted morality, stern patriotism, and genuine discernment of the true interests of their country—as animated by large and steady views of improving their fellow-citizens, but compelled, in consequence of prejudice or opposition, to disguise a far-sighted political philosophy under the veil of satire—as good judges of the most debateable questions, such as the prudence of making war or peace—and excellent authority to guide us in appreciating the merits or demerits of their contemporaries, insomuch that the victims of their lampoons are habitually set down as worthless men.[1] There cannot be a greater misconception of the old comedy

Mistaken estimate of the comic writers, as good witnesses or just critics.

and bitterness, not simply as an indifferent poet, but also on the ground of his alleged impiety, his thin and feeble bodily frame, and his wretched health. We see the effect of such denunciations in a speech of the orator Lysias, composed on behalf of Phanias, against whom Kinesias had brought an indictment or Graphê Paranomôn. Phanias treats these abundant lampoons as if they were good evidence against the character of Kinesias—*θαυμάζω δ' εἰ μὴ βαρέως φέρετε ὅτι Κινησίας ἐστὶν ὁ τοῖς νόμοις βοηθῶν, ἂν ὑμεῖς πάντες ἐνίστασθε ἀσεβέστατον ἁπάντων καὶ παρανομώτατον γεγενῆσθαι. αὐχ οὗτός ἐστιν ὃ τοιαῦτα περὶ θεοὺς ἐξαμαρτάνων, ἃ τοῖς μὲν ἄλλοις αἰσχρόν ἐστι καὶ λέγειν, τῶν κωμῳδοδιδασκάλων δ' ἀκούετε καθ' ἕκαστον ἐνιαυτόν*: see Lysias, Fragm. 31, ed. Bekker; Athenæus, xii. p. 551.

Dr Thirlwall estimates more lightly than I do the effect of these abundant libels of the old comedy; see his review of the Attic tragedy and comedy in a very excellent chapter of his History of Greece, ch. xvii. vol. iii. p. 42.

[1] The view which I am here combating is very general among the German writers, in proof of which I may point to three of the ablest recent critics on the old comedy—Bergk, Meineke, and Ranke—all most useful writers for the understanding of Aristophanês.

Respecting Kratinus, Bergk observes—"Erat enim Cratinus, *pariter atque ceteri principes antiquæ comœdiæ, vir egregiæ moratus*, idemque antiqui moris tenax. . . . Cum Cratinus *quasi divinitus viderit* ex hac libertate mox tanquam ex stirpe aliquâ nimiam licentiam existere et nasci, statim his initiis graviter adversatus est, videturque Cimonem tanquam exemplum boni et honesti civis proposuisse," &c.

"Nam Cratinus cum esset magno ingenio et *eximâ morum gravitate*, ægerrime tulit rem publicam præceps in perniciem ruere: omnem igitur operam atque omne studium eo contulit, ut *magnæ ipsius vitæ ante oculos posita omnes et res divinæ et humanæ emendarentur, hominumque animi ad honestatem colendam incenderentur*. Hoc sibi primus et proposuit Cratinus, et propositum strenue persecutus est. *Sed ea ipsam Veritatem, cujus imago oculis obversabatur, oculis subjecisset, verendum erat ne tædio obruerit eos qui spectarent*, nihilque prorsus eorum, quæ summo studio persequebatur, obtineret. Quare eximiâ quâdam arte pulchram effigiem hilaremque formam finxit, ita tamen ut ad veritatem sublimemque ejus speciem referret omnia: sic cum ludicris miscet seria, ut et vulgus haberet qui delectaretur; et qui plus ingenio valerent, ipsam veritatem, quæ ex omnibus fabularum partibus per-

than to regard it in this point of view; yet it is astonishing how many subsequent writers (from Diodōrus and Plutarch down to the present day) have thought themselves entitled to deduce their facts of Grecian history, and their estimate of Grecian men,

luceret, mente et cogitatione comprehenderent." . . "Jam vero Cratinum in fabulis componendis id *unice spectavisse quod esset verum*, ne veteres quidam latuit. . . . Aristophanēs autem *idem et secutus semper est* et sæpe professus." (Bergk, de Reliquiis Comœd. Antiq pp. 1, 10, 20, 233, &c.)

The criticism of Ranke (Commentatio de Vitâ Aristophanis, pp. CCXLI, CCCXIV, CCCXLII, CCCLXIX, CCCLXXIII, CDXXXIV, &c.) adopts the same strain of eulogy as to the lofty and virtuous purposes of Aristophanēs. Compare also the eulogy bestowed by Meineke on the monitorial value of the comedy (Historia Comic Græc. pp 38, 50, 165, &c.), and similar praises by Westermann—Geschichte der Beredsamkeit in Griechenland und Rom, sect. 36.

In one of the arguments prefixed to the "Pax" of Aristophanēs, the author is so full of the conception of these poets as public instructors or advisers, that he tells us, absurdly enough, they were for that reason called Διδάσκαλοι—ὑπὲρ γὰρ συμβούλων διέφερον ὅθεν αὐτοὺς καὶ διδασκάλους ὠνόμαζον· ὅτι πάντα τὰ πρόσφορα διὰ δραμάτων αὐτοὺς ἐδίδασκον (p. 244, ed. Bekk.).

"Eupolis, atque Cratinus, Aristophanesque poetæ,
Atque alii, quorum Comœdia prisca virorum est,
Si quis erat dignus describi, quod malus, aut fur,
Aut mœchus foret, aut sicarius, aut alioqui
Famosus, multâ cum libertate notabant."

This is the early judgment of Horace (Serm. i. 4, 1): his later opinion on the *Fescennina licentia*, which was the same in spirit as the old Grecian comedy, is much more judicious (Epistol. ii. 1, 145): compare Art. Poetic. 224. To assume that the persons derided or vilified by these comic authors must always have deserved what was said of them is indeed a striking evidence of the value of the maxim—"Fortiter calumniare; semper aliquid restat". Without doubt their indiscriminate libel sometimes wounded a suitable subject—in what proportion of cases, we have no means of determining; but the perusal of Aristophanēs tends to justify the epithets which Lucian puts into the mouth of *Dialogus* respecting Aristophanēs and Eupolis—not to favour the opinions of the authors whom I have cited above (Lucian, Jov. Accus vol. ii. p. 832). He calls Eupolis and Aristophanēs δεινοὺς ἄνδρας ἐπικερτομῆσαι τὰ σεμνὰ καὶ χλευάσαι τὰ καλῶς ἔχοντα.

When we notice what Aristophanēs himself says respecting the other comic poets, his predecessors and contemporaries, we shall find it far from countenancing the exalted censorial function which Bergk and others ascribe to them (see the Parabasis in the Nubes, 530 *seq.*, and in the Pax, 723). It seems especially preposterous to conceive Kratinus in that character, of whom what we chiefly know is his habit of drunkenness, and the downright, unadorned vituperation in which he indulged: see the Fragments and story of his last play—Πυτίνη (in Meineke, vol ii. p. 110; also Meineke, vol. i, p. 48 *seq.*).

Meineke copies (v. 46) from Suidas a statement (v. Ἐπείου δεινότερος) to the effect that Kratinus was τὰξιάρχος τῆς Οἰνηίδος φυλῆς. He construes this as a real fact; but there can hardly be a doubt that it is only a joke made by his contemporary comedians upon his fondness for wine, and not one of the worst among the many such jests which seem to have been then current. Runkel also, another editor of the Fragments of Kratinus (Cratini Fragment, Leips., 1827, p. 2—M. M. Runkel), construes this ταξίαρχος τῆς Οἰνηίδος φυλῆς as if it were a serious function; though he tells us about the general character of Kratinus—"De Vitâ ipsâ et moribus pœne nihil dicere possumus: *hoc solum constat, Cratinum puellis et puerorum amori valde deditum fuisse*".

Great numbers of Aristophanic jests have been transcribed as serious matter-of-fact, and have found their way into Grecian history. Whoever follows chapter vii. of K. F. Hermann's Griechische Staats-Alterthümer, con-

events, and institutions, from the comedies of Aristophanês. Standing pre-eminent as the latter does in comic genius, his point of view is only so much the more determined by the ludicrous associations suggested to his fancy, so that he thus departs the more widely from the conditions of a faithful witness or candid critic. He presents himself to provoke the laugh, mirthful or spiteful, of the festival crowd, assembled for the gratification of these emotions, and not with any expectation of serious or reasonable impressions.[1] Nor does he at all conceal how much he is mortified by failure; like the professional jester, or "laughter-maker," at the banquets of rich Athenian citizens,[2] the parallel of Aristophanês as to purpose, however unworthy of comparison in every other respect.

Aversion of Solôn to the drama when nascent.

This rise and development of dramatic poetry in Greece—so abundant, so varied, and so rich in genius—belongs to the fifth century B.C. It had been in the preceding century nothing more than an unpretending graft upon the primitive chorus, and was then even denounced by Solôn (or in the dictum ascribed to Solôn) as a vicious novelty, tending—by its simulation of a false character, and by its effusion of sentiments not genuine or sincere—to corrupt the integrity of human dealings;[3] a charge of corruption not unlike that which Aristophanês worked up a century afterwards, in his "Clouds," against physics, rhetoric, and dialectics, in the person of Sokratês. But the properties of the graft had overpowered and subordinated those of the original stem; so that dramatic poetry was now a

taining the *Innere Geschichte* of the Athenian democracy, will see the most sweeping assertions made against the democratical institutions on the authority of passages of Aristophanês: the same is the case with several of the other most learned German manuals of Grecian affairs.

[1] Horat. de Art. Poetic. 212—224.

"Indoctus quid enim saperet, liberque laborum,
Rusticus urbano confusus, turpis honesto? . . .
Illecebris erat et grată novitate morandus
Spectator, functusque sacris, et potus, et exlex."

[2] See the Parabasis of Aristophanês in the Nubes (535 *seq.*) and in the Vespæ (1015—1045)

Compare also the description of Philippus the γελωτοποιὸς or jester in the Symposion of Xenophôn; most of which is extremely Aristophanic, ii. 10, 14. The comic point of view is assumed throughout that piece; and Sokratês is introduced on one occasion as apologizing for the intrusion of a serious reflection (τὸ σπουδαιολογεῖν, viii. 41). The same is the case throughout much of the Symposion of Plato; though the scheme and purpose of this latter are very difficult to follow.

[3] Plutarch, Solon, c. 29. Compare the same general view, set forth in Plato, Legg iv. p 719 C. See the previous volumes of this History, ch. xxi and ch xxix.

distinct form, subject to laws of its own, and shining with splendour equal, if not superior, to the elegiac, choric, lyric, and epic poetry which constituted the previous stock of the Grecian world.

Dramatic poetry as compared with the former kinds of poetry.

Such transformations in the poetry—or, to speak more justly, in the literature, for before the year 500 B.C. the two expressions were equivalent—of Greece were at once products, marks, and auxiliaries in the expansion of the national mind. Our minds have now become familiar with dramatic combinations, which have ceased to be peculiar to any special form or conditions of political society. But if we compare the fifth century B.C. with that which preceded it, the recently born drama will be seen to have been a most important and impressive novelty: and so assuredly it would have been regarded by Solôn, the largest mind of his own age, if he could have risen again a century and a quarter after his death, to witness the Antigonê of Sophoklês, the Medea of Euripidês, or the Archarneis of Aristophanês.

Its novelty does not consist merely in the high order of imagination and judgment required for the construction of a drama at once regular and effective. This, indeed, is no small addition to Grecian poetical celebrity as it stood in the days of Solôn, Alkæus, Sappho, and Stesichorus; but we must remember that the epical structure of the Odyssey, so ancient and long acquired to the Hellenic world, implies a reach of architectonic talent quite equal to that exhibited in the most symmetrical drama of Sophoklês. The great innovation of the dramatists consisted in the rhetorical, the dialectical, and the ethical spirit which they breathed into their poetry. Of all this, the undeveloped germ doubtless existed in the previous epic, lyric, and gnomic composition; but the drama stood distinguished from all three by bringing it out into conspicuous amplitude, and making it the substantive means of effect. Instead of recounting exploits achieved or sufferings undergone by the heroes—instead of pouring out his own single-minded impressions in reference to some given event or juncture—the tragic poet produces the mythical persons themselves, to talk, discuss, accuse, defend, confute, lament, threaten, advise, persuade, or appease, among one another, but before the audience. In the *drama* (a singular misnomer) nothing

is actually done: all is talk, assuming what is done as passing, or as having passed, elsewhere. The dramatic poet, speaking continually, but each moment through a different character, carries on the purpose of each of his characters by words calculated to influence the other characters and appropriate to each successive juncture. Here are rhetorical exigences from beginning to end;[1] while since the whole interest of the piece turns upon some contention or struggle carried on by speech—since debate, consultation, and retort never cease—since every character, good or evil, temperate or violent, must be supplied with suitable language to defend his proceedings, to attack or repel opponents, and generally to make good the relative importance assigned to him—here again dialectical skill in no small degree is indispensable.

Ethical sentiment, interest, and debate infused into the drama.

Lastly, the strength and variety of ethical sentiment infused into the Grecian tragedy are among the most remarkable characteristics which distinguish it from the anterior forms of poetry. "To do or suffer terrible things" is pronounced by Aristotle to be its proper subject-matter; and the internal mind and motives of the doer or sufferer, on which the ethical interest fastens, are laid open by the Greek tragedians with an impressive minuteness which neither the epic nor the lyric could possibly parallel. Moreover, the appropriate subject-matter of tragedy is pregnant not only with ethical sympathy, but also with ethical debate and speculation. Characters of mixed good and evil—distinct rules of duty, one conflicting with the other—wrong done, and justified to the conscience of the doer, if not to that of the spectator, by previous wrong suffered,—all these are the favourite themes of Æschylus and his two great successors. Klytæmnestra kills her husband Agamemnôn on his return from Troy: her defence is, that he had deserved this treatment at her hands for having sacrificed his own and her daughter Iphigeneia. Her son Orestês kills her, under a full conviction of the duty of avenging his father, and even under the sanction of Apollo. The retributive Eumenides pursue him for the deed, and Æschylus brings all the parties before the court of Areopagus with Athênê as president;

[1] Respecting the rhetorical cast of tragedy, see Plato, Gorg. c. 57, p. 502 D. Plato disapproves of tragedy on the same grounds as of rhetoric.

where the case, being fairly argued, with the Eumenidês as accusers and Apollo as counsel for the prisoner, ends by an equality of votes in the court: upon which Athênê gives her casting-vote to absolve Orestês. Again, let any man note the conflicting obligations which Sophoklês so forcibly brings in his beautiful drama of the Antigonê. Kreôn directs that the body of Polyneikês, as a traitor and recent invader of the country, shall remain unburied: Antigonê, sister of Polyneikês, denounces such interdict as impious, and violates it, under an overruling persuasion of fraternal duty. Kreôn having ordered her to be buried alive, his youthful son Hæmon, her betrothed lover, is plunged into a heartrending conflict between abhorrence of such cruelty on the one side, and submission to his father on the other. Sophoklês sets forth both these contending rules of duty in an elaborate scene of dialogue between the father and the son. Here are two rules both sacred and respectable, but the one of which cannot be observed without violating the other. Since a choice must be made, which of the two ought a good man to obey? This is a point which the great poet is well pleased to leave undetermined. But if there be any among the audience in whom the least impulse of intellectual speculation is alive, he will by no means leave it so, without some mental effort to solve the problem, and to discover some grand and comprehensive principle from whence all the moral rules emanate—a principle such as may instruct his conscience in those cases generally, of not unfrequent occurrence, wherein two obligations conflict with each other. The tragedian not only appeals more powerfully to the ethical sentiment than poetry had ever done before, but also, by raising these grave and touching questions, addresses a stimulus and challenge to the intellect, spurring it on to ethical speculation.

The drama formed the stage of transition to rhetoric, dialectics, and ethical philosophy.

Putting all these points together, we see how much wider was the intellectual range of tragedy, and how considerable is the mental progress which it betokens, as compared with the lyric and gnomic poetry, or with the Seven Wise Men and their authoritative aphorisms, which formed the glory and marked the limit of the preceding century. In place of unexpanded results, or the mere communication of single-minded sentiment, we have

even in Æschylus, the earliest of the great tragedians, a large latitude of dissent and debate—a shifting point of view—a case better or worse, made out for distinct and contending parties—and a divination of the future advent of sovereign and instructed reason. It was through the intermediate stage of tragedy that Grecian literature passed into the Rhetoric, Dialectics, and Ethical speculation, which marked the fifth century B.C.

Practical value and necessity of rhetorical accomplishments.

Other simultaneous causes, arising directly out of the business of real life, contributed to the generation of these same capacities and studies. The fifth century B.C. is the first century of democracy, at Athens, at Sicily, and elsewhere: moreover, at that period, beginning from the Ionic revolt and the Persian invasions of Greece, the political relations between one Grecian city and another became more complicated, as well as more continuous; requiring a greater measure of talent in the public men who managed them. Without some power of persuading or confuting —of defending himself against accusation, or, in case of need, accusing others—no man could possibly hold an ascendant position. He had probably not less need of this talent for private, informal conversations to satisfy his own political partisans, than for addressing the public assembly formally convoked. Even as commanding an army or a fleet, without any laws of war or habits of professional discipline, his power of keeping up the good humour, confidence, and prompt obedience of his men, depended not a little on his command of speech.[1] Nor was it only to the leaders in political life that such an accomplishment was indispensable. In all the democracies—and probably in several governments which were not democracies but oligarchies of an open character—the courts of justice were more or less numerous, and the procedure oral and public: in Athens especially, the Dikasteries (whose constitution has been explained in a former chapter) were both very numerous, and paid for attendance. Every citizen had to go before them in person, without being able to send a paid advocate in his place, if he either required redress for wrong offered to himself, or was

[1] See the discourse of Sokratês, insisting upon this point, as part of the duties of a commander (Xen. Mem. iii. 3, 11).

accused of wrong by another.[1] There was no man, therefore, who might not be cast or condemned, or fail in his own suit, even with right on his side, unless he possessed some powers of speech to unfold his case to the Dikasts, as well as to confute the falsehoods and disentangle the sophistry of an opponent. Moreover, to any man of known family and station, it would be a humiliation hardly less painful than the loss of the cause, when standing before the Dikastery with friends and enemies around him, to find himself unable to carry on the thread of a discourse without halting or confusion. To meet such liabilities, from which no citizen, rich or poor, was exempt, a certain training in speech became not less essential than a certain training in arms. Without the latter, he could not do his duty as an hoplite in the ranks for the defence of his country; without the former, he could not escape danger to his fortune or honour, and humiliation in the eyes of his friends, if called before a Dikastery; nor could he lend assistance to any of those friends who might be placed under the like necessity.

Here then were ample motives, arising out of practical prudence not less than from the stimulus of ambition, to cultivate the power of both continuous harangue and of concise argumentation, or interrogation and reply:[2] motives for all, to acquire a certain moderate aptitude in the use of these weapons—for the ambitious few, to devote much labour and to shine as accomplished orators.

Rhetoric and dialectics.

Such political and social motives, it is to be remembered, though acting very forcibly at Athens, were by no means peculiar to Athens, but prevailed more or less throughout a large portion of the Grecian cities, especially in Sicily, when all the Governments became popularized after the overthrow of the Gelonian dynasty. And it was in

[1] This necessity of some rhetorical accomplishments is enforced not less emphatically by Aristotle (Rhetoric, i. 1, 3) than by Kalliklès in the Gorgias of Plato, c. 91, p. 486 B.

[2] See the description which Cicero gives of his own laborious oratorical training:—

"Ego hoc tempore omni, noctes et dies in omnium doctrinarum meditatione versabar. Eram cum Stoico Diodoto, qui cum habitavisset apud me mecumque vixisset, nuper est domi meæ mortuus. A quo quum in aliis rebus, tum studiosissime in dialecticâ versabar; *quæ quasi contracta et astricta eloquentia putanda est;* sine quâ etiam tu, Brute, judicavisti, te illam justam eloquentiam, quam *dialecticam dilatatam* esse putant, consequi non posse. Huic ego doctori, et ejus artibus variis et multis, ità eram tamen deditus, ut ab exercitationibus oratoriis nullus dies vacaret." (Cicero, Brutus, 90, 309.)

Sicily and Italy that the first individuals arose who acquired permanent name both in Rhetoric and Dialectics; Empedoklês of Agrigentum in the former—Zeno of Elea (in Italy) in the latter.[1]

But these distinguished men bore a conspicuous part in politics, and both on the popular side; Empedoklês against an oligarchy, Zeno against a despot. But both also were yet more distinguished as philosophers; and the dialectical impulse in Zeno, if not the rhetorical impulse in Empedoklês, came more from his philosophy than from his politics. Empedoklês (about 470—440 B.C.) appears to have held intercourse at least, if not partial communion of doctrine, with the dispersed philosophers of the Pythagorean league; the violent subversion of which, at Kroton and elsewhere, I have related in a previous chapter.[2] He constructed a system of physics and cosmogony, distinguished for first broaching the doctrine of the Four Elements, and set forth in a poem composed by himself: besides which he seems to have had much of the mystical tone and miraculous pretensions of Pythagoras; professing not only to cure pestilence and other distempers, but to teach how old age might be averted and the dead raised from Hades—to prophesy—and to raise and calm the winds at his pleasure.[3] Gorgias his pupil deposed that he had been present at the magical ceremonies of Empedoklês. The impressive character of his poem is sufficiently attested by the admiration of Lucretius,[4] and the rhetoric ascribed to him may have consisted mainly in oral teaching or exposition of the same doctrines. Tisias and Korax of Syracuse, who are also mentioned as the first teachers of rhetoric—and the first who made known any precepts about the rhetorical practice—were his contemporaries; while the celebrated Gorgias was his pupil.

Empedoklês of Agrigentum—first name in the rhetorical movement.

The dialectical movement emanated at the same time from the Eleatic school of philosophers—Zeno, and his contemporary the Samian Melissus (460—440 B.C.)—if not from their common teacher Parmenidês. Melissus also, as well as Zeno and Empedoklês, was a distin-

Zeno of Elea—first name in the dialectical movement.

[1] Aristotel. ap. Diog. Laert. viii. 57.

[2] See vol. iv. ch. XXXIV.

[3] Diog. Laert. viii. 58, 59, who gives a remarkable extract from the poem of Empedoklês, attesting these large pretensions.

See Brandis, Handbuch der Gr. Röm. Philos. part i. sect. 47, 48, p. 192; Sturz. ad Empedoclis Fragm. p. 36.

[4] De Rerum Naturâ, i. 719.

guished citizen as well as a philosopher, having been in command of the Samian fleet at the time of the revolt from Athens, and having in that capacity gained a victory over the Athenians.

Eleatic school—Parmenidês.

All the philosophers of the fifth century B.C., prior to Sokratês, inheriting from their earliest poetical predecessors the vast and unmeasured problems which had once been solved by the supposition of divine or superhuman agents, contemplated the world, physical and moral, all in a mass, and applied their minds to find some hypothesis which would give explanation of this totality,[1] or at least appease curiosity by something which looked like an explanation. What were the elements out of which sensible things were made? What was the initial cause or principle of those changes which appeared to our senses? What was change?—was it generation or something integrally new, and destruction of something pre-existent—or was it a decomposition and recombination of elements still continuing? The theories of the various Ionic philosophers and of Empedoklês after them, admitting one, two, or four elementary substances, with Friendship and Enmity to serve as causes of motion or change—the Homœomeries of Anaxagoras, with Nous or Intelligence as the stirring and regularizing agent—the atoms and void of Leukippus and Demokritus—all these were different hypotheses answering to a similar vein of thought. All of them, though assuming that the sensible appearances of things were delusive and perplexing, nevertheless were borrowed more or less directly from some of these appearances, which were employed to explain and illustrate the whole theory, and served to render it plausible when stated as well as to defend it against attack. But the philosophers of the Eleatic school—first Xenophanês, and after him Parmenidês—took a distinct path of their own. To find that which was real, and which lay as it

[1] Some striking lines of Empedoklês are preserved by Sextus Empiricus, adv. Mathemat. vii. 115, to the effect that every individual man gets through his short life, with no more knowledge than is comprised in his own slender fraction of observation and experience: he struggles in vain to find out and explain the totality—but neither eye, nor ear, nor reason can assist him—

Παῦρον δὲ ζωῆς ἄβιον μέρος ἀθρήσαντες,
Ὠκύμοροι, καπνοῖο δίκην ἀρθέντες, ἀπέπταν
Αὐτὸ μόνον πεισθέντες, ὅτῳ προσέκυρσαν ἕκαστος,
Πάντοσ' ἐλαυνόμενοι. τὸ δὲ οὖλον ἐπεύχεται εὑρεῖν
Αὔτως· οὔτ' ἐπιδερκτὰ τάδ' ἀνδράσιν, οὔτ' ἐπακουστὰ,
Οὔτε νόῳ περιληπτά.

were concealed behind or under the delusive phænomena of sense, they had recourse only to mental abstractions. They supposed a Substance or Something not perceivable by sense, but only cogitable or conceivable by reason; a One and All, continuous and finite, which was not only real and self-existent, but was the only reality—eternal, immovable and unchangeable, and the only matter knowable. The phænomena of sense, which began and ended one after the other (they thought), were essentially delusive, uncertain, contradictory among themselves, and open to endless diversity of opinion.[1] Upon these, nevertheless, they announced an opinion; adopting two elements—heat and cold, or light and darkness.

Zeno and Melissus—their dialectic attacks upon the opponents of Parmenidês.

Parmenidês set forth this doctrine of the One and All in a poem, of which but a few fragments now remain, so that we understand very imperfectly the positive arguments employed to recommend it. The matter of truth and knowledge, such as he alone admitted, was altogether removed from the senses and divested of sensible properties, so as to be conceived only as an Ens Rationis, and described and discussed only in the most general words of the language. The exposition given by Parmenidês in his poem,[2] though complimented by Plato, was vehemently controverted by others, who deduced from it many contradictions and absurdities. As a part of his reply,—and doubtless the strongest part,—Parmenidês retorted upon his adversaries—an example followed by his pupil Zeno with still greater acuteness and success. Those who controverted his ontological theory—that the real, ultra-phænomenal substance was One—affirmed it to be not One, but Many; divisible, movable, changeable, &c. Zeno attacked this latter theory, and proved that it led to contradictions and absurdities still greater than those involved in the proposition of Parmenidês.[3] He

[1] See Parmenidis Fragmenta, ed. Karsten, v 30, 55, 60: also the Dissertation annexed by Karsten, sect. 3, 4, p. 148 *seq.*; sect. 19, p. 221 *seq.*

Compare also Mullach's edition of the same Fragments, annexed to his edition of the Aristotelian treatise, De Melisso, Xenophane, et Gorgiâ, p. 144.

[2] Plato, Parmenidês, p. 128 B. σὺ μὲν (Parmenidês) γὰρ ἐν τοῖς ποιήμασιν ἓν φῂς εἶναι τὸ πᾶν, καὶ τούτων τεκμήρια παρέχεις καλῶς τε καὶ εὖ, &c.

[3] See the remarkable passage in the Parmenidês of Plato, p. 128 B, C, D.

Ἔστι δὲ τό γε ἀληθὲς βοηθεία τις ταῦτα τὰ γράμματα τῷ Παρμενίδου λόγῳ πρὸς τοὺς ἐπιχειροῦντας αὐτὸν κωμῳδεῖν, ὡς εἰ ἓν ἐστι, πολλὰ καὶ γελοῖα συμβαίνει πάσχειν τῷ λόγῳ καὶ ἐναντία αὐτῷ· ἀντιλέγει δὴ οὖν τοῦτο τὸ γράμμα πρὸς τοὺς

impugned the testimony of sense, affirming that it furnished premises for conclusions which contradicted each other, and that it was unworthy of trust.[1] Parmenidês[2] had denied that there was any such thing as real change either of place or colour: Zeno maintained change of place or motion to be impossible and self-contradictory; propounding many logical difficulties, derived from the infinite divisibility of matter, against some of the most obvious affirmations respecting sensible phænomena. Melissus appears to have argued in a vein similar to that of Zeno, though with much less acuteness; demonstrating indirectly the doctrine of Parmenidês by deducing impossible inferences from the contrary hypothesis.[3]

Zeno at Athens—his conversation both with Periklês and with Sokratês.

Zeno published a treatise to maintain the thesis above described, which he also upheld by personal conversations and discussions, in a manner doubtless far more efficacious than his writing; the oral teaching of these early philosophers being their really impressive manifestation. His subtle dialectic arguments were not only sufficient to occupy all the philosophers of antiquity, in confuting them more or less successfully, but have even descended to modern times as a fire not yet extinguished.[4] The great effect produced among the speculative minds of Greece by his writing and conversation, is attested both by Plato and Aristotle. He visited Athens, gave instruction to some eminent Athenians, for high pay, and is said to have conversed both with Periklês and with Sokratês, at a time when the latter was very young, probably between 450—440 B.C.[5]

τὰ πολλὰ λέγοντας, καὶ ἀντιπαιδίδωσι ταῦτα καὶ πλείω, τοῦτο βουλόμενον δηλοῦν, ὡς ἔτι γελοιότερα πάσχοι ἂν αὐτῶν ἡ ὑπάθεσις—ἢ εἰ πολλὰ ἐστὶν—ἢ ἡ τοῦ ἓν εἶναι, εἴ τις ἱκανῶς ἐπεξίοι.

[1] Plato, Phædrus, c. 44, p. 261 D. See the citations in Brandis, Gesch. der Gr. Rom. Philosophie, part i. p. 417 *seq.*

[2] Parmenid. Fragm. v. 101, ed. Mullach.

[3] See the Fragments of Melissus collected by Mullach, in his publication cited in a previous note, p. 81 *seq.*

[4] The reader will see this in Bayle's Dictionary—article, Zeno of Elea.

Simplicius (in his commentary on Aristot. Physic. p. 255) says that Zeno first composed written dialogues—which cannot be believed without more certain evidence. He also particularizes a puzzling question addressed by Zeno to Protagoras See Brandis, Gesch. der Griech. Röm. Philos. i. p. 409—Ζήνων ἴδιον μὲν οὐδὲν ἐξέθετο (sc. περὶ τῶν πάντων), διηπόρησε δὲ περὶ τούτων ἐπὶ πλεῖον. Plutarch. ap. Eusebium, Præpar. Evangel. i. 23 D.

[5] Compare Plutarch, Periklês, *c.* 8; Plato, Parmenidês, pp. 126, 127; Plato, Alkibiad. i. ch. 14, p. 119 A.

That Sokratês had in his youth conversed with Parmenidês, when the latter was an old man, is stated by

His appearance constitutes a remarkable æra in Grecian philosophy, because he first brought out the extraordinary aggressive or negative force of the dialectic method. In this discussion respecting the One and the Many, positive grounds on either side were alike scanty: each party had to set forth the contradictions deducible from the opposite hypothesis, and Zeno professed to show that those of his opponents were the more flagrant. We thus see that along with the methodized question and answer, or dialectic method, employed from henceforward more and more in philosophical inquiries, comes out at the same time the negative tendency, the probing, testing, and scrutinizing force, of Grecian speculation. The negative side of Grecian speculation stands quite as prominently marked, and occupies as large a measure of the intellectual force of their philosophers, as the positive side. It is not simply to arrive at a conclusion, sustained by a certain measure of plausible premise—and then to proclaim it as an authoritative dogma, silencing or disparaging all objectors—that Grecian speculation aspires. To unmask not only positive falsehood, but even affirmation without evidence, exaggerated confidence in what was only doubtful, and show of knowledge without the reality—to look at a problem on all sides, and set forth all the difficulties attending its solution—to take account of deductions from the affirmative evidence, even in the case of conclusions accepted as true upon the balance—all this will be found pervading the march of their greatest thinkers.

Early manifestation and powerful efficacy of the negative aim in Grecian philosophy.

Plato more than once, over and above his dialogue called Parmenidês, which professes to give a conversation between the two, as well as with Zeno. I agree with Mr Fynes Clinton, Brandis, and Karsten, in thinking that this is better evidence about the date of Parmenidês than any of the vague indications which appear to contradict it, in Diogenês Laertius and elsewhere. But it will be hardly proper to place the conversation between Parmenidês and Sokratês (as Mr. Clinton places it—Fast. H. vol. ii. App. c. 21, p. 304) at a time when Sokratês was only fifteen years of age. The ideas which the ancients had about youthful propriety would not permit him to take part in conversation with an eminent philosopher, at so early an age as fifteen, when he would not yet be entered on the roll of citizens, or be qualified for the smallest function, military or civil. I cannot but think that Sokratês must have been more than twenty years of age when he thus conversed with Parmenidês.

Sokratês was born in 469 B.C. (perhaps 468 B.C.); he would therefore be twenty years of age in 449. Assuming the visit of Parmenidês to Athens to have been in 448 B.C., since he was then sixty-five years of age, he would be born in 513 B.C. It is objected that, if this date be admitted, Parmenidês could not have been a pupil of Xenophanês: we should thus be compelled to admit (which perhaps is the truth) that he learned the doctrine of Xenophanês at second-hand.

As a condition of all progressive philosophy, it is not less essential that the grounds of negation should be freely exposed than the grounds of affirmation. We shall find the two going hand in hand, and the negative vein indeed the more impressive and characteristic of the two, from Zeno downwards in our history. In one of the earliest memoranda illustrative of Grecian dialectics —the sentences wherein Plato represents Parmenidês and Zeno as bequeathing their mantle to the youthful Sokratês, and giving him precepts for successfully prosecuting those researches which his marked inquisitive impulse promised—this large and comprehensive point of view is emphatically inculcated. He is admonished to set before him both sides of every hypothesis, and to follow out both the negative and the affirmative chains of argument with equal perseverance and equal freedom of scrutiny; neither daunted by the adverse opinions around him, nor deterred by sneers against wasting time in fruitless talk; since the multitude are ignorant that without thus travelling round all sides of a question, no assured comprehension of the truth is attainable.[1]

We thus find ourselves, from the year 450 B.C. downwards, in presence of two important classes of men in Greece, unknown to Solôn or even to Kleisthenês—the Rhetoricians and the Dialecticians; for whom (as has been shown) the ground had been gradually prepared by the politics, the poetry, and the speculation of the preceding period.

Both these two novelties —like the poetry and other accomplishments of this memorable race—grew up from rude indigenous beginnings, under native stimulus unborrowed and unassisted from without. The rhetorical teaching was an attempt to assist and improve men in the power of continuous speech as addressed

[1] Plato, Parmenid. pp. 135, 136. Parmenidês speaks to Sokratês—καλὴ μὲν οὖν καὶ θεία, εὖ ἴσθι, ἡ ὁρμή, ἣν ὁρμᾷς ἐπὶ τοὺς λόγους· ἔλκυσον δὴ σαυτὸν καὶ γυμνάσαι μᾶλλον διὰ τῆς δοκούσης ἀχρήστου εἶναι καὶ καλουμένης ὑπὸ τῶν πολλῶν ἀδολεσχίας, ἕως ἔτι νέος εἶ· εἰ δὲ μή, σὲ διαφεύξεται ἡ ἀλήθεια. τίς οὖν ὁ τρόπος, φάναι (τὸν Σωκράτη), ὦ Παρμενίδη, τῆς γυμναστίας; οὗτος, εἰπεῖν (τὸν Παρμενίδην) ἅπερ ἠκούσας Ζήνωνος. . . χρὴ δὲ καὶ τόδε ἔτι πρὸς τούτῳ σκοπεῖν, μὴ μόνον εἰ ἔστιν ἕκαστον, ὑποτιθέμενον, σκοπεῖν τὰ ξυμβαίνοντα ἐκ τῆς ὑποθέσεως— ἀλλὰ καὶ, εἰ μή ἐστι τὸ αὐτὸ τοῦτο, ὑποτιθέσθαι—εἰ βούλει μᾶλλον γυμνασθῆναι. . . . ἀγνοοῦσι γὰρ οἱ πολλοὶ ὅτι ἄνευ ταύτης τῆς διὰ πάντων διεξόδου καὶ πλάνης, ἀδύνατον ἐντυχόντα τῷ ἀληθεῖ νοῦν σχεῖν. See also Plato's Kratylus, p. 428 E, about the necessity of the investigator looking both before and behind—ἅμα πρόσσω καὶ ὀπίσσω.

See also the Parmenidês, p. 130 E—in which Sokratês is warned respecting the ἀνθρώπων δόξας—against enslaving himself to the opinions of men: compare Plato, Sophistês, p. 227 B, C.

to assembled numbers, such as the public assembly or the dikastery; it was therefore a species of training sought for by men of active pursuits and ambition, either that they might succeed in public life, or that they might maintain their rights and dignity if called before the court of justice. On the other hand, the dialectic business had no direct reference to public life, to the judicial pleading, or to any assembled large number. It was a dialogue carried on by two disputants, usually before a few hearers, to unravel some obscurity, to reduce the respondent to silence and contradiction, to exercise both parties in mastery of the subject, or to sift the consequences of some problematical assumption. It was spontaneous conversation[1] systematized and turned into some predetermined channel; furnishing a stimulus to thought, and a means of improvement not attainable in any other manner—furnishing to some also a source of profit or display. It opened a line of serious intellectual pursuit to men of a speculative or inquisitive turn, who were deficient in voice, in boldness, in continuous memory, for public speaking; or who desired to keep themselves apart from the political and judicial animosities of the moment.

Rhetoric and dialectics—men of active life and men of speculation—two separate lines of intellectual activity.

Although there were numerous Athenians, who combined, in various proportions, speculative with practical study, yet, generally speaking, the two veins of intellectual movement—one towards active public business, the other towards enlarged opinions and greater command of speculative truth, with its evidences—continued simultaneous and separate. There subsisted between them a standing polemical controversy and a spirit of mutual detraction. If Plato despised the sophists and the rhetors, Isokratês thinks himself not less entitled to disparage those who employed their time in debating upon the unity or plurality of virtue.[2] Even among different teachers, in the same

Standing antithesis between these two intellectual classes—vein of ignorance at Athens, hostile to both.

[1] See Aristotel De Sophist. Elenchis, c. 11, p. 172, ed. Bekker; and his Topica, ix 5, p. 154; where the different purposes of dialogue are enumerated and distinguished.

[2] See Isokratês, Orat. x., Helenæ Encomium, s. 2—7; compare Orat. xv. De Permutatione, of the same author, s. 90.

I hold it for certain that the first of these passages is intended as a criticism upon the Platonic dialogues (as in Or. v. ad Philip. s. 84), probably the second passage also. Isokratês, evidently a cautious and timid man, avoids mentioning the names of contemporaries, that he may provoke the less animosity.

intellectual walk, also, there prevailed but too often an acrimonious feeling of personal rivalry, which laid them all so much the more open to assault from the common enemy of all mental progress—a feeling of jealous ignorance, stationary or wistfully retrospective, of no mean force at Athens, as in every other society, and of course blended at Athens with the indigenous democratical sentiment. This latter sentiment[1] of antipathy to new ideas and new mental accomplishments has been raised into factitious importance by the comic genius of Aristophanês, whose point of view modern authors have too often accepted; thus allowing some of the worst feelings of Grecian antiquity to influence their manner of conceiving the facts. Moreover, they have rarely made any allowance for that force of literary and philosophical antipathy, which was no less real and constant at Athens than the political, and which made the different literary classes or individuals perpetually unjust one towards another.[2]

It was the blessing and the glory of Athens that every man could speak out his sentiments and his criticisms with a freedom unparalleled in the ancient world, and hardly paralleled even in the modern, in which a vast body of dissent both is, and always has been, condemned to absolute silence. But this known latitude of censure ought to have imposed on modern authors a peremptory necessity of not accepting implicitly the censure of any one, where the party inculpated has left no defence; at the very least, of construing the censure strictly, and allowing for the

[1] Isokratês alludes much to this sentiment, and to the men who looked upon gymnastic training with greater favour than upon philosophy, in the Orat. xv. De Permutatione, s. 287 *et seq.* A large portion of this oration is in fact a reply to accusations, the same as those preferred against mental cultivation by the Δίκαιος Λόγος in the Nubes of Aristophanês, 947 *seq.*—favourite topics in the mouths of the pugilists "with smashed ears" (Plato, Gorgias, c. 71, p. 515 E, *τῶν τὰ ὦτα κατεαγότων*)

[2] There is but too much evidence of the abundance of such jealousies and antipathies during the times of Plato, Aristotle, and Isokratês: see Stahr's Aristotelia, ch. iii. vol. i. pp. 87, 68

Aristotle was extremely jealous of the success of Isokratês, and was himself much assailed by pupils of the latter, Kephisodôrus and others—as well as by Dikæarchus, Eubulidês, and a numerous host of writers in the same tone—*σχεδὸν ὅλον τῶν ὑπιθεμένων Ἀριστοτέλει*: see the Fragments of Dikæarchus, vol. ii. p 225, ed. Didot. —"De ingenio ejus (observes Cicero in reference to Epicurus, de Finibus, ii 25, 80) in his disputationibus, non de moribus, quæritur. Sit ista in Græcorum levitate perversitas, qui maledictis insectantur eos, a quibus de veritate dissentiunt." This is a taint nowise peculiar to *Grecian* philosophical controversy; but it has nowhere been more infectious than among the Greeks, and modern historians cannot be too much on their guard against it.

point of view from which it proceeds. From inattention to this necessity, almost all the things and persons of Grecian history are presented to us on their bad side: the libels of Aristophanês, the sneers of Plato and Xenophôn—even the interested generalities of a plaintiff or defendant before the Dikastery—are received with little cross-examination as authentic materials for history.

If ever there was need to invoke this rare sentiment of candour, it is when we come to discuss the history of the persons called Sophists, who now for the first time appear as of note; the practical teachers of Athens and of Greece, misconceived as well as misesteemed.

Gradual enlargement of the field of education at Athens—increased knowledge and capacity of the musical teachers.

The primitive education at Athens consisted of two branches—gymnastics, for the body; music, for the mind. The word *music* is not to be judged according to the limited signification which it now bears. It comprehended from the beginning everything appertaining to the province of the Nine Muses—not merely learning the use of the lyre, or how to bear part in a chorus, but also the hearing, learning, and repeating of poetical compositions, as well as the practice of exact and elegant pronunciation—which latter accomplishment, in a language like the Greek, with long words, measured syllables, and great diversity of accentuation between one word and another, must have been far more difficult to acquire than it is in any modern European language. As the range of ideas enlarged, so the words *music* and musical teachers acquired an expanded meaning, so as to comprehend matter of instruction at once ampler and more diversified. During the middle of the fifth century B.C., at Athens, there came thus to be found, among the musical teachers, men of the most distinguished abilities and eminence; masters of all the learning and accomplishments of the age, teaching what was known of astronomy, geography, and physics, and capable of holding dialectical discussions with their pupils upon all the various problems then afloat among intellectual men. Of this character were Lamprus, Agathoklês, Pythokleidês, Damon, &c. The two latter were instructors of Periklês; and Damon was even rendered so unpopular at Athens, partly by his large and free speculations, partly through the political enemies of his great pupil, that he was ostracised, or at

least sentenced to banishment.[1] Such men were competent companions for Anaxagoras and Zeno, and employed in part on the same studies, the field of acquired knowledge being not then large enough to be divided into separate exclusive compartments. While Euripidês frequented the company and acquainted himself with the opinions of Anaxagoras, Iôn of Chios (his rival as a tragic poet, as well as the friend of Kimôn) bestowed so much thought upor physical subjects as then conceived, that he set up a theory of his own, propounding the doctrine of three elements in nature[2]—air, fire, and earth.

The Sophists—true Greek meaning of that word—invidious sentiment implied in it.

Now such musical teachers as Damon and the others above-mentioned were Sophists, not merely in the natural and proper Greek sense of that word, but, to a certain extent, even in the special and restricted meaning which Plato afterwards thought proper to confer upon it.[3] A Sophist, in the genuine sense of the word, was a wise man—a clever man—one who stood prominently before the public as distinguished for intellect or talent of some kind. Thus Solôn and Pythagoras are both called Sophists; Thamyras, the skilful bard, is called a Sophist:[4] Sokratês is so denominated, not merely by Aristophanês, but by Æschinês:[5]

[1] See Plato (Protagoras, c. 8, p. 316 D; Laches, c. 3, p. 180 D; Menexenus, c. 3, p. 236 A; Alkibiad. i. c. 14, p. 118 C); Plutarch, Periklês, c. 4.

Periklês had gone through dialectic practice in his youth (Xenoph. Memor. i. 2, 46).

[2] Isokratês, Or. xv. De Permutat. s. 287.

Compare Brandis, Gesch. der Gr. Rom. Philosophie, part i. s. 43, p. 196.

[3] Isokratês calls both Anaxagoras and Damon Sophists (Or. xv. De Perm. s. 251), Plutarch, Periklês, c. 4. ὁ δὲ Δάμων ἔοικεν, ἅπερ ὢν σοφιστὴς, κατα-δύεσθαι μὲν εἰς τὴν μουσικὴν ὄνομα, ἐντεκρυπτόμενος πρὸς τοὺς πολλοὺς τὴν δεινότητα.

So Protagoras too (in the speech put into his mouth by Plato, Protag. c. 8, p. 316) says, very truly, that there had been Sophists from the earliest times of Greece. But he says also (what Plutarch says in the citation just above) that these earlier men refused, intentionally and deliberately, to call themselves Sophists, for fear of the odium attached to the name, and that he (Protagoras) was the first person to call himself openly a Sophist.

The denomination by which a man is known, however, seldom depends upon himself, but upon the general public, and upon his critics, friendly or hostile. The unfriendly spirit of Plato did much more to attach the title of Sophists specially to these teachers than any assumption of their own.

[4] Herodot. i. 29; ii. 49; iv. 95. Diogenês of Apollonia, contemporary of Herodotus, called the Ionic philosophers or physiologists by the name Sophists: see Brandis, Geschich. der Griech Rom. Philosoph. c. LVII. note *O*. About Thamyras, see Welcker, Griech. Tragod. Sophoklês, p. 421—

Εἶτ' οὖν σοφιστὴς καλὰ παφαπαίων χέλυν, &c.

The comic poet Kratinus called all the poets, including Homer and Hesiod, σοφισταί: see the Fragments of his drama Ἀρχίλοχοι in Meineke, Fragm. Comicor. Græcor. vol. ii. p. 16.

[5] Æschinês cont. Timarch. c. 84.

Aristotle himself calls Aristippus, and Xenophôn calls Antisthenês, both of them disciples of Sokratês, by that name:[1] Xenophôn,[2] in describing a collection of instructive books, calls them "the writings of the old poets and Sophists," meaning by the latter word prose writers generally: Plato is alluded to as a Sophist, even by Isokratês:[3] Æschinês (the disciple of Sokratês, not the orator) was so denominated by his contemporary Lysias:[4] Isokratês himself was harshly criticized as a Sophist, and defends both himself and his profession: lastly, Timon (the friend and admirer of Pyrrho, about 300—280 B.C.), who bitterly satirized all the philosophers, designated them all, including Plato and Aristotle, by the general name of Sophists.[5] In this large and comprehensive sense the word was originally used, and always continued to be so understood, among the general public. But, along with this idea, the title Sophist also carried with it or connoted a certain invidious feeling. The natural temper of a people generally ignorant towards superior intellect—the same temper which led to those charges of magic so frequent in the Middle Ages—appears to be a union of admiration with something of an unfavourable sentiment,[6] dislike or apprehension, as the case may be; unless where the latter element has become

Æschinês calls Demosthenês also a Sophist, c. 27.

We see plainly from the terms in Plato's Politicus, c. 38, p. 299 B—*μετεωρολόγον, ἀδολεσχήν τινα σοφιστήν*—that both Sokratês and Plato himself were designated as Sophists by the Athenian public.

[1] Aristotel. Metaphysic. iii. 2, p. 996; Xenoph. Sympos. iv. 1.

Aristippus is said to have been the first of the disciples of Sokratês who took money for instruction (Diogen. Laert. ii. 65).

[2] Xenoph. Memor. iv. 2, 1. *γράμματα πολλὰ συνειλεγμένων ποιητῶν τε καὶ σοφιστῶν τῶν εὐδοκιμωτάτων. . . .*

The word *σοφιστῶν* is here used just in the same sense as *τοὺς θησαυροὺς τῶν παλαι σοφῶν ἀνδρῶν*, οὓς *ἐκεῖνοι κατέλιπον ἐν βιβλίοις γράψαντες*, &c. (Memor. i. 6, 14). It is used in a different sense in another passage (i. 1, 11) to signify teachers who gave instruction on physical and astronomical subjects, which Sokratês and Xenophôn both disapproved.

[3] Isokratês, Orat. v. ad Philipp. s. 14 see Heindorf's note on the Euthydemus of Plato, p. 306 C, s. 79. Isokratês is spoken of as a Sophist by Plutarch, Quæst Sympos. i. 1, 1, p. 613.

[4] Athenæus, xii p. 512 F; Lysias, Fragm Bekk.

[5] Diogen Laert. ix. 65. *ἔσπετε νῦν μοι, ὅσοι πολυπράγμονές ἐστε σοφισταί* (Diogen. Laert. viii. 74).

Demetrius of Tricæzên numbered Empedoklês as a Sophist. Isokratês speaks of Empedoklês, Iôn, Alkmæôn, Parmenidês, Melissus, Gorgias, all as *οἱ παλαιοὶ σοφισταί*—all as having taught different *περιττολογίας* about the elements of the physical world (Isok. de Permut. s 288).

[6] Eurip. Med. 289—

Χρὴ δ' οὐποθ' ὅστις ἀρτίφρων πέφυκ'
ἀνὴρ,
Παῖδας περισσῶς ἐκδιδάσκεσθαι σοφούς.
Χωρὶς γὰρ ἄλλης, ἧς ἔχουσιν, ἀργίας,
Φθόνον τρὸς ἀστῶν ἀλφάνουσι δυσμενῆ.

The words *ὁ περισσῶς σοφός* seem to convey the same unfriendly sentiment as the word *σοφιστής*

neutralized by habitual respect for an established profession or station. At any rate, the unfriendly sentiment is so often intended, that a substantive word, in which it is implied without the necessity of any annexed predicate, is soon found convenient. Timon, who hated the philosophers, thus found the word Sophist exactly suitable, in sentiment as well as meaning, to his purpose in addressing them.

The name Sophist applied by Plato in a peculiar sense, in his polemics against the eminent paid teachers.

Now when (in the period succeeding 450 B.C.) the rhetorical and musical teachers came to stand before the public at Athens in such increased eminence, they of course, as well as other men intellectually celebrated, became designated by the appropriate name of Sophists. But there was one characteristic peculiar to themselves whereby they drew upon themselves a double measure of that invidious sentiment which lay wrapped up in the name. They taught for pay: of course therefore the most eminent among them taught only the rich, and earned large sums—a fact naturally provocative of envy, to some extent, among the many who benefited nothing by them, but still more among the inferior members of their own profession. Even great minds like Sokratês and Plato, though much superior to any such envy, cherished in that age a genuine and vehement repugnance against receiving pay for teaching. We read in Xenophôn[1] that

[1] Xenoph. Memor. i. 2, 6. In another passage, the Sophist Antiphon (whether this is the celebrated Antiphon of the deme Rhamnus is uncertain; the commentators lean to the negative) is described as conversing with Sokratês, and saying that Sokratês of course must imagine his own conversation to be worth nothing, since he asked no price from his scholars. To which Sokratês replies—

Ὦ Ἀντιφῶν, παρ' ἡμῖν νομίζεται, τὴν ὥραν καὶ τὴν σοφίαν ὁμοίως μὲν καλὸν, ὁμοίως δὲ αἰσχρὸν, διατίθεσθαι εἶναι. τὴν τε γὰρ ὥραν, ἐὰν μέν τις ἀργυρίου πωλῇ τῷ βουλομένῳ, πόρνον αὐτὸν ἀποκαλοῦσιν· ἐὰν δέ τις, ὃν ἂν γνῷ καλόν τε κἀγαθὸν ἐραστὴν ὄντα, τοῦτον φίλον ἑαυτῷ ποιῆται, σώφρονα νομίζομεν. καὶ τὴν σοφίαν ὡσαύτως τοὺς μὲν ἀργυρίου τῷ βουλομένῳ πωλοῦντας, σοφιστὰς ὥσπερ πόρνους ἀποκαλοῦσιν· ὅστις δὲ, ὃν ἂν γνῷ ἐνφυᾶ ὄντα, διδάσκων ὅτι ἂν ἔχῃ ἀγαθὸν, φίλον ποιεῖται, τοῦτον νομίζομεν, ἃ τῷ καλῷ κἀγαθῷ πολίτῃ προσήκει, ταῦτα ποιεῖν (Xenoph. Memor. i. 6, 13).

As an evidence of the manners and sentiments of the age, this passage is extremely remarkable. Various parts of the oration of Æschinês against Timarchus, and the Symposion of Plato (pp. 217, 218), both receive and give light to it.

Among the numerous passages in which Plato expresses his dislike and contempt of teaching for money, see his Sophistês, c. 9, p. 223. Plato indeed thought that it was unworthy of a virtuous man to accept salary for the discharge of any public duty: see the Republic, i. 19, p. 347. The comic writer Ephippus, however (see Athenæus xi. 509; Meineke, Fr. Com. Gr. iii. p. 332), taunts the disciples of Plato and pupils of the Academy as receivers of pay for teaching; making evidently no distinction between them and Thrasymachus on this point. Athenæus construes the taunt as including Plato

Sokratês considered such a bargain as nothing less than servitude, robbing the teacher of all free choice as to persons or proceeding; and that he assimilated the relation between teacher and pupil to that between two lovers or two intimate friends, which was thoroughly dishonoured, robbed of its charm and reciprocity, and prevented from bringing about its legitimate reward of attachment and devotion, by the intervention of money payment. However little in harmony with modern ideas,[1] such was the conscientious sentiment of Sokratês and Plato, who therefore considered the name Sophist, denoting intellectual celebrity combined with an odious association, as pre-eminently suitable to the leading teachers for pay. The splendid genius, the lasting influence, and the reiterated polemics of Plato have stamped it upon the men against whom he wrote as if it were their recognized, legitimate, and peculiar designation; though it is certain that if, in the middle of the Peloponnesian war, any Athenian had been asked, "Who are the principal Sophists in your city?" he would have named Sokratês among the first; for Sokratês was at once eminent as an intellectual teacher, and personally unpopular, not because he received pay, but on other grounds which will be hereafter noticed; and this was the precise combination of qualities which the general public naturally expressed by a Sophist. Moreover, Plato not only stole the name out of general circulation in order to fasten it specially upon his opponents the paid teachers, but also connected with it express discreditable attributes, which formed no part of its primitive and recognized meaning, and were altogether distinct from, though grafted upon, the vague sentiment of dislike associated with it. Aristotle, following the example of his master, gave to the word Sophist a definition substantially the same as that which it bears in the

himself; which goes beyond the strict meaning of the words.

[1] Ovid, dwelling upon the same general analogy of the relations between lovers (Amores, i. 10, 38), insists on the baseness of accepting money as a reward for pleading in behalf of persons accused before justice. "Turpe reos emptâ miseros defendere linguâ."—That it was dishonourable to receive pay for judicial pleading was the general idea and dominant sentiment of the Romans, in the time of the Republic, and in the early period of the Empire. The Lex Cincia (passed about 200 B.C.) prohibited such receipt altogether. In practice, as we might expect, the prohibition came to be more and more evaded, though it seems to have been at times formally renewed. But the sentiment, in honourable Romans, continued unaltered certainly down to the days of Tacitus. See Tacit. Ann xi. 5—7; Livy, xxxiv. 4. A limited maximum of fee was first permitted under Claudius. See Walter, Rom. Recht, s. 751.

modern languages[1]—"an impostrous pretender to knowledge; a man who employs what he knows to be fallacy, for the purpose of deceit and of getting money". And he did this at a time when he himself, with his estimable contemporary Isokratês, were considered at Athens to come under the designation of Sophists, and were called so by every one who disliked either their profession or their persons.[2]

Miscon-ceptions arising from Plato's peculiar use of the word Sophist.

Great thinkers and writers, like Plato and Aristotle, have full right to define and employ words in a sense of their own, provided they give due notice. But it is essential that the reader should keep in mind the consequences of such change, and not mistake a word used in a new sense for a new fact or phænomenon. The age with which we are now dealing (the last half of the fifth century B.C.) is commonly distinguished in the history of philosophy as the age of Sokratês and the Sophists. The Sophists are spoken of as a new class of men, or sometimes in language which implies a new doctrinal set or school, as if they then sprang up in Greece for the first time—ostentatious impostors, flattering and duping the rich youth for their own personal gain, undermining the morality of Athens public and private, and encouraging their pupils to the unscrupulous prosecution of ambition and cupidity. They are even affirmed to have succeeded in corrupting the general morality, so that Athens had become miserably degenerated and vicious in the latter years of the Peloponnesian war, as compared with what she was in the time of Miltiadês and Aristeidês. Sokratês, on the contrary, is usually described as a holy man combating and exposing these false

[1] Aristot. Rhetoric. 1. 1, 4—where he explains the Sophist to be a person who has the same powers as the Dialectician, but abuses them for a bad purpose—ἡ γὰρ σοφιστικὴ, οὐκ ἐν τῇ δυνάμει, ἀλλ' ἐν τῇ προαιρέσει. . . . ἐκεῖ δὲ, σοφιστὴς μὲν, κατὰ τὴν προαίρεσιν, διαλεκτικὸς δὲ, οὐ κατὰ τὴν προαίρεσιν ἀλλὰ κατὰ τὴν δύναμιν. Again in the first chapter of the treatise de Sophisticis Elenchis—ὁ σοφιστὴς, χρηματιστὴς ἀπὸ φαινομένης σοφίας, ἀλλ' οὐκ οὔσης, &c.

[2] Respecting Isokratês, see his Orat. xv De Permutations, wherein it is evident that he was not only ranked as a Sophist by others, but also considered himself as such, though the appellation was one which he did not like. He considers himself as such, as well as Gorgias—οἱ καλούμενοι σοφισταί—sect. 186, 168, 213, 231.

Respecting Aristotle, we have only to read (not merely the passage of Timon cited in a previous note, but also) the bitter slander of Timæus (Frag. 70, ed. Didot, Polybius, xii. 8), who called him σοφιστὴν ὀψιμαθῆ καὶ μισητὸν ὑπάρχοντα, καὶ τὸ πολυτίμητον ἰατρεῖον ἀρτίως ἀποκεκλεικότα, πρὸς δὲ τούτοις, εἰς πᾶσαν αὐλὴν καὶ σκῆνην ἐμπεπηδηκότα· πρὸς δὲ, γαστρίμαργον, ὀψαστύην, ἐπὶ στόμα φερόμενον ἐν πᾶσι.

prophets—standing up as the champion of morality against their insidious artifices[1] Now, though the appearance of a man so very original as Sokratês was a new fact, of unspeakable importance, the appearance of the Sophists was no new fact; what was new was the peculiar use of an old word which Plato took out of its usual meaning, and fastened upon the eminent paid teachers of the Sokratic age.

Paid teachers or Sophists of the Sokratic age—Protagoras, Gorgias, &c.

The paid teachers, with whom, under the name of The Sophists, he brings Sokratês into controversy, were Protagoras of Abdera, Gorgias of Leontini, Polus of Agrigentum, Hippias of Elis, Prodikus of Keôs, Thrasymachus of Chalkêdon, Euthydêmus and Dionysodôrus of Chios: to whom Xenophôn adds Antiphon of Athens. These men—whom modern writers set down as The Sophists, and denounce as the moral pestilence of their age—were not distinguished in any marked or generic way from their predecessors. Their vocation was to train up youth for the duties, the pursuits, and the successes of active life, both private and public. Others had done this before; but these teachers brought to the task a larger range of knowledge, with a greater multiplicity of scientific and other topics—not only more impressive powers of composition and speech, serving as a personal example to the pupil, but also a comprehension of the elements of good speaking, so as to be able to give precepts conducive to that accomplishment[2]—a considerable treasure of accumulated thought on moral and political subjects, calculated to make their conversation very instructive—and discourse ready prepared, on general heads or *commonplaces*, for their pupils to learn by heart.[3] But this, though a very important extension, was nothing more than an extension, differing merely in degree, of that which Damon and others had done before them. It arose from the increased demand which had grown up among the Athenian youth for a larger measure of education and other accomplishments; from an elevation in the standard of what was required from every man who

[1] In the general point of view here described, the Sophists are presented by *Ritter*, Geschichte der Griech. Philosophie, vol. i. book vi. chap. 1—3, p. 577 *seq.*, 629 *seq.*; by *Brandis*, Gesch. der Gr. Rom. Philos. sect. lxxxiv., lxxxvii. vol. i. p. 516 *seq.*; by *Zeller*, Geschichte der Philosoph. ii. pp. 65, 69, 165, &c.; and indeed by almost all who treat of the Sophists.

[2] Compare Isokratês, Orat. xiii. cont. Sophistas, s. 19—21.

[3] Aristot. Sophist. Elench. c. 33; Cicero, Brut. c. 12.

aspired to occupy a place in the eyes of his fellow-citizens. Protagoras, Gorgias, and the rest supplied this demand with an ability and success unknown before their time: hence they gained a distinction such as none of their predecessors had attained, were prized all over Greece, travelled from city to city with general admiration, and obtained considerable pay. While such success, among men personally strangers to them, attests unequivocally their talent and personal dignity, of course it also laid them open to increased jealousy, as well from inferior teachers as from the lovers of ignorance generally; such jealousy manifesting itself (as I have before explained) by a greater readiness to stamp them with the obnoxious title of Sophists.

Plato and the Sophists—two different points of view—the reformer and theorist against the practical teacher.

The hostility of Plato against these teachers (for it is he, and not Sokratês, who was peculiarly hostile to them, as may be seen by the absence of any such marked antithesis in the Memorabilia of Xenophôn) may be explained without at all supposing in them that corruption which modern writers have been so ready not only to admit but to magnify. It arose from the radical difference between his point of view and theirs. He was a great reformer and theorist: they undertook to qualify young men for doing themselves credit, and rendering service to others, in active Athenian life. Not only is there room for the concurrent operation of both these veins of thought and action, in every progressive society, but the intellectual outfit of the society can never be complete without the one as well as the other. It was the glory of Athens that both were there adequately represented, at the period which we have now reached. Whoever peruses Plato's immortal work—"The Republic"—will see that he dissented from society, both democratical and oligarchical, on some of the most fundamental points of public and private morality; and throughout most of his dialogues his quarrel is not less with the statesmen, past as well as present, than with the paid teachers of Athens. Besides this ardent desire for radical reform of the state, on principles of his own, distinct from every recognized political party or creed, Plato was also unrivalled as a speculative genius and as a dialectician; both which capacities he put forth, to amplify and illustrate the ethical theory and method first struck out by

Sokratês, as well as to establish comprehensive generalities of his own.

Now his reforming, as well as his theorizing tendencies, brought him into polemical controversy with all the leading agents by whom the business of practical life at Athens was carried on. In so far as Protagoras or Gorgias talked the language of theory, they were doubtless much inferior to Plato, nor would their doctrines be likely to hold against his acute dialectics. But it was neither their duty nor their engagement to reform the state, or discover and vindicate the best theory on ethics. They professed to qualify young Athenians for an active and honourable life, private as well as public, *in Athens* (or in any other given city): they taught them "to think, speak, and act," *in Athens;* they of course accepted, as the basis of their teaching, that type of character which estimable men exhibited, and which the public approved, *in Athens*—not undertaking to recast the type, but to arm it with new capacities and adorn it with fresh accomplishments. Their direct business was with ethical precept, not with ethical theory: all that was required of them as to the latter was that their theory should be sufficiently sound to lead to such practical precepts as were accounted virtuous by the most estimable society *in Athens*. It ought never to be forgotten that those who taught for active life were bound by the very conditions of their profession to adapt themselves to the place and the society as it stood. With the Theorist Plato, not only there was no such obligation, but the grandeur and instructiveness of his speculations were realized only by his departing from it, and placing himself on a loftier pinnacle of vision; while he himself[1] not only admits, but even exaggerates, the unfitness and repugnance, of men taught in his school, for practical life and duties.[2]

[1] See a striking passage in Plato, Theætet. c. 24, pp. 173, 174.

[2] Professor Maurice, in his History of Moral and Metaphysical Philosophy (vi. 2, 1, 6), remarks as follows:—"We at once accept Mr. Grote's definition of the Sophist as the Platonical and the true one. He was the professor of wisdom: he taught men how to think, speak, and act. We wish for no other and no worse account of him. If modern authors have thrown any darker shades into their picture, we believe they have done him a benefit instead of an injury. Their clumsy exaggeration hides the *essential ugliness* which Mr. Grote's flattering sketch brings out in full relief."

The *essential ugliness* here noticed is described by Professor Maurice as consisting in the fact that—"Each held out the acquisition of *political power as*

To understand the essential difference between the practical and the theoretical point of view, we need only look to Isokratês,

a prize to be obtained. There was their common point of agreement: possibly there was no other. The young Athenians wanted to know how to think, act, and speak on all subjects, *that they might guide the people according to their pleasure*. For this purpose they sought the aid of a sophist or professor" (S. 9, p 108.) "By the necessity of his calling, the Sophist, who taught to think, to act, and to speak, would come to regard the last part of his profession as that which included both the others. He would become a rhetorician and a teacher of rhetoric. If his object was to influence the mind of a mob he was at least in considerable danger of leading his pupils to give the word *sophistry* that force with which we are most familiar" (p 109).

What Professor Maurice calls the "essential ugliness," resides (according to his own showing), not in the Sophists, but in the young Athenians whom the Sophists taught These young men wanted political power. To gratify ambition was their end and aim. But this was an end which the Sophists did not implant. They found it pre-existing, learnt from other quarters, and they had to deal with it as a fact. Let us read what Xenophôn says about Proxenus and Gorgias. "Proxenus the Boeotian, even in his early youth, desired to become a man competent to achieve great deeds; and through this desire he gave money to Gorgias the Leontine. Having frequented his society, Proxenus conceived himself to have thus become fit for command, for alliance with the first men of his time, and for requiting to them all the good service which they might render to him" (Προξένος δὲ ὁ Βοιώτιος εὐθὺς μὲν μειράκιον ὢν ἐπεθύμει γενέσθαι ἀνὴρ τὰ μεγάλα πράττειν ἱκανός· καὶ διὰ ταύτην τὴν ἐπιθυμίαν ἔδωκεν ἀργύριον Γοργίᾳ τῷ Λεοντίνῳ. ἐπεὶ δὲ συνεγένετο ἐκείνῳ, ἱκανὸς ἤδη νομίσας εἶναι καὶ ἄρχειν, καὶ φίλος ὢν τοῖς πρώτοις, μὴ ἡττᾶσθαι εὐεργετῶν), &c. (Anabas. ii. 6, 16.) So again in the Protagoras of Plato, Sokratês introduces Hippokratês to Protagoras with these words—"This Hippokratês is a youth of one of our great and wealthy Athenian families, and is not inferior in talents to any of his contemporaries. He desires to become renowned in the city (ἐλλόγιμος γενέσθαι ἐν τῇ πόλει) and he thinks he shall be most likely to attain this object through your society." (Plato, Protag c. 19, p. 168 A.)

Here we see that the end and aim was not one inspired by the Sophist to his pupils, but set by the pupils to themselves; just like the ends of Alkibiadês and Kritias, when they sought the society of Sokratês. And it is the end which Professor Maurice conceives as the great vice and generating cause of evil.

For the means, however, though not for the end, the Sophist is fairly responsible. What were the means which he communicated? The power of persuasion, with its appropriate stock of knowledge, memorial aptitude, and command of words, subject to the control of free public discussion or counter-persuasion from others. To call this acquisition an evil can only pass current under that untenable assumption which represents speech as a mere organization for deceit; against which I need not add anything to the protest of Aristotle and Quintilian.

That speech may be used for good or for evil is indisputable: speech in all its forms, not less the colloquy of Sokratês than the oratory of Demosthenês; speech not less in the mouth of a rude Spartan (who was as great a deceiver as any man in Greece) than in that of an accomplished Athenian; nay, not merely speech, but writing, which is only another mode of reaching the public feeling and conviction. The ambitious man may and will misemploy all these weapons to his own purposes. There is but one way to lessen the proportion of evil belonging to them. It is to ensure free scope to those who would persuade for better purposes; to multiply the number of competent speakers, with the opportunities of discussion; and thus to create a public of competent hearers and judges. Nowhere was so near an approach made to this object as at Athens, nor were there any persons who contributed more directly towards it than the Sophists. For not only they increased the number of speakers capable of enlisting the attention of the public, and thus of

the pupil of Gorgias, and himself a Sophist. Though not a man of commanding abilities, Isokratês was one of the most estimable

making discussion agreeable to the hearers; but even as to the use of oratorical fallacies, their numerous pupils served as checks upon each other. If they taught one ambitious man to deceive, they also taught another how to expose his deceit, and a third how to approach the subject on a different side, so as to divert attention, and prevent the exclusive predominance of any one fallacy.

It will probably be argued by Professor Maurice that the personal contentions of ambitious political rivals are a miserable apparatus for the conduct of society. Granting this to be true, it is still a prodigious improvement (for which we are indebted altogether to Greece, and chiefly to Athens, with the Sophists as auxiliaries) to have brought these ambitious rivals to contend with the tongue only, and not with the sword. But if the remark be true at all, it is not less applicable to English than to Athenian politics—to every country where any free scope is left for human energy. By what else has England been governed for the last century and a half, except by these struggles of rival parties and ambitious politicians? If Plato disparaged the debates in the Athenian assembly and dikastery, would he have felt any greater esteem for those in the Houses of Lords and Commons? If he thought himself entitled to despise the whole class of Athenian statesmen, Themistoklês and Periklês among them, as "mere servants of the city (διακόνους τῆς πόλεως—Plato, Gorgias, c. 154, p. 152 A, 155 A), supplying Athens with docks, harbours, walls, and such like follies, but making no provision for the moral improvement of the citizens"—would his judgment have been more favourable on Walpole and Pulteney—Pitt and Fox—Peel and Russell—the "Times" and the "Chronicle"?

When we try Athens by the ideal standard of Sokratês and Plato, we ought in fairness to apply the same criticism to other societies also, which will be found just as little competent to stand the scrutiny. And those who, like Professor Maurice, assume that intellectual and persuasive power in the hands of an ambitious man is an instrument of evil—which is implied in the assertion that the Sophist, to whom he owes the improvement of such power, is a teacher of evil—will find that they are passing sentence upon the leading men in the English Houses of Lords and Commons, not less than upon the prominent politicians of Athens. In both the "essential ugliness" is found—if that be the name which it deserves—of qualifying themselves to think, speak, and act, in order that they may gain or keep "political power as the prize," and may "guide the people according to their pleasure".

It will probably be said that this is not absolutely true of all English politicians, but only of some; that others among them, more or fewer, have devoted their knowledge and eloquence to persuading for public-minded purposes, and with beneficial results. Such reserves, if made for England, ought to be made for Athens also; which is quite enough as a reply to the censure pronounced by Professor Maurice against the Sophist. The Sophist imparted intellectual and persuasive force to the high-minded politicians, as well as to the ambitious. To those pupils who combined in different proportions the one and the other class of motives (as must have happened very frequently), his teaching tended to foster the better rather than the worse. The very topics upon which he talked ensured such a tendency: the materials, out of which persuasion is to be manufactured, must be, for the most part, of a public-minded, lofty, and beneficent bearing—though an ambitious talker may choose to misemploy them for his own personal power-seeking.

As to the influence of ambitious motives in politicians, when subject to the necessity of persuasion and to the control of free discussion—though I do not concur in the sweeping censure of Professor Maurice, I admit that it is partly evil as well as good, and that it rarely leads to great or material improvement, beyond the actual state of society which the ambitious man finds. But the Sophist does not represent ambition. He represents intellectual and persuasive force, reflecting and methodized so as to operate upon the minds of free hearers,

men of Grecian antiquity. He taught for money, and taught young men to "think, speak, and act," all with a view to an honourable life of active citizenship: not concealing his marked disparagement[1] of speculative study and debate, such as the dialogues of Plato and the dialectic exercises generally. He defends his profession much in the same way as his master Gorgias, or Protagoras, would have defended it, if we had

The Sophists were professional teachers for active life, like Isokratês and Quintilian.

yet under perfect liberty of opposition: persuasion against the ambitious man, as well as by him or for him. It is this which I am here upholding against Professor Maurice, as not only no evil, but (in my judgment) one of the grand sources of good in Athens, and essential to human improvement everywhere else. There are only two modes of governing society, either by persuasion or by coercion. Discredit the arguments of the Sophist as much as you can by others of an opposite tendency; but when you discredit his weapon of intellectual and persuasive force, as if it were nothing better than cheat and imposture, manufactured and sold for the use of ambitious men, you leave open no other ascendency over men's minds except the crushing engine of extraneous coercion with assumed infallibility.

[1] Isokratês, Orat. v. (ad Philip.) s. 14; Orat. x (Enc. Hel.) s. 2; Orat. xiii adv. Sophist. s. 9 (compare Heindorf's note ad Platon. Euthydem. s. 79); Orat. xii. (Panath.) s 126; Orat. xv. (Perm.) s. 90.

Isokratês, in the beginning of his Orat. x. Encom. Helense, censures all the speculative teachers—first Antisthenês and Plato (without naming them, but identifying them sufficiently by their doctrines), next Protagoras, Gorgias, Melissus, Zeno, &c., by name, as having wasted their time and teaching on fruitless paradox and controversy. He insists upon the necessity of teaching with a view to political life and to the course of actual public events—abandoning these useless studies (s. 6)

It is remarkable that what Isokratês recommends is just what Protagoras and Gorgias are represented as actually doing (each doubtless in his own way) in the dialogues of Plato, who censures them for being too practical; while Isokratês, commenting on them from various publications which they left, treats them only as teachers of useless speculations.

In the Oration De Permutatione, composed when he was eighty-two years of age (s. 10—the orations above cited are earlier compositions, especially Orat. xiii. against the Sophists, see s. 206), Isokratês stands upon the defensive, and vindicates his profession against manifold aspersions. It is a most interesting oration, as a defence of the educators of Athens generally, and would serve perfectly well as a vindication of the teaching of Protagoras, Gorgias, Hippias, &c., against the reproaches of Plato.

This oration should be read, if only to get at the genuine Athenian sense of the word Sophists, as distinguished from the technical sense which Plato and Aristotle fasten upon it. The word is here used in its largest sense, as distinguished from ἰδιῶται (s. 159): it meant literary men or philosophers generally, but especially the professional teachers: it carried, however, an obnoxious sense, and was therefore used as little as possible by themselves—as much as possible by those who disliked them.

Isokratês, though he does not willingly call himself by this unpleasant name, yet is obliged to acknowledge himself unreservedly as one of the profession, in the same category as Gorgias (s. 155, 179, 211, 213, 231, 256), and defends the general body as well as himself; distinguishing himself of course from the bad members of the profession—those who pretended to be Sophists, but devoted themselves to something different in reality (s. 230).

This professional teaching and the teachers are signified indiscriminately by these words—οἱ σοφισταί—οἱ περὶ τὴν φιλοσοφίαν διατρίβοντες—τὴν φιλοσοφίαν ἀδίκως διαβεβλημένην (s. 14, 157,

before us vindications from their pens. Isokratês at Athens, and Quintilian, a man equally estimable at Rome, are in their general type of character and professional duty the fair counterpart of those whom Plato arraigns as The Sophists.

We know these latter chiefly from the evidence of Plato, their pronounced enemy; yet even his evidence, when construed candidly and taken as a whole, will not be found to justify the charges of corrupt and immoral teaching, impostrous pretence of knowledge, &c., which the modern historians pour forth in loud chorus against them. I know few characters in history who have been so hardly dealt with as these so-called Sophists. They bear the penalty of their name, in its modern sense—a misleading association, from which few modern writers take pains to emancipate either themselves or their readers, though the English or French word Sophist is absolutely inapplicable to Protagoras or Gorgias, who ought to be called rather "Professors or Public Teachers". It is really surprising to examine the expositions prefixed, by learned men like Stallbaum and others, to the Platonic dialogues entitled Protagoras, Gorgias, Euthydêmus, Theætêtus, &c., where Plato introduces Sokratês either in personal controversy with one or other of these Sophists, or as canvassing their opinions. We continually read from the pen of the expositor such remarks as these—"Mark how Plato puts down the shallow and worthless Sophist"—the obvious reflection, that it is Plato himself who plays both games on the chess-board, being altogether overlooked. And again—"This or that argument, placed in the mouth of Sokratês, is not to be regarded as the real opinion of Plato: he

Misinterpretations of the dialogues of Plato as carrying evidence against the Sophists

159, 179, 211, 217, 219)—ἡ τῶν λόγων παιδεία—ἡ τῶν λόγων μελέτη—ἡ φιλοσοφία—ἡ τῆς φρυτήσεως ἄσκησις—τῆς ἐμῆς, εἴτε βούλεσθε καλεῖν δυνάμεως, εἴτε φιλοσοφίας, εἴτε διατρίβης (s. 58, 187, 189, 198, 195). All these expressions mean the same process of training—that is, general mental training as opposed to bodily (s. 194, 199), and intended to cultivate the powers of thought, speech, and action—πρὸς τὸ λέγειν καὶ φρονεῖν—τοῦ φρονεῖν εὖ καὶ λέγειν—τὸ λέγειν καὶ πράττειν (s. 221, 231, 285, 295, 330). So again in the Busiris, Isokratês represents Polykratês as a σοφιστής, making an income by φιλοσοφία or by ἡ περὶ τοὺς λόγους παίδευσις, sect. 1, 2, 44, 45, 50, 51.

Isokratês does not admit any such distinction between the philosopher and dialectician on the one side, and the Sophist on the other, as Plato and Aristotle contend for. He does not like dialectical exercises, yet he admits them to be useful for youth, as a part of intellectual training, on condition that all such speculations shall be dropped, when the youth come into active life (s. 260, 287).

This is the same language as that of Kalikliês in the Gorgias of Plato, c. 40, p. 484.

only takes it up and enforces it at this moment, in order to puzzle and humiliate an ostentatious pretender[1]"—a remark which converts Plato into an insincere disputant and a Sophist in the modern sense, at the very moment when the commentator is extolling his pure and lofty morality as an antidote against the alleged corruption of Gorgias and Protagoras.

Plato has devoted a long and interesting dialogue to the inquiry, What is a Sophist?[2] and it is curious to observe that the definition which he at last brings out suits Sokratês himself, intellectually speaking, better than any one else whom we know. Cicero defines the Sophist to be one who pursues philosophy for the sake of ostentation or of gain;[3] which, if it is to be held as a reproach, will certainly bear hard upon the great body of modern teachers, who are determined to

The Sophists as paid teachers—no proof that they were greedy or exorbitant—proceeding of Protagoras

[1] Stallbaum, Proleg. ad Platon. Protagor. p. 23. "Hoc vero ejus judicio ita utitur Socrates, ut eam debuc dialecticâ subtilitate in summam consilii inopiam conjiciat. Colligit enim inde *satis captiosâ* rebus ita comparatis justitiam, quippe quæ a sanctitate diversa sit, plane nihil sanctitatis habituram, ac vicissim sanctitati nihil fore commune cum justitiâ. Respondet quidem ad hæc Protagoras, justitiam ac sanctitatem non per omnia sibi similes esse, nec tamen etiam prorsus dissimiles videri. Sed etsi *verissima est hæc ejus sententia*, tamen comparatione illâ a partibus faciei repetitâ, *in fraudem inductus*, at quid sit, in quo omnis virtutis natura contineatur, ignarus, sese ex his difficultatibus adeo non potest expedire," &c.

Again, p. 24. "Itaque Socrates, missâ hujus rei disputatione, *repente ad alia progreditur*, scilicet *similibus laqueis hominem deinceps denuo irretiturus*." . . . "Nemini facile obscurum erit, hoc quoque loco, Protagoram *argutis conclusiunculis deludi atque callide eo permoveri*," &c . . . p 25 "Quanquam nemo erit, quin videat *callide deludi Protagoram*," &c. . . . p. 34. "Quod si autem ea, quæ in Protagorâ *Sophistæ ridendi causâ* e vulgi atque sophistarum ratione disputantur, in Gorgiâ ex ipsius philosophi mente et sententiâ vel brevius proponuntur vel copiosius disputantur," &c.

Compare similar observations of Stallbaum, in his Prolegom. ad Theætet. pp. 12, 22; ad Menon. p. 16; ad Euthydemum, pp 26, 30; ad Lachetem. p. 11; ad Lysidem, pp. 79, 80, 87; ad Hippiam Major. pp 154—156.

"Facile apparet Socratem *arguti*, quæ verbo *ϑαυματοῦ* inest, *dialogi interlocutorem* (Hippiam Sophistam) *in fraudem inducere*." . . . "Illud quidem pro certo et exploratо habemus, non serio sed *ridendi vexandique Sophistæ gratiâ gravissimam illam sententiam in dubitationem vocari*, ideoque iis conclusiunculis labefactari, quas quilibet paulo attentior facile intelligat non ad fidem faciendam, sed ad lusum jocumque, esse comparatas."

[2] Plato, Sophistes, c. 52, p. 268.

[3] Cicero, Academ. iv 23. Xenophôn, at the close of his treatise De Venatione (c. 13), introduces a sharp censure upon the Sophists, with very little that is specific or distinct. He accuses them of teaching command and artifice of words, instead of communicating useful maxims—of speaking for purposes of deceit, or for their own profit, and addressing themselves to rich pupils for pay—while the *philosopher* gives his lessons to every one gratuitously, without distinction of persons. This is the same distinction as that taken by Sokratês and Plato, between the Sophist and the Philosopher, compare Xenoph. de Vectigal. v. 4.

embrace their profession and to discharge its important duties, like other professional men, by the prospect either of deriving an income or of making a figure in it, or both—whether they have any peculiar relish for the occupation or not. But modern writers, in describing Protagoras or Gorgias, while they adopt the sneering language of Plato against teaching for pay, low purposes, tricks to get money from the rich, &c, use terms which lead the reader to believe that there was something in these Sophists peculiarly greedy, exorbitant, and truckling; something beyond the mere fact of asking and receiving remuneration. Now, not only there is no proof that any of them (speaking of those conspicuous in the profession) were thus dishonest or exorbitant, but, in the case of Protagoras, even his enemy Plato furnishes a proof that he was not so. In the Platonic dialogue termed Protagoras, that Sophist is introduced as describing the manner in which he proceeded respecting remuneration from his pupils. "I make no stipulation beforehand: when a pupil parts from me, I ask from him such a sum as I think the time and the circumstances warrant; and I add, that if he deems the demand too great, he has only to make up his own mind what is the amount of improvement which my company has procured to him, and what sum he considers an equivalent for it. I am content to accept the sum so named by himself, only requiring him to go into a temple and make oath that it is his sincere belief."[1] It is not easy to imagine a more dignified way of dealing than this, nor one which more thoroughly attests an honourable reliance on the internal consciousness of the scholar; on the grateful sense of improvement realized, which to every teacher constitutes a reward hardly inferior to the payment that proceeds from it, and which (in the opinion of Sokratês) formed the only legitimate reward. Such is not the way in which the corrupters of mankind go to work.

[1] Plato, Protagoras, c. 16, p. 328 B. Diogenês Laertius (ix. 56) says that Protagoras demanded 100 minæ as pay: little stress is to be laid upon such a statement, nor is it possible that he could have had one fixed rate of pay. The story told by Aulus Gellius (v. 10) about the suit at law between Protagoras and his disciple Euathlus is at least amusing and ingenious. Cp. the story of the rhetor Skopelianus, in Philostratus, Vit. Sophist. i. 21, 4.

Isokratês (Or. xv. de Permut. s. 166) affirms that the gains made by Gorgias or by any of the eminent Sophists had never been very high; that they had been greatly and maliciously exaggerated; that they were very inferior to those of the great dramatic actors (s. 168).

The Sophists as rhetorical teachers—groundless accusations against them in that capacity, made also against Sokratês, Isokratês, and others.

That which stood most prominent in the teaching of Gorgias and the other Sophists was, that they cultivated and improved the powers of public speaking in their pupils—one of the most essential accomplishments to every Athenian of consideration. For this, too, they have been denounced by Ritter, Brandis, and other learned writers on the history of philosophy, as corrupt and immoral. "Teaching their pupils rhetoric (it has been said), they only enable them to second unjust designs, to make the worse appear the better reason, and to delude their hearers, by trick and artifice, into false persuasion and show of knowledge without reality. Rhetoric (argues Plato in the dialogue called Gorgias) is no art whatever, but a mere unscientific knack, enslaved to the dominant prejudices, and nothing better than an impostrous parody on the true political art." Now, though Aristotle, following the Platonic vein, calls this power of making the worse appear the better reason "the promise of Protagoras,"[1] the accusation ought never to be urged as if it bore specially against the teachers of the Sokratic age. It is an argument against rhetorical teaching generally; against all the most distinguished teachers of pupils for active life throughout the ancient world from Protagoras, Gorgias, Isokratês, &c., down to Quintilian. Not only does the argument bear equally against all, but it was actually urged against all. Isokrates[2] and Quintilian both defend themselves against it: Aristotle[3] was assailed by it, and provides a defence in the beginning of his treatise on Rhetoric: nor was there ever any man, indeed, against whom it was pressed with greater bitterness of calumny than Sokratês—by Aristo-

[1] Aristot. Rhetoric. ii. 23. Ritter (p. 582) and Brandis (p. 521) quote very unfairly the evidence of the "Clouds" of Aristophanês as establishing this charge, and that of corrupt teaching generally, against the Sophists as a body. If Aristophanês is a witness against any one, he is a witness against Sokratês, who is the person singled out for attack in the "Clouds". But these authors, not admitting Aristophanês as an evidence against Sokratês whom he *does* attack, nevertheless quote him as an evidence against men like Protagoras and Gorgias whom he *does not* attack.

[2] Isokratês, Or. xv. (De Permut.), s. 16. νῦν δὲ λέγει μὲν (the accuser) ὡς ἐγὼ τοὺς ἥττους λόγους κρείττους δύναμαι ποιεῖν, &c.

Ibid. s. 82. πειρᾶταί με διαβάλλειν, ὡς διαφθείρω τοὺς νεωτέρους, λέγειν διδάσκων καὶ παρὰ τὸ δίκαιον ἐν τοῖς ἀγῶσι πλεονεκτεῖν, &c.

Again, s. 59, 85, 95, 98, 187 (where he represents himself, like Sokratês in his defence, as vindicating philosophy generally against the accusation of corrupting youth), 233, 256

[3] Plutarch, Alexander, c. 74.

phanês in his comedy of the "Clouds," as well as by other comic composers. Sokratês complains of it in his defence before his judges;[1] characterizing such accusations in their true point of view, as being "the stock reproaches against all who pursue philosophy". They are indeed only one of the manifestations, ever varying in form though the same in spirit, of the antipathy of ignorance against dissenting innovation or superior mental accomplishments; which antipathy intellectual men themselves, when it happens to make on their side in a controversy, are but too ready to invoke. Considering that we have here the materials of defence, as well as of attack, supplied by Sokratês and Plato, it might have been expected that modern writers would have refrained from employing such an argument to discredit Gorgias or Protagoras; the rather, as they have before their eyes, in all the countries of modern Europe, the profession of lawyers and advocates, who lend their powerful eloquence without distinction to the cause of justice or injustice, and who, far from being regarded as the corrupters of society, are usually looked upon, for that very reason among others, as indispensable auxiliaries to a just administration of law.

Though writing was less the business of these Sophists than personal teaching, several of them published treatises. Thrasymachus and Theodôrus both set forth written precepts on the art of Rhetoric;[2] precepts which have not descended to us, but which appear to have been narrow and special, bearing directly upon practice, and relating chiefly to the proper component parts of an oration. To Aristotle, who had attained that large and comprehensive view of the theory of Rhetoric which still remains to instruct us in his splendid treatise, the views of Thrasymachus appeared unimportant, serving to him only as

Thrasymachus—his rhetorical precepts—Prodikus—his discrimination of words analogous in meaning.

[1] Plato, Sok. Apolog. c. 10, p. 23 D. τὰ κατὰ πάντων τῶν φιλοσοφούντων πρόχειρα ταῦτα λέγουσιν, ὅτι τὰ μετέωρα καὶ τὰ ὑπὸ γῆς, καὶ θεοὺς μὴ νομίζειν, καὶ τὸν ἥττω λόγον κρείττω ποιεῖν (διδάσκω). Compare a similar expression in Xen. Mem. I. 2, 31. τὸ κοινὴ τοῖς φιλοσόφοις ὑπὸ τῶν πολλῶν ἐπιτιμώμενον, &c.

The same unfairness, in making this point tell against the Sophists exclusively, is to be found in Westermann, Geschichte der Griech. Beredsamkeit, sect. 30, 54.

[2] See the last chapter of Aristotle De Sophisticis Elenchis. He notices these early rhetorical teachers also in various parts of the treatise on Rhetoric.

Quintilian however still thought the precepts of Theodôrus and Thrasymachus worthy of his attention (Inst. Orat. iii. 3).

hints and materials. But their effect must have been very different when they first appeared, and when young men were first enabled to analyse the parts of a harangue, to understand the dependence of one upon the other, and call them by their appropriate names; all illustrated, let us recollect, by oral exposition on the part of the master, which was the most impressive portion of the whole.

Prodikus, again, published one or more treatises intended to elucidate the ambiguities of words, and to point out the different significations of terms apparently, but not really, equivalent. For this Plato often ridicules him, and the modern historians of philosophy generally think it right to adopt the same tone. Whether the execution of the work was at all adequate to its purpose, we have no means of judging; but assuredly the purpose was one pre-eminently calculated to aid Grecian thinkers and dialecticians; for no man can study their philosophy without seeing how lamentably they were hampered by enslavement to the popular phraseology, and by inferences founded on mere verbal analogy. At a time when neither dictionary nor grammar existed, a teacher who took care, even punctilious care, in fixing the meaning of important words of his discourse, must be considered as guiding the minds of his hearers in a salutary direction; salutary, we may add, even to Plato himself, whose speculations would most certainly have been improved by occasional hints from such a monitor.

Protagoras—his treatise on Truth—his opinions about the Pagan gods.

Protagoras, too, is said to have been the first who discriminated and gave names to the various modes and forms of address—an analysis well-calculated to assist his lessons on right speaking:[1] he appears also to have been the first who distinguished the three genders of nouns. We hear further of a treatise which he wrote on wrestling—or most probably on gymnastics generally—as well as a collection of controversial dialogues.[2] But his most celebrated treatise was one entitled "Truth," seemingly on philosophy generally. Of this treatise we do not even know the

[1] Quintilian, Inst. Orat. iii. 4, 10; Aristot. Rhetor. iii. 5. See the passages cited in Preller, Histor. Philos. ch. iv p. 132, note d, who affirms respecting Protagoras—"alia inani grammaticorum principiorum ostentationi novare conabatur"—which the passages cited do not prove.

[2] Isokratês, Or. x. Encom. Helen. s. 3; Diogen. Laert. ix. 54.

general scope or purport. In one of his treatises he confessed his inability to satisfy himself about the existence of the gods, in these words[1]—"Respecting the gods, I neither know whether they exist, nor what are their attributes: the uncertainty of the subject, the shortness of human life, and many other causes debar me from this knowledge". That the believing public of Athens were seriously indignant at this passage, and that it caused the author to be threatened with prosecution and forced to quit Athens, we can perfectly understand, though there seems no sufficient proof of the tale that he was drowned in his outward voyage. But that modern historians of philosophy, who consider the Pagan gods to be fictions, and the religion to be repugnant to any reasonable mind, should concur in denouncing Protagoras on this ground as a corrupt man, is to me less intelligible. Xenophanês,[2] and probably many other philosophers, had said the same thing before him. Nor is it easy to see what a superior man was to do, who could not adjust his standard of belief to such fictions; or what he could say, if he said anything, less than the words cited above from Protagoras; which appear, as far as we can appreciate them standing without the context, to be a brief mention, in modest and circumspect phrase, of the reason why he said nothing about the gods, in a treatise where the reader would expect to find much upon the subject.[3] Certain it is that in the Platonic dialogue called "Protagoras," that Sophist is introduced speaking about the gods exactly in the manner that any orthodox Pagan might naturally adopt.

The other fragment preserved of Protagoras relates to his view of the cognitive process, and of truth generally. He taught that "Man is the measure of all things, both of that which exists, and of that which does not exist": a doctrine canvassed and contro-

[1] Diogen. Laert. ix. 51; Sext. Empir. adv. Math. ix. 55. *περὶ μὲν θεῶν οὐκ ἔχω εἰπεῖν, οὔτε εἰ εἰσιν, οὔθ' ὁποῖοί τινές εἰσι· πολλὰ γὰρ τὰ κωλύοντα εἰδέναι, ἥ τε ἀδηλότης, καὶ βραχὺς ὢν ὁ βίος τοῦ ἀνθρώπου.*

I give the words partly from Diogenês, partly from Sextus, as I think they would be most likely to stand.

[2] Xenophanês ap. Sext. Emp. adv. Mathem. vii. 49.

[3] The satirical writer Timon (ap. Sext. Emp. ix. 57), speaking in very respectful terms about Protagoras, notices particularly the guarded language which he used in this sentence about the gods, though this precaution did not enable him to avoid the necessity of flight. Protagoras spoke—

Πᾶσαν ἔχων φυλακὴν ἐπεστ-
κείης· τὰ μὲν οὐ οἱ
Χραίσμησ', ἀλλὰ φυγῆς ἐτεμαίετο, ὄφρα
μὴ οὕτως
Σωκρατικὴν τίνων ψυχρὰν πόσιν Ἄϊδα
δύῃ.

verted by Plato, who represents that Protagoras affirmed knowledge to consist in sensation, and considered the sensations of each individual man to be, to him, the canon and measure of truth. We know scarce anything of the elucidations or limitations with which Protagoras may have accompanied his general position: and if even Plato, who had good means of knowing them, felt it ungenerous to insult an orphan doctrine whose father was recently dead, and could no longer defend it[1]—much more ought modern authors, who speak with mere scraps of evidence before them, to be cautious how they heap upon the same doctrine insults much beyond those which Plato recognizes. In so far as we can pretend to understand the theory, it was certainly not more incorrect than several others then afloat, from the Eleatic school and other philosophers; while it had the merit of bringing into forcible relief the essentially relative nature of cognition[2]

His view of the cognitive process and its relative nature.

[1] Plato, Theætet. 18, p. 164 E. οὕτι ἄν, οἶμαι, ὦ φίλε, εἴπερ γε ὁ πατὴρ τοῦ ἑτέρου λόγου ἔζη—ἀλλὰ πολλὰ ἂν ἡμυνεῖν νῦν δὲ ὀρφανὸν αὐτὸν ὄντα ἡμεῖς προπηλακίζομεν. . . . ἀλλὰ δὴ αὐτοὶ κινδυνεύσομεν τοῦ δικαίου ἕνεκ' αὐτῷ βοηθεῖν.

This theory of Protagoras is discussed in the dialogue called Theætetus, p. 152 *seq.*, in a long but desultory way.

See Sextus Empiric. Pyrrhonic. Hypol. i. 216—219, et contra Mathematicos, vii. 60—64. The explanation which Sextus gives of the Protagorean doctrine, in the former passage, cannot be derived from the treatise of Protagoras himself, since he makes use of the word ὕλη in the philosophical sense, which was not adopted until the days of Plato and Aristotle.

It is difficult to make out what Diogenes Laërtius states about other tenets of Protagoras, and to reconcile them with the doctrine of "man being the measure of all things," as explained by Plato (Diog. Laert. ix. 51, 57).

[2] Aristotle (in one of the passages of his Metaphysics—wherein he discusses the Protagorean doctrine—x. i. p. 1053 B) says that this doctrine comes to nothing more than saying, that man, so far as cognizant, or so far as percipient, is the measure of all things; in other words, that knowledge or perception is the measure of all things. This Aristotle says is trivial and of no value, though it sounds like something of importance—Πρωταγόρας δ' ἀνθρωπῶν φησι πάντων εἶναι μέτρον, ὥσπερ ἂν εἴ τὸν ἐπιστήμονα εἰπὼν ἢ τὸν αἰσθανόμενον τούτους δ' ἔστι ἔχουσιν ὁ μὲν αἴσθησιν ὁ δὲ ἐπιστήμην. ἃ φαμεν εἶναι μέτρα τῶν ὑποκειμένων. οὐθὲν δὴ λέγων περιττὸν φαίνεταί τι λέγειν.

It appears to me that to insist upon the essentially relative nature of cognizable truth was by no means a trivial or unimportant doctrine, as Aristotle pronounces it to be, especially when we compare it with the unmeasured conceptions of the objects and methods of scientific research, which were so common in the days of Protagoras.

Compare Metaphysic. iii. *b*, pp. 1006, 1009, where it will be seen how many other thinkers of that day carried the same doctrine seemingly further than Protagoras.

Protagoras remarked that the observed movements of the heavenly bodies did not coincide with that which the astronomers represented them to be, and to which they applied their mathematical reasonings. This remark was a criticism on the mathematical astronomers of his day—ἐλέγχων τοὺς γεωμέτρας (Arist. Meta. iii. 2, p. 998 A). We know too little how far his criticism may have been deserved, to assent to the general strictures of Ritter, Gesch. der Phil. vol. i. p. 633.

—relative, not indeed to the sensitive faculty alone, but to that reinforced and guided by the other faculties of man, memorial and ratiocinative. And had it been even more incorrect than it really is, there would be no warrant for those imputations which modern authors build upon it, against the morality of Protagoras. No such imputations are countenanced in the discussion which Plato devotes to the doctrine: indeed, if the vindication which he sets forth against himself on behalf of Protagoras be really ascribable to that Sophist, it would give an exaggerated importance to the distinction between Good and Evil, into which the distinction between Truth and Falsehood is considered by the Platonic Protagoras as resolvable. The subsequent theories of Plato and Aristotle respecting cognition were much more systematic and elaborate, the work of men greatly superior in speculative genius to Protagoras; but they would not have been what they were, had not Protagoras as well as others gone before them, with suggestions more partial and imperfect.

Gorgias—his treatise on physical subjects—misrepresentations of the scope of it.

From Gorgias there remains one short essay, preserved in one of the Aristotelian or pseudo-Aristotelian treatises,[1] on a metaphysical thesis. He professes to demonstrate that nothing exists: that if anything exist, it is unknowable; and granting it even to exist and to be knowable by any one man, he could never communicate it to others. The modern historians of philosophy here prefer the easier task of denouncing the scepticism of the Sophist, instead of performing the duty incumbent on them of explaining his thesis in immediate sequence with the speculations which preceded it. In our sense of the words, it is a monstrous paradox; but construing them in their legitimate filiation from the Eleatic philosophers immediately before him, it is a plausible, not to say conclusive, deduction from principles which they would have acknowledged.[2] The word Existence, as they understood it, did not mean phænomenal, but ultra-phænomenal existence. They looked upon the phænomena of sense as always

[1] See the treatise entitled De Melisso, Xenophane, et Gorgia, in Bekker's edition of Aristotle's Works, vol. i. p. 979 *seq.*; also the same treatise with a good preface and comments by Mullach, p. 62 *seq.*: compare Sextus Emp. adv. Mathemat. vii. 65, 87.

[2] See the note of Mullach, on the treatise mentioned in the preceding note, p. 72. He shows that Gorgias followed in the steps of Zeno and Melissus.

coming and going—as something essentially transitory, fluctuating, incapable of being surely known, and furnishing at best grounds only for conjecture. They searched by cogitation for what they presumed to be the really existent Something or Substance—the Noumenon, to use a Kantian phrase—lying behind or under the phænomena, which Noumenon they recognized as the only appropriate object of knowledge. They discussed much (as I have before remarked) whether it was One or Many—Noumenon in the singular, or Noumena in the plural. Now the thesis of Gorgias related to his ultra-phænomenal existence, and bore closely upon the arguments of Zeno and Melissus, the Eleatic reasoners of his elder contemporaries. He denied that any such ultra-phænomenal Something, or Noumenon, existed, or could be known, or could be described. Of this tripartite thesis, the first negation was neither more untenable nor less untenable than that of those philosophers who before him had argued for the affirmative: on the two last points his conclusions were neither paradoxical nor improperly sceptical, but perfectly just, and have been ratified by the gradual abandonment, either avowed or implied, of such ultra-phænomenal researches among the major part of philosophers. It may fairly be presumed that these doctrines were urged by Gorgias for the purpose of diverting his disciples from studies which he considered as unpromising and fruitless, just as we shall find his pupil Isokratês afterwards enforcing the same view, discouraging speculations of this nature, and recommending rhetorical exercise as preparation for the duties of an active citizen.[1] Nor must we forget that Sokratês himself discouraged physical speculations even more decidedly than either of them.

Unfounded accusations against the Sophists.

If the censures cast upon the alleged scepticism of Gorgias and Protagoras are partly without sufficient warrant—partly without any warrant at all—much more may the same remark be made respecting the graver reproaches heaped upon their teaching on the score of immorality or corruption. It has been common with recent German historians of philosophy to translate from Plato and dress up a fiend called "Die Sophistik" (Sophistic); whom they assert to have poisoned and demoralized by corrupt teaching, the Athenian

[1] Isokratês De Permutatione, Or xv. s. 287, Xenophôn, Memor. i. 1, 14.

moral character, so that it became degenerate at the end of the Peloponnesian war, compared with what it had been in the time of Militiadês and Aristeidês.

Now, in the first place, if the abstraction "Die Sophistik" is to have any definite meaning, we ought to have proof that the persons styled Sophists had some doctrines, principles, or method, both common to them all and distinguishing them from others. But such a supposition is untrue: there were no such common doctrines, or principles, or method belonging to them. Even the name by which they are known did not belong to them, any more than to Sokratês and others; they had nothing in common except their profession as paid teachers, qualifying young men "to think, speak, and act" (these are the words of Isokratês, and better words it would not be easy to find) with credit to themselves as citizens. Moreover, such community of profession did not at that time imply so much analogy of character as it does now, when the path of teaching has been beaten into a broad and visible high road, with measured distances and stated intervals: Protagoras and Gorgias found predecessors indeed, but no binding precedents to copy; so that each struck out, more or less, a road of his own. And, accordingly, we find Plato, in his dialogue called "Protagoras," wherein Protagoras, Prodikus, and Hippias are all introduced, imparting a distinct type of character and distinct method to each, not without a strong admixture of reciprocal jealousy between them; while Thrasymachus, in the "Republic," and Euthydêmus, in the dialogue so called, are again painted each with colours of his own, different from all the three above-named. We do not know how far Gorgias agreed in the opinion of Protagoras—"Man is the measure of all things": and we may infer, even from Plato himself, that Protagoras would have opposed the views expressed by Thrasymachus in the first book of the "Republic". It is impossible, therefore, to predicate anything concerning doctrines, methods, or tendencies common and peculiar to all the Sophists. There were none such; nor has the abstract word—"Die Sophistik"—any real meaning, except such qualities (whatever they may be) as are inseparable from the profession or occupation of public teaching. And if, at present,

They were not a sect or school, with common doctrines or method; they were a profession with strong individual peculiarities

every candid critic would be ashamed to cast wholesale aspersions on the entire body of professional teachers, much more is such censure unbecoming in reference to the ancient Sophists, who were distinguished from each other by stronger individual peculiarities.

The Athenian character was not really corrupted, between 480 B.C. and 405 B.C.

If, then, it were true that in the interval between 480 B.C. and the end of the Peloponnesian war a great moral deterioration had taken place in Athens and in Greece generally, we should have to search for some other cause than the imaginary abstraction called Sophistic. But—and this is the second point—the matter of fact here alleged is as untrue as the cause alleged is unreal. Athens, at the close of the Peloponnesian war, was not more corrupt than Athens in the days of Miltiadês and Aristeidês. If we revert to that earlier period, we shall find that scarcely any acts of the Athenian people have drawn upon them sharper censure (in my judgment, unmerited) than their treatment of these very two statesmen—the condemnation of Miltiadês and the ostracism of Aristeidês. In writing my history of that time, far from finding previous historians disposed to give the Athenians credit for public virtue, I have been compelled to contend against a body of adverse criticism, imputing to them gross ingratitude and injustice. Thus the contemporaries of Miltiadês and Aristeidês, when described as matter of present history, are presented in anything but flattering colours; except their valour at Marathôn and Salamis, which finds one unanimous voice of encomium. But when these same men have become numbered among the mingled recollections and fancies belonging to the past—when a future generation comes to be present, with its appropriate stock of complaint and denunciation—then it is that men find pleasure in dressing up the virtues of the past, as a count in the indictment against their own contemporaries. Aristophanês,[1] writing during the Peloponnesian war, denounced the Demos of his day as degenerated from the virtue of that Demos which had surrounded Miltiadês and Aristeidês; while Isokratês,[2] writing as an old man between 350—340 B.C., complains in like manner of his own time, boasting how much better the state of Athens had been in his youth: which period

[1] Aristophan. Equit. 1316—1321. [2] Isokr. Or. xv. De Perm. s. 170.

of his youth fell exactly during the life of Aristophanês, in the last half of the Peloponnesian war.

Such illusions ought to impose on no one without a careful comparison of facts; and most assuredly that comparison will not bear out the allegation of increased corruption and degeneracy, between the age of Miltiadês and the end of the Peloponnesian war. Throughout the whole of Athenian history, there are no acts which attest so large a measure of virtue and judgment pervading the whole people, as the proceedings after the Four Hundred and after the Thirty. Nor do I believe that the contemporaries of Miltiadês would have been capable of such heroism; for that appellation is by no means too large for the case. I doubt whether they would have been competent to the steady self-denial of retaining a large sum in reserve during the time of peace, both prior to the Peloponnesian war and after the peace of Nikias—or of keeping back the reserve fund of 1000 talents, while they were forced year after year to pay taxes for the support of the war[1]—or of acting upon the prudent yet painfully trying policy recommended by Periklês, so as to sustain an annual invasion without either going out to fight or purchasing peace by ignominious concessions. If bad acts such as Athens committed during the later years of the war—for example, the massacre of the Melian population—were not done equally by the contemporaries of Miltiadês, this did not arise from any superior humanity or principle on their part, but from the fact that they were not exposed to the like temptation, brought upon them by the possession of imperial power. The condemnation of the six generals after the battle of Arginusæ, if we suppose the same conduct on their part to have occurred in 490 B.C., would have been decreed more rapidly and more unceremoniously than it was actually decreed in 406 B.C. For at that early date there existed no psephism of Kannônus, surrounded by prescriptive respect—no Graphê Paranomôn—no such habits of established deference to a Dikastery solemnly sworn, with full notice to

[1] Two years before the invasion by Xerxês, the Athenians did indeed forego a dividend about to be distributed to each of the citizens out of the silver mines of Laureium, in order that the money might be applied to building of triremes. This was honourable to them in every way; but it is by no means to be compared, for self-denial and estimate of future chances, to the effort of paying money more than once out of their pockets, in order that they might leave untouched the public fund of 1000 talents.

defendants and full time of defence measured by the water-glass —none of those securities which a long course of democracy had gradually worked into the public morality of every Athenian, and which (as we saw in a former chapter) interposed a serious barrier to the impulse of the moment, though ultimately overthrown by its fierceness. A far less violent impulse would have sufficed for the same mischief in 490 B.C., when no such barriers existed. Lastly, if we want a measure of the appreciating sentiment of the Athenian public, towards a strict and decorous morality in the narrow sense, in the middle of the Peloponnesian war, we have only to consider the manner in which they dealt with Nikias. I have shown, in describing the Sicilian expedition, that the gravest error which the Athenians ever committed, that which shipwrecked both their armament at Syracuse and their power at home, arose from their unmeasured esteem for the respectable and pious Nikias which blinded them to the grossest defects of generalship and public conduct. Disastrous as such misjudgment was, it counts at least as a proof that the moral corruption, alleged to have been operated in their characters, is a mere fiction. Nor let it be supposed that the nerve and resolution which once animated the combatants of Marathôn and Salamis had disappeared in the latter years of the Peloponnesian war. On the contrary, the energetic and protracted struggle of Athens, after the irreparable calamity at Syracuse, forms a worthy parallel to her resistance in the time of Xerxês, and maintained unabated that distinctive attribute which Periklês had set forth as the main foundation of her glory—that of never giving way before misfortune.[1] Without any disparagement to the armament at Salamis, we may remark that the patriotism of the fleet at Samos, which rescued Athens from the Four Hundred, was equally devoted and more intelligent; and that the burst of effort, which sent a subsequent fleet to victory at Arginusæ, was to the full as strenuous.

If then we survey the eighty-seven years of Athenian history, between the battle of Marathôn and the renovation of the democracy after the Thirty, we shall see no ground for the assertion, so often made, of increased and increasing moral and

[1] Thucyd. ii. 64. γνῶτε δ' ὄνομα μέγιστον αὐτὴν (τὴν πόλιν) ἔχουσαν ἐν πᾶσιν ἀνθρώποις, διὰ τὸ ταῖς ξυμφοραῖς μὴ εἴκειν.

political corruption. It is my belief that the people had become both morally and politically better, and that their democracy had worked to their improvement. The remark made by Thucydidês, on the occasion of the Korkyræan bloodshed—on the violent and reckless political antipathies, arising out of the confluence of external warfare with internal party-feud[1]—wherever else it may find its application, has no bearing upon Athens: the proceedings after the Four Hundred and after the Thirty prove the contrary. And while Athens may thus be vindicated on the moral side, it is indisputable that her population had acquired a far larger range of ideas and capacities than they possessed at the time of the battle of Marathôn. This indeed is the very matter of fact deplored by Aristophanês, and admitted by those writers who, while denouncing the Sophists, connect such enlarged range of ideas with the dissemination of the pretended sophistical poison. In my judgment, not only the charge against the Sophists as poisoners, but even the existence of such poison in the Athenian system, deserves nothing less than an emphatic denial.

Let us examine again the names of these professional teachers, beginning with Prodikus, one of the most renowned. Who is there that has not read the well-known fable called "The Choice of Hercules," which is to be found in every book professing to collect impressive illustrations of elementary morality? Who does not know that its express purpose is to kindle the imaginations of youth in favour of a life of labour for noble objects, and against a life of indulgence? It was the favourite theme on which Prodikus lectured, and on which he obtained the largest audience.[2] If it be of striking simplicity and effect even to a modern reader, how much

Prodikus—"The Choice of Hercules".

[1] Thucydidês (iii 82) specifies very distinctly the cause to which he ascribes the bad consequences which he depicts. He makes no allusion to Sophists or sophistical teaching, though Brandis (Gesch. der Gr. Rom. Philos. i. p. 518, not. f.) drags in "the sophistical spirit of the statesmen of that time," as if it were the cause of the mischief, and as if it were to be found in the speeches of Thucydidês, i. 76, v. 105.

There cannot be a more unwarranted assertion; nor can a learned man like Brandis be ignorant that such words as "the sophistical spirit" (Der sophistische Geist) are understood by a modern reader in a sense totally different from its true Athenian sense.

[2] Xenoph. Memor. ii. 1, 21—34. καὶ Πρόδικος δὲ ὁ σοφὸς ἐν τῷ συγγράμματι τῷ περὶ Ἡρακλέους, ὅπερ δὴ καὶ πλείστοις ἐπιδείκνυται, ὡσαύτως περὶ τῆς ἀρετῆς ἀποφαίνεται, &c.

Xenophôn here introduces Sokratês himself as bestowing much praise on the moral teaching of Prodikus.

more powerfully must it have worked upon the audience for whose belief it was specially adapted, when set off by the oral expansions of its author! Xenophôn wondered that the Athenian Dikasts dealt with Sokratês as a corrupter of youth; Isokratês wondered that a portion of the public made the like mistake about himself; and I confess my wonder to be not less, that not only Aristophanês,[1] but even the modern writers on Grecian philosophy, should rank Prodikus in the same unenviable catalogue.[2] This is the only composition[3] remaining from him;

[1] See Fragment iii. of the Ταγηνισταί of Aristophanês—Meineke, Fragment. Aristoph p. 1140.

[2] Upon Prodikus and his fable called the "Choice of Hercules," Professor Maurice remarks as follows (Moral and Metaphysical Philosophy, iv. 2, 1, 11, p. 109).—"The effect of the lesson which it inculcates is good or evil, according to the object which the reader proposes to himself. If he wishes to acquire the power of draining marshes and killing noisome beasts, all must bless him for not yielding to the voice of the Goddess of Pleasure. If he merely seeks to be the strongest of men, by resisting the enchantress, it might have been better for the world and for himself that he should have yielded to her blandishments. Mr. Grote is not likely to have forgotten the celebrated paradox of Gibbon respecting the clergy—'That their virtues are more dangerous to society than their vices'. On the hypothesis which Gibbon no doubt adopted—that this order is divided into those who deny themselves for the sake of obtaining dominion over their fellow-countrymen, and those who yield to animal indulgence—his dictum may be easily admitted. The monk who restrains his appetites, that he may be more followed and idolized as a confessor, does more harm to others, is probably more evil in himself, than the sleek abbot who is given up to his hawks and hounds. The principle is of universal application. We must know whether Prodikus departed from the general rule of the professorial class, by not holding out political power as his prize, before we can pronounce him a useful teacher, because he taught his pupils how they might obtain the bone and nerve of Hercules."

With the single reserve of what Professor Maurice calls "the general rule of the professorial class," against which assertion I have already shown cause in a previous note, I fully admit not merely the justice but the importance of his general remark above transcribed. I recognize no merit in self-denial, unless in so far as the self-denying person becomes thereby the instrument of increased security and happiness to others or to himself; or unless it be conducive to the formation of a character of which such is the general result. And, respecting Prodikus himself, I willingly accept the challenge. He marks out, in the most distinct and emphatic manner, the achievement of good to others, and the acquisition of esteem from others, as going together, and constituting in combination the prize for which the youthful Hêraklês is exhorted to struggle—εἴτε ὑπὸ φίλων ἐθέλεις ἀγαπᾶσθαι, τοὺς φίλους εὐεργετητέον· εἴτε ὑπό τινος πόλεως ἐπιθυμεῖς τιμᾶσθαι, τὴν πόλιν ὠφελητέον· εἴτε ὑπὸ τῆς Ἑλλάδος πάσης ἀξιοῖς ἐπ' ἀρετῇ θαυμάζεσθαι, τὴν Ἑλλάδα πειρατέον εὖ ποιεῖν, &c. (Xen. Mem. ii. 1, 28). I select these few words, but the whole tenor and spirit of the fable is similar.

Indeed, the very selection of Hêraklês as an ideal to be followed is of itself a proof that the Sophist did not intend to point out the acquisition of personal dominion and pre-eminence, except in so far as they naturally sprang from services rendered, as the grand prize to be contended for by his pupils. For Hêraklês is, in Greek conception, the type of those who work for others—one condemned by his destiny to achieve great, difficult, and unrewarded exploits at the bidding of another (Suidas and Diogenianus, vi. 7, under the words τετράδι γέγονας—ἐπὶ τῶν ἄλλοις πονούντων, &c.).

[3] Xenophôn gives only the substance

indeed, the only composition remaining from any one of the Sophists, excepting the thesis of Gorgias above noticed. It serves not merely as a vindication of Prodikus against such reproach, but also as a warning against implicit confidence in the sarcastic remarks of Plato, which include Prodikus as well as the other Sophists, and in the doctrines which he puts into the mouth of the Sophists generally, in order that Sokratês may confute them. The commonest candour would teach us that if a polemical writer of dialogue chooses to put indefensible doctrine into the mouth of the opponent, we ought to be cautious of condemning the latter upon such very dubious proof.

Welcker and other modern authors treat Prodikus as "the most innocent" of the Sophists, and except him from the sentence which they pass upon the class generally. Let us see, therefore, what Plato himself says about the rest of them, and first about Protagoras. If it were not the established practice with readers of Plato to condemn Protagoras beforehand, and to put upon every passage relating to him not only a sense as bad as it will bear, but much worse than it will fairly bear, they would probably carry away very different inferences from the Platonic dialogue called by that Sophist's name, and in which he is made to bear a chief part. That dialogue is itself enough to prove that Plato did not conceive Protagoras either as a corrupt, or unworthy, or incompetent teacher. The course of the dialogue exhibits him as not master of the theory of ethics, and unable to solve various difficulties with which that theory is expected to grapple; moreover, as no match for Sokratês in dialectics, which Plato considered as the only efficient method of philosophical investigation. In so far, therefore, as imperfect acquaintance with the science or theory upon which rules of art, or the precepts bearing on practice, repose, disqualifies a teacher from giving instruction in such art or practice, to that extent Protagoras is exposed as wanting. And

Protagoras —real estimate exhibited of him by Plato.

of Prodikus's lecture, not his exact words. But he gives what may be called the whole substance, so that we can appreciate the scope as well as the handling of the author. We cannot say the same of an extract given (in the Pseudo-Platonic Dialogue Axiochus, c. 7, 8) from a lecture said to have been delivered by Prodikus, respecting the miseries of human life pervading all the various professions and occupations. It is impossible to make out distinctly either how much really belongs to Prodikus, or what was his scope and purpose, if any such lecture was really delivered.

if an expert dialectician like Plato had passed Isokratês or Quintilian, or the large majority of teachers past or present, through a similar cross-examination as to the theory of their teaching, an ignorance not less manifest than that of Protagoras would be brought out. The antithesis which Plato sets forth, in so many of his dialogues, between precept or practice, accompanied by full knowledge of the scientific principles from which it must be deduced, if its rectitude be disputed, and unscientific practice, without any such power of deduction or defence, is one of the most valuable portions of his speculations; he exhausts his genius to render it conspicuous in a thousand indirect ways, and to shame his readers, if possible, into the loftier and more rational walk of thought. But it is one thing to say of a man that he does not know the theory of what he teaches or of the way in which he teaches; it is another thing to say that he actually teaches that which scientific theory would not prescribe as the best; it is a third thing, graver than both, to say that his teaching is not only below the exigences of science, but even corrupt and demoralizing. Now, of these three points it is the first only which Plato in his dialogue makes out against Protagoras; even the second, he neither affirms nor insinuates; and as to the third, not only he never glances at it, even indirectly, but the whole tendency of the discourse suggests a directly contrary conclusion. As if sensible that when an eminent opponent was to be depicted as puzzled and irritated by superior dialectics, it was but common fairness to set forth his distinctive merits also, Plato gives a fable, and expository harangue, from the mouth of Protagoras,[1] upon the question whether virtue is teachable. This harangue is, in my judgment, very striking and instructive; and so it would have been probably accounted, if commentators had not read it with a pre-established persuasion that whatever came from the lips of a Sophist must be either ridiculous or immoral.[2] It is the only part of Plato's works wherein any account is rendered of

[1] Plato, Protagoras, p. 320 D, c. 11 *et seq.*, especially p. 322 D, where Protagoras lays it down that no man is fit to be a member of a social community who has not in his bosom both δίκη and αἰδώς—that is, a sense of reciprocal obligation and right between himself and others—and a sensibility to esteem or reproach from others. He lays these fundamental attributes down as what a good ethical theory must assume or exact in every man.

[2] Of the unjust asperity and contempt with which the Platonic commentators treat the Sophists, see a specimen in Ast, Ueber Platons Leben und Schriften, pp. 70, 71—where he comments on Protagoras and this fable.

the growth of that floating, uncertified, self-propagating body of opinion upon which the cross-examining analysis of Sokratês is brought to bear, as will be seen in the following chapter.

Protagoras professes to teach his pupils "good counsel" in their domestic and family relations, as well as how to speak and act in the most effective manner for the weal of the city. Since this comes from Protagoras, the commentators of Plato pronounce it to be miserable morality; but it coincides, almost to the letter, with that which Isokratês describes himself as teaching, a generation afterwards, and substantially even with that which Xenophôn represents Sokratês as teaching; nor is it easy to set forth, in a few words, a larger scheme of practical duty.[1] And if the measure of practical duty, which Protagoras devoted himself to teach, was thus serious and extensive, even the fraction of theory assigned to him in his harangue includes some points better than that of Plato himself. For Plato seems to have conceived the

[1] Protagoras says—τὸ δὲ μαθημά ἐστιν, εὐβουλία περί τε τῶν οἰκείων ὅπως ἂν ἄριστα τὴν αὑτοῦ οἰκίαν διοικοῖ, καὶ περὶ τῶν τῆς πόλεως, ὅπως τά τῆς πόλεως δυνατώτατος εἴη καὶ πράττειν καὶ λέγειν. (Plato, Protagoras, c. 9, p. 318 E.)

A similar description of the moral teaching of Protagoras and the other Sophists, yet comprising a still larger range of duties towards parents, friends, and fellow-citizens in their private capacities, is given in Plato, Menon, p. 91 B, E

Isokratês describes the education which he wished to convey almost in the same words—Τοὺς τὰ τοιαῦτα μανθάνοντας καὶ μελετῶντας ἐξ ὧν καὶ τὸν ἴδιον οἶκον καὶ τὰ κοινὰ τὰ τῆς πόλεως καλῶς διοικήσουσιν, ὥσπερ ἕνεκα καὶ πονητέον καὶ φιλοσοφητέον καὶ πάντα πρακτέον ἐστί (Or. xv. De Permutat. s. 304: compare 289)

Xenophôn also describes, almost in the same words, the teaching of Sokratês. Kriton and others sought the society of Sokratês—οὐχ ἵνα δημηγορικοὶ ἢ δικανικοὶ γένοιντο, ἀλλ' ἵνα καλοί τε κἀγαθοὶ γενόμενοι, καὶ οἴκῳ καὶ οἰκέταις καὶ οἰκείοις καὶ φίλοις καὶ πόλει καὶ πολίταις δύναιντο καλῶς χρῆσθαι (Memor. i. 2, 48). Again, i. 2, 64—φανερὸς ἦν Σωκράτης τῶν συνόντων τοὺς πονηρὰς ἐπιθυμίας ἔχοντας, ταύτων μὲν πανων, τῆς δὲ καλλίστης καὶ μεγαλοπρεπεστάτης ἀρετῆς, ἣ πόλεις τε καὶ οἴκους εὖ οἰκοῦσι, προτρέπων ἐπιθυμεῖν. Compare also i. 6, 15; ii, 1, 19; iv. 1, 2; iv. 5, 10.

When we perceive how much analogy Xenophôn establishes—so far as regards practical precept, apart from theory or method—between Sokratês, Protagoras, Prodikus, &c., it is difficult to justify the representations of the commentators respecting the Sophists. see Stallbaum, Proleg ad Platon. Menon p 3. "Etenim virtutis nomen, cum propter ambitûs magnitudinem valde esset ambiguum et obscurum, Sophistæ interpretabantur sic, ut, missâ verâ honestatis et probitatis vi, unice de prudentiâ civili ac domesticâ cogitari vellent, eoque modo totam virtutem *ad calliduin gnoddam utilitatis vel privatim vel publice consequendæ artificium* revocarent" . . . "Pervidit hanc *opinionis istius perversitatem, quæque turpitudinem* intimo sensit pectore, vir sanctissimi animi, Socrates," &c. Stallbaum speaks to the same purpose in his Prolegomena to the Protagoras, pp. 10, 11; and to the Euthydêmus, pp. 21, 22.

Those who, like these censors on the Sophists, think it *base* to recommend virtuous conduct by the mutual security and comfort which it procures to all parties, must be prepared to condemn, on the same ground, a large portion of what is said by Sokratês throughout the Memorabilia of Xenophôn, μὴ καταφρόνει τῶν οἰκονομικῶν ἀνδρῶν, &c. (Iii. 4, 12): see also his Œconomic. xi-10.

Ethical End, to each individual, as comprising nothing more than his own permanent happiness and moral health; and in this very dialogue he introduces Sokratês as maintaining virtue to consist only in a right calculation of a man's own personal happiness and misery. But here we find Protagoras speaking in a way which implies a larger, and in my opinion a juster, appreciation of the Ethical End, as including not only reference to a man's own happiness, but also obligations towards the happiness of others. Without at all agreeing in the harsh terms of censure which various critics pronounce upon that theory which Sokratês is made to set forth in the Platonic Protagoras, I consider his conception of the Ethical End essentially narrow and imperfect, not capable of being made to serve as basis for deduction of the best ethical precepts. Yet such is the prejudice with which the history of the Sophists has been written, that the commentators on Plato accuse the Sophists of having originated what they ignorantly term "the base theory of utility," here propounded by Sokratês himself; complimenting the latter on having set forth those larger views which in this dialogue belong only to Protagoras.[1]

[1] Stallbaum, Prolegomena ad Platonis Menonem, p. 9. "Etenim Sophistæ, quum virtutis exercitationem et ad utilitates externas referrent, et facultate quâdam atque consuetudine ejus, quod utile videretur, reperiendi, absolvi statuerent—Socrates ipse, rejectâ *utilitatis turpitudine*, vim naturamque virtutis unice ad id quod bonum honestumque est, revocavit; voluitque esse in eo, ut quis recti honique sensu ac scientiâ polleret, ad quam tanquam ad certissimam normam atque regulam actiones suas omnes dirigeret atque poneret."

Whoever will compare this criticism with the Protagoras of Plato, c. 30. 37—especially p. 357 B—wherein Sokratês identifies good with pleasure and evil with pain, and wherein he considers right conduct to consist in justly calculating the items of pleasure and pain one against the other—ἡ μετρητικὴ τέχνη—will be astonished how a critic on Plato could write what is above cited. I am aware that there are other parts of Plato's dialogues in which he maintains a doctrine different from that just alluded to. Accordingly Stallbaum (in his Prolegomena to the Protagoras, p. 30) contends that Plato is here setting forth a doctrine not his own, but is reasoning on the principles of Protagoras, for the purpose of entrapping and confounding him—"Quæ hic de fortitudine disseruntur, ea item cavendum est ne protenus pro decretis meæ Platonicis habeantur. Disputat enim Socrates pleraque omnia ad mentem ipsius Protagoræ, ita quidem ut eum per suam ipsius rationem in fraudem et errorem inducat."

I am happy to be able to vindicate Plato against the disgrace of so dishonest a spirit of argumentation as that which Stallbaum ascribes to him. Plato most certainly does not reason here upon the doctrines or principles of Protagoras: for the latter begins by positively denying the doctrine, and is only brought to admit it in a very qualified manner—c. 35, p. 351 D. He says in reply to the question of Sokratês—Οὐκ οἶδα ἁπλῶς οὕτως, ὡς σὺ ἐρωτᾷς, εἰ ἐμοὶ ἀποκριτέον ἐστὶν, ὡς τὰ ἡδέα τε ἀγαθά ἐστιν ἅπαντα καὶ τὰ ἀνιαρὰ κακά· ἀλλὰ μοι δοκεῖ οὐ μόνον πρὸς τὴν νῦν ἀπόκρισιν ἐμοὶ ἀσφαλέστερον εἶναι ἀποκρίνασθαι, ἀλλὰ καὶ πρὸς πάντα τὸν ἄλλον βίον τὸν ἐμὸν, ὅτι ἔστι μὲν

So far as concerns Protagoras, therefore, the evidence of Plato himself may be produced to show that he was not a corrupt teacher, but a worthy companion of Prodikus; worthy also of that which we know him to have enjoyed—the society and conversation of Periklês.

Hippias of Elis—how he is represented by Plato.

Let us now examine what Plato says about a third Sophist—Hippias of Elis; who figures both in the dialogue called "Protagoras," and in two distinct dialogues known by the titles of "Hippias Major and Minor". Hippias is represented as distinguished for the wide range of his accomplishments, of which in these dialogues he ostentatiously boasts. He could teach astronomy, geometry, and arithmetic—which subjects Protagoras censured him for enforcing too much upon his pupils; so little did these Sophists agree in any one scheme of doctrine or education. Besides this, he was a poet, a musician, an expositor of the poets, and a lecturer with a large stock of composed matter—on subjects moral, political, and even legendary—treasured up in a very retentive memory. He was a citizen much employed as envoy by his fellow-citizens: to crown all, his manual dexterity was such that he professed to have made with his own hands all the attire and ornaments which he wore on his person. If, as is sufficiently probable, he was a vain and ostentatious man—defects not excluding an useful and honourable career—we must at the same time give him credit for a variety of acquisitions such as to explain a certain measure of vanity.[1] The style in which Plato handles Hippias is very different from that in which he treats Protagoras. It is full of sneer and contemptuous banter, insomuch that even Stallbaum,[2] after having repeated a great many times

ἃ τῶν ἡδέων οὖκ ἐστιν ἀγαθὰ, ἐστὶ δὲ οὗ καὶ ἃ τῶν ἀνιαρῶν οὖκ ἐστι κακὰ, ἐστὶ δὲ ἃ ἐστι, καὶ τρίτον ἃ οὐδέτερα, οὔτε κακὰ οὔτ' ἀγαθά.

There is something peculiarly striking in this appeal of Protagoras to his whole past life, as rendering it impossible for him to admit what he evidently looked upon as a base theory, as Stallbaum pronounces it to be. Yet the latter actually ventures to take it away from Sokratês, who not only propounds it confidently, but reasons it out in a clear and forcible manner—and to fasten it on Protagoras, who first disclaims it and then only admits it under reserve! I deny the theory to be base, though I think it an imperfect theory of ethics. But Stallbaum, who calls it so, was bound to be doubly careful in looking into his proof before he ascribed it to any one. What makes the case worse, is that he fastens it not only on Protagoras, but on the Sophists collectively, by that monstrous fiction which treats them as a doctrinal sect.

[1] See about Hippias, Plato, Protagoras, c. 9, p. 318 E; Stallbaum, Prolegom. ad Platon. Hipp Maj. p. 147 seq.; Cicero, de Orator. iii. 33; Plato, Hipp. Minor, c. 10, p. 368 B.

[2] Stallbaum, Prolog. ad Plat. Hipp. Maj. p. 150.

that this was a vile Sophist who deserved no better treatment, is forced to admit that the petulance is carried rather too far, and to suggest that the dialogue must have been a juvenile work of Plato. Be this as it may, amidst so much unfriendly handling, not only we find no imputation against Hippias of having preached a low or corrupt morality, but Plato inserts that which furnishes good, though indirect, proof of the contrary. For Hippias is made to say that he had already delivered, and was about to deliver again, a lecture composed by himself with great care, wherein he enlarged upon the aims and pursuits which a young man ought to follow. The scheme of his discourse was, that after the capture of Troy the youthful Neoptolemus was introduced as asking the advice of Nestor about his own future conduct; in reply to which, Nestor sets forth to him what was the plan of life incumbent on a young man of honourable aspirations, and unfolds to him the full details of regulated and virtuous conduct by which it ought to be filled up. The selection of two such names, among the most venerated in all Grecian legend, as monitor and pupil, is a stamp clearly attesting the vein of sentiment which animated the composition. Morality preached by Nestor for the edification of Neoptolemus might possibly be too high for Athenian practice; but most certainly it would not err on the side of corruption, selfishness, or over-indulgence. We may fairly presume that this discourse composed by Hippias would not be unworthy, in spirit and purpose, to be placed by the side of "The Choice of Hercules," nor its author by that of Prodikus as a moral teacher.

Gorgias, Pôlus, and Kalliklês.

The dialogue entitled "Gorgias" in Plato is carried on by Sokratês with three different persons one after the other—Gorgias, Pôlus, and Kalliklês. Gorgias (of Leontini in Sicily), as a rhetorical teacher, acquired greater celebrity than any man of his time during the Peloponnesian war; his abundant powers of illustration, his florid ornaments, his artificial structure of sentences distributed into exact antithetical fractions,—all spread a new fashion in the art of speaking, which for the time was very popular, but afterwards became discredited. If the line could be clearly drawn between rhetors and sophists, Gorgias ought rather to be ranked with the former.[1]

[1] Plato, Menon, p. 95 A; Foss, De Gorgiâ Leontino, p. 27 *seq.*

In the conversation with Gorgias, Sokratês exposes the fallacy and imposture of rhetoric and rhetorical teaching, as cheating an ignorant audience into persuasion without knowledge, and as framed to satisfy the passing caprice, without any regard to the permanent welfare and improvement of the people. Whatever real inculpation may be conveyed in these arguments against a rhetorical teacher, Gorgias must bear in common with Isokratês and Quintilian, and under the shield of Aristotle. But save and except rhetorical teaching, no dissemination of corrupt morality is ascribed to him by Plato, who indeed treats him with a degree of respect which surprises the commentators.[1]

Doctrine advanced by Pôlus.

The tone of the dialogue changes materially when it passes to Pôlus and Kalliklês, the former of whom is described as a writer on rhetoric, and probably a teacher also.[2] There is much insolence in Pôlus, and no small asperity in Sokratês. Yet the former maintains no arguments which justify the charge of immorality against himself or his fellow-teachers. He defends the tastes and sentiments common to every man in Greece, and shared even by the most estimable Athenians—Periklês, Nikias, and Aristokratês,[3] while Sokratês prides himself on standing absolutely alone, and having no support except from his irresistible dialectics, whereby he is sure of extorting reluctant admission from his adversary. How far Sokratês may be right I do not now inquire. It is sufficient that Pôlus, standing as he does amidst company at once so numerous and so irreproachable, cannot be fairly denounced as a poisoner of the youthful mind.

Doctrine advanced by Kalliklês—anti-social.

Pôlus presently hands over the dialogue to Kalliklês, who is here represented, doubtless, as laying down doctrines openly and avowedly anti-social. He distinguishes between the law of nature and the law (both written and unwritten, for the Greek word substantially

[1] See the observations of Groen van Prinsterer and Stallbaum—Stallbaum ad Platon. Gorg. c. 1.

[2] Plato, Gorgias, c. 17, p. 462 B.

[3] Plato, Gorgias, c. 27, p. 472 A. καὶ νῦν (says Sokratês) περὶ ὧν σὺ λέγεις ὀλίγου σοι πάντες συμφήσουσι ταῦτα Ἀθηναῖοι καὶ ξένοι—μαρτυρήσουσι σοι, ἐὰν μὲν βούλῃ, Νικίας ὁ Νικηράτου καὶ οἱ ἀδελφοὶ μετ' αὐτοῦ—ἐὰν δὲ βούλῃ, Ἀριστοκράτης ὁ Σκελλίου—ἐὰν δὲ βούλῃ, ἡ Περικλέους ὅλη οἰκία, ἢ ἄλλη συγγένεια, ἥντινα ἂν βούλῃ τῶν ἐνθάδε ἑκλέξασθαι. ἀλλ' ἐγὼ σοι εἷς ὢν οὐχ ὁμολογῶ. . . . ἐγὼ δὲ ἂν μὴ σὲ αὐτὸν ἕνα ὄντα μάρτυρα παράσχωμαι ὁμολογοῦντα περὶ ὧν λέγω, οὐδὲν οἶμαι ἄξιον λόγου μοι πεπεράνθαι περὶ ὧν ἂν ἡμῖν ὁ λόγος ᾖ.

includes both) of society. According to the law of nature (Kalliklês says) the strong man—the better or more capable man—puts forth his strength to the full, for his own advantage, without limit or restraint; overcomes the resistance which weaker men are able to offer; and seizes for himself as much as he pleases of the matter of enjoyment. He has no occasion to restrain any of his appetites or desires—the more numerous and pressing they are, so much the better for him—since his power affords him the means of satiating them all. The many, who have the misfortune to be weak, must be content with that which he leaves them, and submit to it as best they can. This (Kalliklês says) is what actually happens in a state of nature; this is what is accounted just, as is evident by the practice of independent communities, not included in one common political society, towards each other; this is *justice*, by nature, or according to the law of nature. But when men come into society, all this is reversed. The majority of individuals know very well that they are weak, and that their only chance of security or comfort consists in establishing laws to restrain the strong man, reinforced by a moral sanction of praise and blame devoted to the same general end. They catch him like a young lion whilst his mind is yet tender, and fascinate him by talk and training into a disposition conformable to that measure and equality which the law enjoins. Here, then, is justice according to the law of society: a factitious system built up by the many for their own protection and happiness, to the subversion of the law of nature, which arms the strong man with a right to encroachment and licence. Let a fair opportunity occur, and the favourite of nature will be seen to kick off his harness, tread down the laws, break through the magic circle of opinion around him, and stand forth again as lord and master of the many; regaining that glorious position which nature has assigned to him as his right. Justice by nature and justice by law and society are thus, according to Kalliklês, not only distinct, but mutually contradictory. He accuses Sokratês of having jumbled the two together in his argument.[1]

It has been contended by many authors that this anti-social

[1] This doctrine asserted by Kalliklês will be found in Plato, Gorgias, c. 39, 40, pp. 483, 484.

reasoning (true enough, in so far it states simple[1] matter of fact and probability; immoral, in so far as it erects the power of the strong man into a right; and inviting many comments, if I could find a convenient place for them) represents the morality commonly and publicly taught by the persons called Sophists at Athens.[2] I deny this assertion emphatically. Even if I had no other evidence to sustain my denial, except what has been already extracted from the unfriendly writings of Plato himself, respecting Protagoras and Hippias, with what we know from Xenophôn about Prodikus, I should consider my case made out as vindicating the Sophists generally from such an accusation. If refutation to the doctrine of Kalliklês were needed, it would be obtained quite as efficaciously from Prodikus and Protagoras as from Sokratês and Plato.

Kalliklês is not a Sophist.

But this is not the strongest part of the vindication.

First, Kalliklês himself is not a Sophist, nor represented by Plato as such. He is a young Athenian citizen, of rank and station, belonging to the deme Acharnæ; he is intimate with other young men of condition in the city, has recently entered

[1] See the same matter of fact strongly stated by Sokratês in the Memorab. of Xenophôn, ii. 1, 13.

[2] Schleiermacher (in the Prolegomena to his translation of the Theætetus, p. 189) represents that Plato intended to refute Aristippus in the person of Kalliklês; which supposition he sustains by remarking that Aristippus affirmed that there was *no such thing as justice by nature*, but only by law and convention. But the affirmation of Kalliklês is the direct contrary of that which Schleiermacher ascribes to Aristippus. Kalliklês not only does not deny justice by nature, but affirms it in the most direct manner—explains what it is, that it consists in the right of the strongest man to make use of his strength without any regard to others—and puts it above the justice of law and society, in respect to authority.

Ritter and Brandis are yet more incorrect in their accusations of the Sophists, founded upon this same doctrine. The former says (p. 581)—"It is affirmed as a common tenet of the Sophists—there is no right by nature, but only by convention": compare Brandis, p. 521. The very passages to which these writers refer, as far as they prove anything, prove the contrary of what they assert; and Preller actually imputes the contrary tenets to the Sophists (Histor. Philosoph. c. 4, p. 130, Hamburg, 1838) with just as little authority. Both Ritter and Brandis charge the Sophists with wickedness for this alleged tenet—for denying that there was any right by nature, and allowing no right except by convention: a doctrine which had been maintained before them by Archelaus (Diogen. Laert. ii. 16). Now Plato (Legg. x. p. 889), whom these writers refer to, charges certain wise men—σοφοὺς ἰδιώτας τε καὶ ποιητάς (he does not mention Sophists)—with wickedness, but on the ground directly opposite; because *they did acknowledge a right by nature, of greater authority than the right laid down by* the legislator; and because they encouraged pupils to follow this supposed right of nature, disobeying the law, interpreting the right of nature as Kalliklês does in the Gorgias!

Teachers are thus branded as wicked men by Ritter and Brandis for the negative, and by Plato (if he here means the Sophists) for the affirmative, doctrine.

into active political life, and bends his whole soul towards it; he disparages philosophy, and speaks with utter contempt about the Sophists.[1] If, then, it were even just (which I do not admit) to infer from opinions put into the mouth of one Sophist that the same were held by another or by all of them, it would not be the less unjust to draw the like inference from opinions professed by one who is not a Sophist, and who despises the whole profession.

The doctrine put into his mouth could never have been laid down in any public lecture among the Athenians.

Secondly, if any man will read attentively the course of the dialogue, he will see that the doctrine of Kalliklês is such as no one dared publicly to propound. So it is conceived both by Kalliklês himself and by Sokratês. The former first takes up the conversation by saying that his predecessor Pôlus had become entangled in a contradiction, because he had not courage enough openly to announce an unpopular and odious doctrine; but he (Kalliklês) was less shamefaced, and would speak out boldly that doctrine which others kept to themselves for fear of shocking the hearers. "Certainly (says Sokratês to him) your audacity is abundantly shown by the doctrine which you have just laid down—you set forth plainly that which other people think, but do not choose to utter."[2] Now, opinions of which Pôlus, an insolent young man, was afraid to proclaim himself the champion, must have been revolting indeed to the sentiments of hearers. How then can any reasonable man believe that such opinions were not only openly propounded, but seriously inculcated as truth upon audiences of youthful hearers, by the Sophists? We know that the teaching of the latter was public in the highest degree; publicity was pleasing as well as

[1] Plato, Gorgias, c. 37, p. 481 D; c. 41, p. 485 B, D; c. 42, p. 487 C, c. 50, p. 495 B, c. 70, p. 515 A. σὺ μὲν αὐτὸς ἄρτι ἀρχὴν πράττειν τὰ τῆς πόλεως πράγματα: compare c. 55, p. 500 C. His contempt for the Sophists, c. 75, p. 519 E, with the note of Heindorf.

[2] Plato, Gorgias, c. 38, p. 482 E. ἐκ ταύτης γὰρ αὖ τῆς ὁμολογίας αὐτὸς ὑπὸ σοῦ συμποδισθεὶς ἐν τοῖς λόγοις ἐπιστομίσθη (Pôlus) αἰσχυνθεὶς ἃ ἐνόει εἰπεῖν· σὺ γὰρ τῷ ὄντι, ὦ Σώκρατες, εἰς τοιαῦτα ἄγεις φορτικὰ καὶ δημηγορικά, φασκων τὴν ἀληθειαν διώκειν. . . . εαν οὖν τις αἰσχύνηται καὶ μὴ τολμᾷ λέγειν ἅπερ νοεῖ, ἀναγκάζεται ἐναντία λέγειν.

Καὶ μὴν (says Sokratês to Kalliklês, c. 42, p. 487 D) ὅτι γε οἷος εἶ παῤῥησιάζεσθαι καὶ μὴ αἰσχύνεσθαι, αὐτός τε ᾔδη, καὶ ὁ λόγος, ὃν ὀλίγον πρότερον ἔλεγες, ὡμολογεῖ σοι. Again, c. 47, p. 492 D. οὐκ ἀγενῶς γε, ὦ Καλλικλεῖς, ἐπεξέρχει τῷ λόγῳ παῤῥησιαζόμενος· σαφῶς γὰρ σὺ νῦν λέγεις ἃ οἱ ἄλλοι διανοοῦνται μέν, λέγειν δὲ οὐκ ἐθέλουσι.

Again, from Kalliklês—ἃ ἐγώ σοι νῦν παῤῥησιαζομενος λέγω—c. 48, p. 491 E.

profitable to them; among the many disparaging epithets heaped upon them, ostentation and vanity are two of the most conspicuous. Whatever they taught, they taught publicly; and I contend, with full conviction, that had they even agreed with Kalliklês in this opinion, they could neither have been sufficiently audacious, nor sufficiently their own enemies, to make it a part of their public teaching, but would have acted like Pôlus, and kept the doctrine to themselves.

Thirdly, this latter conclusion will be rendered doubly certain, when we consider of what city we are now speaking. Of all places in the world, the democratical Athens is the last in which the doctrine advanced by Kalliklês could possibly have been professed by a public teacher, or even by Kalliklês himself in any public meeting. It is unnecessary to remind the reader how profoundly democratical was the sentiment and morality of the Athenians—how much they loved their laws, their constitution, and their political equality—how jealous their apprehension was of any nascent or threatening despotism. All this is not simply admitted, but even exaggerated, by Mr. Mitford, Wachsmuth, and other anti-democratical writers, who often draw from it materials for their abundant censures. Now the very point which Sokratês (in this dialogue called "Gorgias") seeks to establish against Kalliklês, against the Rhetors, and against the Sophists, is that they courted, flattered, and truckled to the sentiment of the Athenian people, with degrading subservience; that they looked to the immediate gratification simply, and not to permanent moral improvement of the people—that they had not courage to address to them any unpalatable truths, however salutary, but would shift and modify opinions in every way so as to escape giving offence[1]—that no man who put himself prominently forward at Athens had any chance of success, unless he became moulded and assimilated, from the core, to the people

[1] This quality is imputed by Sokratês to Kalliklês in a remarkable passage of the Gorgias, c. 37, p. 481 D, E, the substance of which is thus stated by Stallbaum in his note—"Carpit Socrates Callicli levitatem, mobili populi turbæ nunquam non blandientis et adulantis".

It is one of the main points of Sokratês in the dialogue to make out that the practice (for he will not call it an art) of Sophists, as well as Rhetors, aims at nothing but the immediate gratification of the people, without any regard to their ultimate or durable benefit—that they are branches of the widely-extended knack of flattery (Gorgias, c. 19, p. 464 D; c. 20, p. 465 C; c. 56, p. 501 C; c. 75, p. 520 B).

and their type of sentiment.[1] Granting such charges to be true, how is it conceivable that any Sophist or any Rhetor could venture to enforce upon an Athenian public audience the doctrine laid down by Kalliklês? To tell such audience—"Your laws and institutions are all violations of the law of nature, contrived to disappoint the Alkibiadês or Napoleon among you of his natural right to become your master, and to deal with you petty men as his slaves. All your unnatural precautions and conventional talk, in favour of legality and equal dealing, will turn out to be nothing better than pitiful impotence,[2] as soon as *he* finds a good opportunity of standing forward in his full might and energy—so as to put you into your proper places, and show you what privileges Nature intends for her favourite!" Conceive such a doctrine propounded by a lecturer to assembled Athenians!—a doctrine just as revolting to Nikias as to Kleôn, and which even Alkibiadês would be forced to affect to disapprove; since it is not simply anti-popular—not simply despotic—but the drunken extravagance of despotism. The Great man as depicted by Kalliklês stands in the same relation to ordinary mortals as Jonathan Wild the Great in the admirable parody of Fielding.

That Sophists, whom Plato accuses of slavish flattery to the democratical ear, should gratuitously insult it by the proposition of such tenets, is an assertion not merely untrue, but utterly absurd. Even as to Sokratês, we know from Xenophôn how much the Athenians were offended with him, and how much it was urged by the accusers on his trial, that in his conversations he was wont to cite with peculiar relish the description (in the second book of the Iliad) of Odysseus following the Grecian crowd when running away from the agora to get on shipboard, and prevailing upon them to come back—by gentle words addressed to the chiefs, but by blows of his stick, accompanied with contemptuous reprimand, to the common people. The indirect evidence thus afforded that Sokratês countenanced unequal dealing and ill-usage towards the Many told much against him

[1] Plato, Gorgias, c. 68, p. 513. οὐ γὰρ μεμπτὴν δεῖ εἶναι, ἀλλ' αὐτοφυῶς ὁμοίον τούτοις, εἰ μέλλεις τι γνήσιον ἀπεργάζεσθαι εἰς φιλίαν τῷ Ἀθηναίων δήμῳ. . . . ὅστις οὖν σε τούτοις δαμιούργον ἀπεργάσεται, οὗτός σε ποιήσει, ὡς ἐπιθυμεῖς πολιτικὸς εἶναι, πολιτικὸν καὶ ῥητορικόν· τῷ γὰρ ἤθει λεγομένων τῶν λόγων ἕκαστοι χαίρουσι, τῷ δὲ ἀλλοτρίῳ ἄχθονται.

[2] Plato, Gorg. c. 40, p. 492 C (the words of Kalliklês). τὰ δὲ ἄλλα ταῦτ' ἐστι τὰ καλλωπίσματα, τὰ παρὰ φύσιν ξυνθήματα, ἀνθρώπων φλυαρία καὶ οὐδενὸς ἄξια.

in the minds of the Dikasts. What would they have felt then towards a Sophist who publicly professed the political morality of Kalliklês? The truth is, not only was it impossible that any such morality, or anything of the same type even much diluted, could find its way into the educational lectures of professors at Athens, but the fear would be in the opposite direction. If the Sophist erred in either way, it would be in that which Sokratês imputes—by making his lectures over-democratical. Nay, if we suppose any opportunity to have arisen of discussing the doctrine of Kalliklês, he would hardly omit to flatter the ears of the surrounding democrats by enhancing the beneficent results of legality and equal dealing, and by denouncing this "natural despot" or undisclosed Napoleon as one who must either take his place under such restraints, or find a place in some other city.

I have thus shown, even from Plato himself, that the doctrine ascribed to Kalliklês neither did enter, nor could have entered, into the lectures of a Sophist or professed teacher. The same conclusion may be maintained respecting the doctrine of Thrasymachus in the first book of the "Republic". Thrasymachus was a rhetorical teacher, who had devised precepts respecting the construction of an oration and the training of young men for public speaking. It is most probable that he confined himself, like Gorgias, to this department, and that he did not profess to give moral lectures, like Protagoras and Prodikus. But granting him to have given such, he would not talk about justice in the way in which Plato makes him talk, if he desired to give any satisfaction to an Athenian audience. The mere brutality and ferocious impudence of demeanour, even to exaggeration, with which Plato invests him, is in itself a strong proof that the doctrine, ushered in with such a preface, was not that of a popular and acceptable teacher, winning favour in public audiences. He defines justice to be "the interest of the superior power; that rule which, in every society, the dominant power prescribes as being for its own advantage". A man is just (he says) for the advantage of another, not for his own: he is weak, cannot help himself, and must submit to that which the stronger authority, whether despot, oligarchy, or commonwealth, commands.

Doctrine of Thrasymachus in the "Republic" of Plato.

The theory is essentially different from the doctrine of Kalliklês, as set forth a few pages back; for Thrasymachus does not travel out of society to insist upon anterior rights dating from a supposed state of nature —he takes societies as he finds them, recognizing the actual governing authority of each as the canon and constituent of justice or injustice. Stallbaum and other writers have incautiously treated the two theories as if they were the same; and with something even worse than want of caution, while they pronounce the theory of Thrasymachus to be detestably immoral, announce it as having been propounded not by him only, but by *The Sophists*—thus, in their usual style, dealing with the Sophists as if they were a school, sect, or partnership with mutual responsibility. Whoever has followed the evidence which I have produced respecting Protagoras and Prodikus will know how differently these latter handled the question of justice.

Such doctrine not common to all the Sophists—what is offensive in it is the manner in which it is put forward.

But the truth is that the theory of Thrasymachus, though incorrect and defective, is not so detestable as these writers represent. What makes it seem detestable is the style and manner in which he is made to put it forward, which causes the just man to appear petty and contemptible, while it surrounds the unjust man with enviable attributes. Now this is precisely the circumstance which revolts the common sentiments of mankind, as it revolts also the critics who read what is said by Thrasymachus. The moral sentiments exist in men's minds in complex and powerful groups, associated with some large words and emphatic forms of speech. Whether an ethical theory satisfies the exigences of reason, or commands and answers to all the phænomena, a common audience will seldom give themselves the trouble to consider with attention; but what they imperiously exact, and what is indispensable to give the theory any chance of success, is that it shall exhibit to their feelings the just man as respectable and dignified, and the unjust man as odious and repulsive. Now that which offends in the language ascribed to Thrasymachus is, not merely the absence, but the reversal, of this condition—the presentation of the just man as weak and silly, and of injustice in all the *prestige* of triumph and dignity. And for this very reason I venture to infer that such a

theory was never propounded by Thrasymachus to any public audience in the form in which it appears in Plato. For Thrasymachus was a rhetor, who had studied the principles of his art: now we know that these common sentiments of an audience were precisely what the rhetors best understood, and always strove to conciliate. Even from the time of Gorgias, they began the practice of composing beforehand declamations upon the general heads of morality, which were ready to be introduced into actual speeches as occasion presented itself, and in which appeal was made to the moral sentiments foreknown as common, with more or less of modification, to all the Grecian assemblies. The real Thrasymachus, addressing any audience at Athens, would never have wounded these sentiments, as the Platonic Thrasymachus is made to do in the "Republic". Least of all would he have done this, if it be true of him, as Plato asserts of the Rhetors and Sophists generally, that they thought about nothing but courting popularity, without any sincerity of conviction.

Though Plato thinks fit to bring out the opinion of Thrasymachus with accessories unnecessarily offensive, and thus to enhance the dialectical triumph of Sokratês by the brutal manners of the adversary, he was well aware that he had not done justice to the opinion itself, much less confuted it. The proof of this is, that in the second book of the "Republic," after Thrasymachus has disappeared, the very same opinion is taken up by Glaukon and Adeimantus, and set forth by both of them (though they disclaim entertaining it as their own), as suggesting grave doubts and difficulties which they desire to hear solved by Sokratês. Those who read attentively the discourses of Glaukon and Adeimantus will see that the substantive opinion ascribed to Thrasymachus, apart from the brutality with which he is made to state it, does not even countenance the charge of immoral teaching against *him*—much less against the Sophists generally. Hardly anything in Plato's compositions is more powerful than those discourses. They present, in a perspicuous and forcible manner, some of the most serious difficulties with which ethical theory is required to grapple. And Plato can answer them only in one way—by taking society to pieces and reconstructing it in the form of his

Opinion of Thrasymachus afterwards brought out by Glaukon —with less brutality and much greater force of reason.

imaginary republic. The speeches of Glaukon and Adeimantus form the immediate preface to the striking and elaborate description which he goes through, of his new state of society, nor do they receive any other answer than what is applied in that description. Plato indirectly confesses that he cannot answer them, assuming social institutions to continue unreformed; and his reform is sufficiently fundamental.[1]

[1] I omitted to notice the Dialogue of Plato entitled Euthydêmus, wherein Sokratês is introduced in conversation with the two persons called Sophists, Euthydêmus and Dionysodorus, who are represented as propounding a number of verbal quibbles, assertions of double sense, arising from equivocal grammar or syntax—fallacies of mere diction, without the least plausibility as to the sense—specimens of jest and hoax (p. 278 B). They are described as extravagantly conceited, while Sokratês is painted with his usual affectation of deference and modesty. He himself, during a part of the dialogue, carries on conversation in his own dialectical manner with the youthful Kleinias; who is then handed over to be taught by Euthydêmus and Dionysodorus; so that the contrast between their style of questioning and that of Sokratês is forcibly brought out.

To bring out this contrast appears to me the main purpose of the dialogue, as has already been remarked by Socher and others (see Stallbaum, Prolegom. ad Euthydem. pp. 15—65); but its construction, its manner, and its result (previous to the concluding conversation between Sokratês and Kriton separately) are so thoroughly comic, that Ast, on this and other grounds, rejects it as spurious and unworthy of Plato (see Ast, über Platons Leben und Schriften, pp. 414—418).

Without agreeing in Ast's inference, I recognize the violence of the caricature which Plato has here presented under the characters of Euthydêmus and Dionysodorus. And it is for this reason, among many others, that I protest the more emphatically against the injustice of Stallbaum and the commentators generally, who consider these two persons as disciples of Protagoras, and samples of what is called "Sophistica,"—the Sophistical Practice—the Sophists generally. There is not the smallest ground for considering these two men as disciples of Protagoras, who is presented to us, even by Plato himself, under an aspect as totally different from them as it is possible to imagine. Euthydêmus and Dionysodorus are described by Plato himself in this very dialogue as old men who had been fencing-masters, and who had only within the last two years applied themselves to the eristic or controversial dialogue (Euthyd. c. 1, p. 272 C; c. 3, p. 273 E). Schleiermacher himself accounts their personal importance so mean, that he thinks Plato could not have intended to attack them, but meant to attack Antisthenês and the Megaric school of philosophers (Prolegom. ad Euthydem. vol. iii. pp. 403, 404, of his translation of Plato). So contemptible does Plato esteem them, that Krito blames Sokratês for having so far degraded himself as to be seen talking with them before many persons (p. 305 B, c. 30).

The name of Protagoras occurs only once in the dialogue, in reference to the doctrine, started by Euthydêmus, that false propositions or contradictory propositions were impossible, because no one could either think about or talk about *that which was not or the non-existent* (p. 284 A; 286 C). This doctrine is said by Sokratês to have been much talked of "by Protagoras and by men yet earlier than he". It is idle to infer from such a passage any connexion or analogy between these men and Protagoras—as Stallbaum labours to do throughout his Prolegomena; affirming (in his note on p. 286 C) most incorrectly that Protagoras maintained this doctrine about τὸ μὴ ὄν or the non-existent, because he had *too great faith* in the evidence of the senses—whereas we know from Plato that it had its rise with Parmenidês, who rejected the evidence of the senses entirely (see Plato, Sophist. 24, p. 237 A, with Heindorf and Stallbaum's notes). Diogenês Laertius (ix. 8, 53) falsely asserts that Protagoras was the *first* to broach the doctrine, and even cites as his witness

I call particular attention to this circumstance, without which we cannot fairly estimate the Sophists, or practical teachers of Athens, face to face with their accuser-general — Plato. He was a great and systematic theorist, whose opinions on ethics, politics, cognition, religion, &c., were all wrought into harmony by his own mind, and stamped with that peculiarity which is the mark of an original intellect. So splendid an effort of speculative genius is among the marvels of the Grecian world. His dissent from all the societies which he saw around him, not merely democratical, but oligarchical and despotic also, was of the deepest and most radical character. Nor did he delude himself by the belief that any partial amendment of that which he saw around could bring about the end which he desired: he looked to nothing short of a new genesis of the man and the citizen, with institutions calculated from the beginning to work out the full measure of perfectibility. His fertile scientific imagination realized this idea in the "Republic". But that very systematic and original character, which lends so much value and charm to the substantive speculations of Plato, counts as a deduction from his trustworthiness as critic or witness, in reference to the living agents whom he saw at work in Athens and other cities, as statesmen, generals, or teachers. His criticisms are dictated by his own point of view, according to which the entire society was corrupt, and all the instruments who carried on its functions were of essentially base metal. Whoever will read either the "Gorgias" or the "Republic" will see in how sweeping and indiscriminate a manner he passes his sentence of condemnation. Not only all the Sophists and all the Rhetors,[1] but all the musicians and dithyrambic or tragic poets—all the statesmen, past as well as present, not excepting even the great Perikles—receive from his hands one common stamp of dishonour. Every one of these

Plato against the Sophists generally. His category of accusation comprehends all society, with all the poets and statesmen.

Plato in the Euthydêmus, where the exact contrary is stated. Whoever broached it first, it was a doctrine following plausibly from the then received Realism, and Plato was long perplexed before he could solve the difficulty to his own satisfaction (Theætet. p. 187 D).

I do not doubt that there were in Athens persons who abused the dialectical exercise for frivolous puzzles, and it was well for Plato to compose a dialogue exhibiting the contrast between these men and Sokrates. But to treat Euthydêmus and Dionysodorus as samples of "The Sophists," is altogether unwarranted.

[1] Plato, Gorg. c 57, 58, pp. 502, 503.

men is numbered by Plato among the numerous category of flatterers, who minister to the immediate gratification and to the desires of the people, without looking to their permanent improvement or making them morally better. "Periklês and Kimôn (says Sokratês in the "Gorgias") are nothing but servants or ministers who supply the immediate appetites and tastes of the people; just as the baker and the confectioner do in their respective departments, without knowing or caring whether the food will do any real good—a point which the physician alone can determine. As ministers, they are clever enough: they have provided the city amply with tribute, walls, docks, ships, and *such other follies:* but I (Sokratês) am the only man in Athens who aim, so far as my strength permits, at the true purpose of politics—the mental improvement of the people."[1] So wholesale a condemnation betrays itself as the offspring, and the consistent offspring, of systematic peculiarity of vision—the prejudice of a great and able mind.

It is unjust to try either the Sophists or the statesmen of Athens by the standard of Plato

It would be not less unjust to appreciate the Sophists or the statesmen of Athens from the point of view of Plato, than the present teachers and politicians of England or France from that of Mr. Owen or Fourier. Both the one and the other class laboured for society as it stood at Athens: the statesmen carried on the business of practical politics, the Sophist trained up youth for practical life in all its departments, as family men, citizens, and leaders, to obey as well as to command. Both accepted the system as it stood without contemplating the possibility of a new birth of society; both ministered to certain exigences, held their anchorage upon certain sentiments, and bowed to a certain

[1] Plato, Gorgias, c. 72, 73, p. 517 (Sokratês speaks). ἀληθεῖς ἄρα οἱ ἔμπροσθεν λόγοι ἦσαν, ὅτι οὐδένα ἡμεῖς ἴσμεν ἄνδρα ἀγαθὸν γεγονότα τὰ πολιτικὰ ἐν τῇδε τῇ πόλει.

Ὦ δαιμόνιε, οὐδ' ἐγὼ ψέγω τούτους (Periklês and Kimôn) ὡς γε διακόνους εἶναι πόλεως, ἀλλά μοι δοκοῦσι τῶν γε νῦν διακονικώτεροι γεγονέναι καὶ μᾶλλον οἷοί τε ἐκπορίζειν τῇ πόλει ἃν ἐπεθύμει. ἀλλὰ γὰρ μεταβιβάζειν τὰς ἐπιθυμίας καὶ μὴ ἐπιτρέπειν, πείθοντες καὶ βιαζόμενοι ἐπὶ τοῦτο, ὅθεν ἐμελλον ἀμείνους ἔσεσθαι οἱ πολῖται, ὡς ἔπως εἰπεῖν, οὐδὲν τούτων διέφερον ἐκεῖνοι· ὅπερ μόνον ἔργον ἐστὶν ἀγαθοῦ πολίτου.

Ἄνευ γὰρ σωφροσύνης καὶ δικαιοσύνης, λιμένων καὶ τειχῶν καὶ νεωρίων καὶ φόρων καὶ τοιούτων φλυαριῶν ἐμπεπλήκασι τὴν πόλιν (c. 74, p. 519 A).

Οἶμαι (says Sokratês, c. 77, p. 521 D) μετ' ὀλίγων Ἀθηναίων, ἵνα μὴ εἴπω μόνος, ἐπιχειρεῖν τῇ ὡς ἀληθῶς πολιτικῇ τέχνῃ καὶ πράττειν τὰ πολιτικὰ μόνος τῶν νῦν, ἅτε οὖν οὐ πρὸς χάριν λέγων τοὺς λόγους οὓς λέγω ἑκάστοτε, ἀλλὰ πρὸς τὸ βέλτιστον, οὐ πρὸς τὸ ἥδιστον, &c.

morality, actually felt among the living men around them. That which Plato says of the statesmen of Athens is perfectly true—that they were only servants or ministers of the people. He who tried the people and the entire society by comparison with an imaginary standard of his own might deem all these ministers worthless in the lump, as carrying on a system too bad to be mended; but nevertheless the difference between a competent and an incompetent minister—between Periklês and Nikias—was of unspeakable moment to the security and happiness of the Athenians. What the Sophists on their part undertook was to educate young men so as to make them better qualified for statesmen or ministers; and Protagoras would have thought it sufficient honour to himself, as well as sufficient benefit to Athens, which assuredly it would have been, if he could have inspired any young Athenian with the soul and the capacities of his friend and companion Periklês.

So far is Plato from considering the Sophists as the corrupters of Athenian morality, that he distinctly protests against that supposition, in a remarkable passage of the "Republic". It is (he says) the whole people, or the society, with its established morality, intelligence, and tone of sentiment, which is intrinsically vicious: the teachers of such a society must be vicious also, otherwise their teaching would not be received; and even if their private teaching were ever so good, its effect would be washed away, except in some few privileged natures, by the overwhelming deluge of pernicious social influences.[1] Nor let any one imagine (as modern readers are but too ready to understand it) that this poignant censure is intended for Athens so far forth as a democracy. Plato was not the man to preach king-worship, or wealth-worship as social or political remedies: he

Plato distinctly denies that Athenian corruption was to be imputed to the Sophists.

[1] This passage is in Republ. vi. 6, p. 492 *seq.* I put the first words of the passage (which is too long to be cited, but which richly deserves to be read, entire) in the translation given by Stallbaum in his note.

Sokratês says to Adeimantus—"An tu quoque putas esse quidem sophistas, homines privatos, qui corrumpunt juventutem in quâcunque re mentione dignâ; nec illud tamen animadvertisti et tibi persuasisti, quod multo magis debebas, ipsos Athenienses turpissimos esse aliorum corruptores?"

Yet the commentator who translates this passage does not scruple (in his Prolegomena to the Republic, pp. xlv., xlv., as well as to the Dialogues) to heap upon the Sophists aggravated charges, as the actual corrupters of Athenian morality.

declares emphatically that not one of the societies then existing was such that a truly philosophical nature could be engaged in active functions under it.[1] These passages would be alone sufficient to repel the assertions of those who denounce the Sophists as poisoners of Athenian morality, on the alleged authority of Plato.

The Sophists were not teachers of mere words, apart from action.

Nor is it at all more true that they were men of mere words, and made their pupils no better—a charge just as vehemently pressed against Sokratês as against the Sophists, and by the same class of enemies, such as Anytus,[2] Aristophanês, Eupolis, &c. It was mainly from Sophists like Hippias that the Athenian youth learnt what they knew of geometry, astronomy, and arithmetic; but the range of what is called special science, possessed even by the teacher, was at that time very limited; and the matter of instruction communicated was expressed under the general title of "Words or Discourses," which were always taught by the Sophists, in connexion with thought and in reference to a practical use. The capacities of thought, speech, and action are conceived in conjunction by Greeks generally, and by teachers like Isokratês and Quintilian especially; and when young men in Greece, like the Bœotian Proxenus, put themselves under training by Gorgias or any other Sophist, it was with a view of qualifying themselves, not merely to speak, but to act.[3]

Most of the pupils of the Sophists (as of Sokratês[4] himself) were young men of wealth—a fact at which Plato sneers, and others copy him, as if it proved that they cared only about high pay. But I do not hesitate to range myself on the side of Isokratês,[5]

[1] Plato, Repub. vi. 11, p. 497 B. μηδεμίαν ἀξίαν εἶναι τῶν νῦν κατάστασιν τῆς φιλοσόφου φύσεως, &c.

Compare Plato, Epistol. vii. p 325 A.

[2] Anytus was the accuser of Sokratês: his enmity to the Sophists may be seen in Plato, Menon, p. 91 C.

[3] Xenoph. Anabas. ii. 6. Πρόξενος σὺς μειράκιον ὢν ἐπεθύμει γενέσθαι ἀνὴρ τὰ μεγάλα πράττειν ἱκανὸς· καὶ διὰ ταύτην τὴν ἐπιθυμίαν ἔδωκε Γοργίᾳ ἀργύριον τῷ Λεοντίνῳ. . . . τοσούτων δ' ἐπιθυμῶν, σφόδρα ἐνδηλον αὖ καὶ τοῦτο εἶχεν, ὅτι τούτων οὐδὲν ἂν θέλοι κτᾶσθαι μετὰ ἀδικίας, ἀλλὰ σὺν τῷ δικαίῳ καὶ καλῷ ᾤετο δεῖν τούτων τυγχάνειν, ἄνευ δὲ τούτων μή.

Proxenus, as described by his friend Xenophôn, was certainly a man who did no dishonour to the moral-teaching of Gorgias.

The connexion between thought, speech, and action is seen even in the jests of Aristophanês upon the purposes of Sokratês and the Sophists.

Νικᾷν πράττων καὶ βουλεύων καὶ τῇ γλώττῃ πολεμίζων (Nubes, 418).

[4] Plato, Apol. Sokr. c. 10, p 23 C; Protagoras, p. 328 C.

[5] See Isokr. Or. xv. De Perm. s 219, 233, 235, 245, 254, 257.

and to contend that the Sophist himself had much to lose by corrupting his pupils (an argument used by Sokratês in defending himself before the Dikastery, and just as valid in defence of Protagoras or Prodikus[1]) and strong personal interest in sending them forth accomplished and virtuous; that the best taught youth were decidedly the most free from crime, and the most active towards good; that among the valuable ideas and feelings which a young Athenian had in his mind, as well as among the good pursuits which he followed, those which he learnt from the Sophists counted nearly as the best; that if the contrary had been the fact, fathers would not have continued so to send their sons and pay their money. It was not merely that these teachers countervailed in part the temptations to dissipated enjoyment, but also that they were personally unconcerned in the acrimonious slander and warfare of party in his native city; that the topics with which they familiarized him were the general interests and duties of men and citizens; that they developed the germs of morality in the ancient legends (as in Prodikus's fable), and amplified in his mind all the undefined cluster of associations connected with the great words of morality; that they vivified in him the sentiment of Pan-hellenic brotherhood; and that in teaching him the art of persuasion,[2] they could not but make him feel the dependence in which he stood towards those who were to be persuaded, together with the necessity under which he lay of so conducting himself as to conciliate their goodwill.

General good effect of their teaching upon the youth.

The intimations given in Plato of the enthusiastic reception which Protagoras, Prodikus, and other Sophists[3] met with in the various cities; the description which we read (in the dialogue called Protagoras) of the impatience of the youthful Hippokratês, on hearing of the arrival of that Sophist, insomuch that he awakens Sokratês before daylight, in order to obtain an introduction to the newcomer and profit by his teaching; the readiness of such rich young men to pay money,

Great reputation of the Sophists—evidence of respect for intellect and of a good state of public sentiment.

[1] Plato, Apol. Sokrat. c. 13, p. 25 D.

[2] See these points strikingly put by Isokratês—in the Orat. xv. De Permutatione, throughout, especially in sect. 294, 297, 305, 307—and again by Xenoph. Memorab. i. 2, 10, in reference to the teaching of Sokratês.

[3] See a striking passage in Plato's Republic, x. c 4, p. 600 C.

and to devote time and trouble for the purpose of acquiring a personal superiority apart from their wealth and station; the ardour with which Kallias is represented as employing his house for the hospitable entertainment, and his fortune for the aid of the Sophists;—all this makes upon my mind an impression directly the reverse of that ironical and contemptuous phraseology with which it is set forth by Plato. Such Sophists had nothing to recommend them except superior knowledge and intellectual force, combined with an imposing personality, making itself felt in their lectures and conversation. It is to this that the admiration was shown; and the fact that it was so shown brings to view the best attributes of the Greek, especially the Athenian mind. It exhibits those qualities of which Perikles made emphatic boast in his celebrated funeral oration[1]—conception of public speech as a practical thing, not meant as an excuse for inaction, but combined with energetic action, and turning it to good account by full and open discussion beforehand—profound sensibility to the charm of manifested intellect, without enervating the powers of execution or endurance. Assuredly a man like Protagoras, arriving in a city with all his train of admiration laid before him, must have known very little of his own interest or position if he began to preach a low or corrupt morality. If it be true generally, as Voltaire has remarked, that "any man who should come to preach a relaxed morality would be pelted," much more would it be true of a Sophist like Protagoras, arriving in a foreign city with all the prestige of a great intellectual name, and with the imagination of youths on fire to hear and converse with him, that any similar doctrine would destroy his reputation at once. Numbers of teachers have made their reputation by inculcating overstrained asceticism; it will be hard to find an example of success in the opposite vein.[2]

[1] Thucyd. ii. 40. φιλοσοφοῦμεν ἄνευ μαλακίας—οὐ τοὺς λόγους τοῖς ἔργοις βλαβὴν ἡγούμενοι—διαφερόντως δὲ καὶ τόδε ἔχομεν, ὥστε τολμᾶν τε οἱ αὐτοὶ μάλιστα καὶ περὶ ὧν ἐπιχειρήσομεν ἐκλογίζεσθαι.

[2] In an able and interesting criticism on these volumes (in the "Quarterly Review," No. clxxv. Art. ii. p 58) the general drift of my remarks on the Sophists is stated in the following terse and perspicuous manner:—

"It is enough here to state, as briefly as possible, the contrast between Mr. Grote's view and the popular representation of the Sophists. According to the common notion, they were a sect; according to him, they were a class or profession. According to the common view, they were the propagators of demoralizing doctrines, and of what from them are termed 'sophistical' argumentations. According to Mr. Grote, they were the regular

CHAPTER LXVIII.

SOKRATÊS.

THAT the professional teachers called Sophists in Greece were intellectual and moral corrupters, and that much corruption grew up under their teaching in the Athenian mind, are common statements which I have endeavoured to show to be erroneous. Corresponding to these statements is another, which represents Sokratês as one whose special merit it was to have rescued the Athenian mind from such demoralizing influences —a reputation which he neither deserves nor requires. In general, the favourable interpretation of evidence, as exhibited towards Sokratês, has been scarcely less marked than the harshness of presumption against the Sophists. Of late, however, some authors have treated his history in an altered spirit, and have manifested a disposition to lower him down to that which they regard as the Sophistical level. M. Forchhammer's treatise —"The Athenians and Sokratês, or Lawful Dealing against Revolution"—goes even further, and maintains confidently that Sokratês was most justly condemned as a heretic, a traitor, and a corrupter of youth. His book, the conclusions of which I altogether reject, is a sort of retribution to the Sophists, as extending to their alleged opponent the same bitter and unfair spirit of

Different spirit shown towards Sokratês and towards the Sophists.

teachers of Greek morality, neither above nor below the standard of the age. According to the common view, Sokratês was the great opponent of the Sophists, and Plato his natural successor in the same combat. According to Mr Grote, Sokratês was the great representative of the Sophists, distinguished from them only by his higher eminence, and by the peculiarity of his life and teaching. According to the common view, Plato and his followers were the authorized teachers, the established clergy of the Greek nation, and the Sophists the dissenters. According to Mr. Grote, the Sophists were the established clergy, and Plato was the dissenter—the Socialist, who attacked the Sophists (as he attacked the poets and the statesmen), not as a particular sect, but as one of the existing orders of society."

construction with that under which they have so long unjustly suffered. But when we impartially consider the evidence, it will appear that Sokratês deserves our admiration and esteem, not indeed as an anti-Sophist, but as combining with the qualities of a good man a force of character and an originality of speculation as well as of method, and a power of intellectually working on others—generally different from that of any professional teacher—without parallel either among contemporaries or successors.

Birth and family of Sokratês.

The life of Sokratês comprises seventy years, from 469 to 399 B.C. His father, Sophroniskus, being a sculptor, the son began by following the same profession, in which he attained sufficient proficiency to have executed various works; especially a draped group of the Charites or Graces, preserved in the Acropolis, and shown as his work down to the time of Pausanias.[1] His mother, Phænaretê, was a midwife, and he had a brother by the mother's side named Patroklês.[2] Respecting his wife Xanthippê and his three sons, all that has passed into history is the violent temper of the former and the patience of her husband in enduring it. The position and family of Sokratês, without being absolutely poor, were humble and unimportant; but he was of genuine Attic breed, belonging to the ancient gens Dædalidæ, which took its name from Dædalus the mythical artist as progenitor.

His physical and moral qualities.

The personal qualities of Sokratês, on the other hand, were marked and distinguishing, not less in body than in mind. His physical constitution was healthy, robust, and enduring to an extraordinary degree. He was not merely strong and active as an hoplite on military service, but capable of bearing fatigue or hardship, and indifferent to heat or cold, in a measure which astonished all his companions. He went barefoot in all seasons of the year, even during the winter campaign at Potidæa, under the severe frosts of Thrace; and the same homely clothing sufficed to him for winter as well as for summer. Though his diet was habitually simple as well as abstemious, yet there were occasions, of religious festival or friendly congratulation, on which every Greek considered joviality and indulgence to be becoming. On such occasions, Sokratês could drink more wine than any guest present, yet without being

[1] Pausanias, i. 22, 8; ix. 35, 2. [2] Plato, Euthydem. c. 24, p. 297 D.

overcome or intoxicated.[1] He abstained, on principle, from all extreme gymnastic training, which required, as necessary condition, extraordinary abundance of food.[2] It was his professed purpose to limit, as much as possible, the number of his wants, as a distant approach to the perfection of the gods, who wanted nothing; to control such as were natural, and prevent the multiplication of any that were artificial.[3] His admirable bodily temperament contributed materially to facilitate such a purpose, and assist him in the maintenance of that self-mastery, contented self-sufficiency, and independence of the favour[4] as well as of the enmity of others, which were essential to his plan of intellectual life. His friends, who communicate to us his great bodily strength and endurance, are at the same time full of jests upon his ugly physiognomy—his flat nose, thick lips, and prominent eyes, like a satyr or Silenus.[5] We cannot implicitly trust the evidence of such very admiring witnesses, as to the philosopher's exemption from infirmities of temper; for there seems good proof that he was by natural temperament violently irascible—a defect which he generally kept under severe control, but which occasionally betrayed him into great improprieties of language and demeanour.[6]

[1] See the Symposion of Plato as well as that of Xenophôn, both of which profess to depict Sokratês at one of these jovial moments. Plato, Symposion, c. 31, p. 214 A; c. 35, &c., 39 *ad finem*; Xenoph. Symp. ii. 26—where Sokratês requests that the wine may be handed round in small cups, but that they may succeed each other quickly, like drops of rain in a shower. Compare Athenæus, xi. p. 504 F.

The view which Plato takes of indulgence in wine, as affording a sort of test of the comparative self-command of individuals, and measuring the facility with which any man may be betrayed into folly and extravagance—and the regulation to which he proposes to submit the practice—may be seen in his treatise De Legibus, i. p. 649; ii pp. 671—674. Compare Xenoph. Memorab i. 2, 1; i. 6, 10.

[2] Xenoph. Memorab. i. 2, 4. τὸ μὲν ὑπερεσθίοντα ὑπερπονεῖν ἀπεδοκίμαζε, &c.

[3] Xenoph. Mem. i. 6, 10. Even Antisthenês (disciple of Sokratês, and the originator of what was called the Cynic philosophy), while he pronounced virtue to be self-sufficient for conferring happiness, was obliged to add that the strength and vigour of Sokratês were required as a further condition—αὐτάρκη τὴν ἀρετὴν πρὸς εὐδαιμονίαν, μηδενὸς προσδεομένην ὅτι μὴ τῆς Σωκρατικῆς ἰσχνος—Winckelmann, Antisthen. Fragment. p 47; Diog. Laert vi. 11.

[4] See his reply to the invitation of Archelaus, king of Macedonia, indicating the repugnance to accept favours which he could not return (Arist. Rhetor. ii. 24)

[5] Plato, Sympos. c. 32, p. 215 A; Xenoph. Sympos. c 5; Plato, Theætet. p. 143 D.

[6] This is one of the traditions which Aristoxenus, the disciple of Aristotle, heard from his father Spintharus, who had been in personal communication with Sokratês See the Fragments of Aristoxenus, Fragm. 27, 28. ap. Frag. Hist. Græc. p. 280, ed. Didot.

It appears to me that Frag 28 contains the statement of what Aristoxenus really said about the irascibility of Sokratês, while the expressions of Fragm 27, ascribed to that author by Plutarch, are unmeasured.

Fragm 28 also substantially contradicts Fragm. 26, in which Diogenês

Xenophôn and Plato as witnesses.

Of those friends, the best known to us are Xenophôn and Plato, though there existed in antiquity various dialogues composed and memoranda put together, by other hearers of Sokratês, respecting his conversations and teaching, which are all now lost.[1] The "Memorabilia" of Xenophôn profess to record actual conversations held by Sokratês, and are prepared with the announced purpose of vindicating him against the accusations of Melêtus and his other accusers on the trial, as well as against unfavourable opinions, seemingly much circulated, respecting his character and purposes. We thus have in it a sort of partial biography, subject to such deductions from its evidentiary value as may be requisite for imperfection of memory, intentional decoration, and partiality. On the other hand, the purpose of Plato in the numerous dialogues wherein he introduces Sokratês is not so clear, and is explained very differently by different commentators. Plato was a great speculative genius, who came to form opinions of his own distinct from those of Sokratês, and employed the name of the latter as spokesman for these opinions in various dialogues. How much, in the Platonic Sokratês, can be safely accepted either as a picture of the man or as a record of his opinions—how much, on the other hand, is to be treated as Platonism—or in what proportions the two are intermingled—is a point not to be decided with certainty or rigour. The "Apology of Sokratês," the "Kriton," and the "Phædon" (in so far as it is a moral picture, and apart from the doctrines advocated in it) appear to belong to the first category; while the political and social views of the "Republic," the cosmic theories in the "Timæus," and the hypothesis of Ideas, as substantive existences apart from the phæno-

asserts, on the authority of Aristoxenus—what is not to be believed, even if Aristoxenus had asserted it—that Sokratês made a regular trade of his teaching, and collected perpetual contributions: see Xenoph. Memor. i. 2, 6; i. 5, 6.

I see no reason for the mistrust with which Preller (Hist. Philosophiæ, c. 5, p. 139) and Ritter (Geschichte d. Philos. vol. ii. ch. ii. p. 19) regard the general testimony of Aristoxenus about Sokratês.

[1] Xenophôn (Mem. i. 4, 1) alludes to several such biographers, or collectors of anecdotes about Sokratês. Yet it would seem that most of these *Socratici viri* (Cicer. ad Attic. xiv. 9, 1) did not collect anecdotes or conversations of the master, after the manner of Xenophôn, but composed dialogues, manifesting more or less of his method and ἦθος, after the type of Plato. Simon the leather-cutter, however, took memoranda of conversations held by Sokratês in his shop, and published several dialogues purporting to be such (Diog. Laert. ii. 123). The *Socratici viri* are generally praised by Cicero (Tusc. D. ii. 3, 8) for the elegance of their style.

menal world, in the various dialogues wherever it is stated, certainly belonged to the second. Of the ethical dialogues, much may be probably taken to represent Sokratês more or less platonized.

Their pictures of Sokratês are in the main accordant.

But though the opinions put by Plato into the mouth of Sokratês are liable to thus much of uncertainty, we find, to our great satisfaction, that the pictures given by Plato and Xenophôn of their common master are in the main accordant, differing only as drawn from the same original by two authors radically different in spirit and character. Xenophôn, the man of action, brings out at length those conversations of Sokratês which had a bearing on practical conduct and were calculated to correct vice or infirmity in particular individuals; such being the matter which served his purpose as an apologist, at the same time that it suited his intellectual taste. But he intimates nevertheless very plainly that the conversation of Sokratês was often, indeed usually, of a more negative, analytical, and generalizing tendency;[1] not destined for the reproof of positive or special defect, but to awaken the inquisitive faculties and lead to the rational comprehension of vice and virtue as referable to determinate general principles. Now this latter side of the master's physiognomy, which Xenophôn records distinctly, though without emphasis or development, acquires almost exclusive prominence in the Platonic picture. Plato leaves out the practical, and consecrates himself to the theoretical, Sokratês, whom he divests in part of his identity, in order to enrol him as chief speaker in certain larger theoretical views of his own. The two pictures therefore do not contradict each other, but mutually supply each other's defects, and admit of being blended into one consistent whole. And respecting the method of Sokratês—a point more characteristic than either his precepts or his theory—as well as respecting the effect of that method on the minds of hearers—both Xenophôn and Plato are witnesses substantially in unison; though, here

[1] Xenophôn, Memor. i. 1, 6. αὐτὸς δὲ περὶ τῶν ἀνθρωπείων ἀεὶ διελέγετο, σκοπῶν, τί εὐσεβὲς, τί ἀσεβές· τί καλὸν, τί αἰσχρόν· τί δίκαιον, τί ἄδικον· τί ἀνδρία, τί δειλία· τί σωφροσύνη, τί μανία· τί πόλις, τι πολιτικός· τι ἀρχὴ ἀνδρώπων, τί ἀρχικὸς ἀνθρώπων, &c.

Compare i. 2, 50; iii. 8, 9, 4; iii. 9; iv., 4, 5; iv. 6, 1. σκοπῶν σὺν τοῖς συνοῦσι, τί ἕκαστον εἴη τῶν ὄντων, οὐδέποτ' ἔλεγε.

again, the latter has made the method his own, worked it out on a scale of enlargement and perfection, and given to it a permanence which it could never have derived from its original author, who only talked and never wrote. It is fortunate that our two main witnesses about him, both speaking from personal knowledge, agree to so great an extent.

Habits of Sokratês.

Both describe in the same manner his private life and habits—his contented poverty, justice, temperance in the largest sense of the word, and self-sufficing independence of character. On most of these points, too, Aristophanês and the other comic writers, so far as their testimony counts for anything, appear as confirmatory witnesses; for they abound in jests on the coarse fare, shabby and scanty clothing, bare feet, pale face, poor and joyless life, of Sokratês.[1] Of the circumstances of his life we are almost wholly ignorant. He served as an hoplite at Potidæa, at Delium, and at Amphipolis; with credit apparently in all, though exaggerated encomiums on the part of his friends provoked an equally exaggerated scepticism on the part of Athenæus and others. He seems never to have filled any political office until the year (B.C. 406) of the battle of Arginusæ, in which year he was member of the Senate of Five Hundred, and one of the Prytanes on that memorable day when the proposition of Kallixenus against the six generals was submitted to the public assembly. His determined refusal, in spite of all personal hazard, to put an unconstitutional question to the vote, has been already recounted. That during his long life he strictly obeyed the laws[2] is proved by the fact that none of his numerous enemies ever arraigned him before a court of justice: that he discharged all the duties of an upright man and a brave as well as pious citizen may also be confidently asserted. His friends lay especial stress upon his piety, that is, upon his exact discharge of all the religious duties considered as incumbent upon an Athenian.[3]

Though these points are requisite to be established, in order

[1] Aristoph. Nubes, 105, 121, 362, 414; Aves, 1282; Eupolis, Fragment. Incert. ix., x., xi., ap. Meineke, p. 552; Ameipsias, Fragmenta, Konnus, p. 703, Meineke—Diogen. Laert. ii. 28.

The later comic writers ridiculed the Pythagoreans, as well as Zeno the Stoic, on grounds very similar: see Diogenês Laert. vii. 1, 24.

[2] Plato, Apol. Sokr. c. 1. νῦν ἐγὼ πρῶτον ἐπὶ δικαστήριον ἀναβέβηκα, ἔτη γεγονὼς πλείω ἑβδομήκοντα.

[3] Xenoph. Memor. i. 1, 2—20; i. 3, 1—3.

that we may rightly interpret the character of Sokratês, it is not from them that he has derived his eminent place in history. Three peculiarities distinguish the man. 1. His long life passed in contented poverty, and in public, apostolic dialectics. 2. His strong religious persuasion or belief of acting under a mission and signs from the gods; especially his Dæmon or Genius—the special religious warning of which he believed himself to be frequently the subject. 3. His great intellectual originality, both of subject and of method, and his power of stirring and forcing the germ of inquiry and ratiocination in others. Though these three characteristics were so blended in Sokratês that it is not easy to consider them separately, yet in each respect he stood distinguished from all Greek philosophers before or after him.

Leading peculiarities of Sokratês.

At what time Sokratês relinquished his profession as a statuary we do not know; but it is certain that all the middle and later part of his life, at least, was devoted exclusively to the self-imposed task of teaching; excluding all other business, public or private, and to the neglect of all means of fortune. We can hardly avoid speaking of him as a teacher, though he himself disclaimed the appellation:[1] his practice was to talk or converse—*to prattle or prose*,[2] if we translate the derisory word by which the enemies of philosophy described dialectic conversation. Early in the morning he frequented the public walks, the gymnasia for bodily training, and the schools where youths were receiving instruction. He was to be seen in the market-place at the hour when it was most crowded, among the booths and tables where goods were exposed for sale: his whole day was usually spent in this public manner.[3] He talked with any one, young or old, rich or poor, who sought to address him, and in the hearing of all who chose to stand by. Not only he never either asked or received any reward, but he made no distinction of persons, never

His constant publicity of life and indiscriminate conversation

[1] Plato, Apol. Sokr. c. 21, p. 33 A. ἐγὼ δὲ διδάσκαλος μὲν οὐδενὸς πώποτε ἐγενόμην: compare c. 4, p. 19 E. Xenoph. Memor. iii. 11, 16. Sokratês—ἐπισκωπτων τὴν ἑαυτοῦ ἀπραγμοσύνην—Plat. Ap. Sok. c. 18, p. 31 B.

[2] Ἀδολεσχεῖν—see Ruhnken's Animadversiones in Xen. Memor. p. 293 of Schneider's edition of that treatise. Compare Plato, Sophistês, c. 23, p. 225 E.

[3] Xenoph. Mem. i. 1, 10; Plato, Apol. Sok. 1, p. 17 D; 18, p. 31 A οἷον δή μοι δοκεῖ, ὁ θεὸς ἐμὲ τῇ πόλει προστεθεικέναι τοιοῦτόν τινα, ὃς ὑμᾶς ἐγείρων καὶ πείθων, καὶ ὀνειδίζων ἕνα ἕκαστον, οὐδὲν παύομαι, τὴν ἡμέραν ὅλην πανταχοῦ προσκαθίζων.

withheld his conversation from any one, and talked upon the same general topics to all. He conversed with politicians, Sophists, military men, artizans, ambitious or studious youths, &c. He visited all persons of interest in the city, male or female: his friendship with Aspasia is well known, and one of the most interesting chapters[1] of Xenophôn's Memorabilia recounts his visit to, and dialogue with, Theodotê—a beautiful Hetæra or Female Companion. Nothing could be more public, perpetual, and indiscriminate as to persons than his conversation. But as it was engaging, curious, and instructive to hear, certain persons made it their habit to attend him in public as companions and listeners. These men, a fluctuating body, were commonly known as his disciples or scholars; though neither he nor his personal friends ever employed the terms *teacher* and *disciple* to describe the relation between them.[2] Many of them came, attracted by his reputation, during the later years of his life, from other Grecian cities: Megara, Thêbes, Elis, Kyrênê, &c.

Reason why Sokratês was shown up by Aristophanês on the stage.

Now no other person in Athens, or in any other Grecian city, appears ever to have manifested himself in this perpetual and indiscriminate manner as a public talker for instruction. All teachers either took money for their lessons, or at least gave them apart from the multitude in a private house or garden, to special pupils, with admissions and rejections at their own pleasure. By the peculiar mode of life which Sokratês pursued, not only his conversation reached the minds of a much wider circle, but he became more abundantly known as a person. While acquiring a few attached friends and admirers, and raising a certain intellectual interest

[1] Xen. Mem. iii. 11.

[2] Xenophôn in his Memorabilia speaks always of the *companions* of Sokratês, not of his *disciples*—οἱ συνόντες αὐτῷ—οἱ συνουσιάσται (i. 6, 1)—οἱ συνδιατρίβοντες—οἱ συγγιγνόμενοι—οἱ ἑταῖροι—οἱ ὁμιλοῦντες αὐτῷ—οἱ συνήθεις (iv. 8, 2)—οἱ μεθ' ἑαυτοῦ (iv. 2, 1)—οἱ ἐπιθυμηταί (i. 2, 60). Aristippus also, in speaking to Plato, talked of Sokratês as ὁ ἑταῖρος ἡμῶν—Aristot. Rhetor. ii. 24. His enemies spoke of his *disciples* in an invidious sense—Plato, Ap. Sok. c. 21, p. 33 A.

It is not to be believed that any companions can have made frequent visits, either from Megara or Thêbes, to Sokratês at Athens, during the last years of the war, before the capture of Athens in 404 B.C. And, in point of fact, the passage of the Platonic Theætetus represents Eukleidês of Megara as alluding to his conversations with Sokratês only a short time before the death of the latter (Plato, Theætetus, c. 2, p 142 E). The story given by Aulus Gellius—that Eukleidês came to visit Sokratês by night in woman's clothes, from Megara to Athens—seems to me an absurdity, though Deycks (De Megaricorum Doctrinâ, p. 5) is inclined to believe it.

in others, he at the same time provoked a large number of personal enemies. This was probably the reason why he was selected by Aristophanês and the other comic writers to be attacked as a general representative of philosophical and rhetorical teaching; the more so as his marked and repulsive physiognomy admitted so well of being imitated in the mask which the actor wore. The audience at the theatre would more readily recognize the peculiar figure which they were accustomed to see every day in the market-place, than if Prodikus or Protagoras, whom most of them did not know by sight, had been brought on the stage. It was of little importance either to them or to Aristophanês whether Sokratês was represented as teaching what he did really teach or something utterly different.

His persuasion of a special religious mission.

This extreme publicity of life and conversation was one among the characteristics of Sokratês, distinguishing him from all teachers either before or after him. Next was his persuasion of a special religious mission, restraints, impulses, and communications, sent to him by the gods. Taking the belief in such supernatural intervention generally, it was indeed noway peculiar to Sokratês: it was the ordinary faith of the ancient world, insomuch that the attempts to resolve phænomena into general laws were looked upon with a certain disapprobation, as indirectly setting it aside. And Xenophôn[1] accordingly avails himself of such general fact, in replying to the indictment for religious innovation of which his master was found guilty, to affirm that the latter pretended to nothing beyond what was included in the creed of every pious man. But this is not an exact statement of the matter in debate; for it slurs over at least, if it does not deny, that speciality of inspiration from the gods, which those who talked with Sokratês (as we learn even from Xenophôn) believed, and which Sokratês himself believed also.[2] Very different is his own representation,

[1] Xenoph. Mem. i. 1, 2, 3.

[2] See the conversation of Sokratês (reported by Xenophôn, Mem. i. 4, 15) with Aristodemus respecting the gods —"What *will* be sufficient to persuade you (asks Sokratês) that the gods care about you?" "When they *send me special monitors, as you say that they do to you* (replies Aristodemus), to tell me what to do, and what not to do." To which Sokratês replied that they answer the questions of the Athenians by replies of the oracle; and that they send prodigies (τέρατα) by way of information to the Greeks generally. He further advises Aristodemus to pay assiduous court (θεραπεύειν) to the gods, in order to see whether they will not send *him* monitory information about doubtful events (i. 4, 18).

as put forth in the defence before the Dikastery. He had been accustomed constantly to hear, even from his childhood, a divine voice, interfering, at moments when he was about to act, in the way of restraint, but never in the way of instigation. Such prohibitory warning was wont to come upon him very frequently, not merely on great, but even on small occasions, intercepting what he was about to do or to say.[1] Though later writers speak of this as the dæmon or genius of Sokratês, he himself does not personify it, but treats it merely as a "divine sign, a prophetic or supernatural voice".[2] He was accustomed not only to obey it implicitly, but to speak of it publicly and familiarly to others, so that the fact was well known both to his friends and to his enemies. It had always forbidden him to enter on public life: it forbade him, when the indictment was hanging over him, to take any thought for a prepared defence:[3] and so completely did

So, again, in his conversation with Euthydêmus, the latter says to him —σοὶ δέ, ὦ Σώκρατες, ἐοίκασιν ἔτι φιλικώτερον ἢ τοῖς ἄλλοις χρῆσθαι, οἵγε μηδὲ ἐπερωτώμενοί ὑπὸ σοῦ προσημαίνουσιν, ἅτε χρὴ ποιεῖν καὶ ἃ μή (iv. 3, 12).

Compare i. 1, 19; and iv. 8, 11—where the fact of perpetual communication and advice from the gods is employed as an evidence to prove the superior piety of Sokratês.

[1] Plato, Ap. Sok. c. 19, p. 31 D. τούτου δὲ αἰτίόν ἐστιν (that is, the reason why Sokratês had never entered on public life) ὃ ὑμεῖς ἐμοῦ πολλάκις ἀκηκόατε πολλαχοῦ λέγοντος, ὅτι μοί θεῖόν τι καὶ δαιμόνιον γίγνεται, ὃ δὴ καὶ ἐν τῇ γραφῇ ἐπικωμῳδῶν Μέλητος ἐγράψατο. ἐμοὶ δὲ τοῦτ' ἐστὶν ἐκ παιδὸς ἀρξάμενον, φωνή τις γιγνομένη, ἡ ὅταν γένηται, ἀεὶ ἀποτρέπει με τούτου ὃ ἂν μέλλω πράττειν, προτρέπει δὲ οὔποτε. τοῦτ' ἐστίν ὃ μοι ἀναντιοῦται τὰ πολιτικὰ πράττειν.

Again, c. 31, p. 40 A, he tells the Dikasts, after his condemnation—ἡ γὰρ εἰωθυῖά μοι μαντικὴ ἡ τοῦ δαιμονίου ἐν μὲν τῷ πρόσθεν χρόνῳ παντὶ πάνυ πυκνὴ ἦν καὶ πάνυ ἐπὶ σμικροῖς ἐναντιουμένη, εἴ τι μέλλοιμι μὴ ὀρθῶς πράξειν. νυνὶ δὲ ξυμβέβηκέ μοι, ἅπερ ὁρᾶτε καὶ αὐτοί, ταυτί, ἃ γε δὴ οἰηθείη ἄν τις καὶ νομίζεται ἔσχατα κακῶν εἶναι. ἐμοὶ δὲ οὔτε ἐξιόντι ἔωθεν οἴκοθεν ἠναντιώθη τὸ τοῦ θεοῦ σημεῖον, οὔτε ἡνίκα ἀνέβαινον ἐνταυθοῖ ἐπὶ τὸ δικαστήριον, οὔτ' ἐν τῷ λόγῳ μέλλοντί τι ἐρεῖν· καίτοι ἐν ἄλλοις λόγοις πολλαχοῦ δή με ἔπεσχε λέγοντα μεταξύ.

He goes on to infer that his line of defence has been right, and that his condemnation is no misfortune to him, but a benefit, seeing that the sign has not manifested itself

I agree in the opinion of Schleiermacher (in his Preface to his translation of the Apology of Sokratês, part i. vol. ii. p. 185, of his general translation of Plato's works), that this defence may be reasonably taken as a reproduction by Plato of what Sokrates actually said to the Dikasts on his trial. In addition to the reasons given by Schleiermacher there is one which may be noticed. Sokratês predicts to the Dikasts that, if they put him to death, a great number of young men will forthwith put themselves forward to take up the vocation of cross-questioning, who will give them more trouble than he has ever done (Plat. Ap. Sok. c. 30, p. 39 D). Now there is no reason to believe that such prediction was realized. If therefore Plato puts an erroneous prophecy into the mouth of Sokratês, this is probably because Sokratês really made one.

[2] The words of Sokratês plainly indicate this meaning: see also a good note of Schleiermacher—appended to his translation of the Platonic Apology —Platons Werke, part i. vol. ii p. 432.

[3] Xenoph. Mem. iv. 8, 5.

he march with a consciousness of this bridle in his mouth, that when he felt no check, he assumed that the turning which he was about to take was the right one. Though his persuasion on the subject was unquestionably sincere and his obedience constant, yet he never dwelt upon it himself as anything grand or awful, or entitling him to peculiar deference, but spoke of it often in his usual strain of familiar playfulness. To his friends generally, it seems to have constituted one of his titles to reverence, though neither Plato nor Xenophôn scruples to talk of it in that jesting way which doubtless they caught from himself.[1] But to his enemies and to the Athenian public it appeared in the light of an offensive heresy, an impious innovation on the orthodox creed, and a desertion of the recognized gods of Athens.

His Dæmon or Genius—other inspirations.

Such was the Dæmon or Genius of Sokratês as described by himself and as conceived in the genuine Platonic dialogues—a voice always prohibitory, and bearing exclusively upon his own personal conduct.[2] That which Plutarch and other admirers of Sokratês conceived as a Dæmon or intermediate Being between gods and men, was looked upon by the fathers of the Christian Church as a devil—by Le Clerc as one of the fallen angels—by some other modern commentators as mere ironical phraseology on the part of Sokratês himself.[3] Without presuming to determine the question raised in the former hypotheses, I believe that the last is untrue, and that the conviction of Sokratês on the point was quite sincere. A circumstance little attended to, but deserving peculiar notice, and stated by himself, is that the restraining voice began when he was a child, and

[1] Xenoph. Sympos. viii. 5; Plato, Euthydem c. 5, p. 272 E.

[2] See Plato, Theætet. c. 7, p. 151 A, Phædrus, c. 20, p. 242 C; Republic, vi. 10, p. 496 C, in addition to the above citations from the Apology.

The passage in the Euthyphron (c. 2, p. 3 B) is somewhat less specific. The Pseudo-Platonic dialogue Theagês retains the strictly prohibitory attribute of the voice, as never in any case impelling, but extends the range of the warning, as if it was heard in cases not simply personal to Sokratês himself, but referring to the conduct of his friends also (Theagês, c. 11, 12, p. 128, 129).

Xenophôn also neglects the specific attributes, and conceives the voice generally as a divine communication with instruction and advice to Sokratês, so that he often prophesied to his friends and was always right (Memor. i. 1, 2—4; iv. 8, 1).

[3] See Dr. Forster's note on the Euthyphron of Plato, c. 2, p. 3.

The treatise of Plutarch (De Genio Socratis) is full of speculation on the subject, but contains nothing about it which can be relied upon as matter of fact. There are various stories about prophecies made by Sokratês, and verified by the event, c. 11, p. 582.

See also this matter discussed, with abundant references, in Zeller, Philosophie der Griechen, v. ii. pp 26—28.

continued even down to the end of his life: it had thus become an established persuasion, long before his philosophical habits began. But though this peculiar form of inspiration belonged exclusively to him, there were also other ways in which he believed himself to have received the special mandates of the gods, not simply checking him when he was about to take a wrong turn, but spurring him on, directing, and peremptorily exacting from him a positive course of proceeding. Such distinct mission had been imposed upon him by dreams, by oracular intimations, and by every other means which the gods employed for signifying their special will.[1]

Oracle from Delphi declaring that no man was wiser than he.

Of these intimations from the oracle, he specifies particularly one, in reply to a question put at Delphi, by his intimate friend and enthusiastic admirer, Chærephon. The question put was, whether any other man was wiser than Sokratês; to which the Pythian priestess replied that no other man was wiser.[2] Sokratês affirms that he was greatly perplexed on hearing this declaration from so infallible an authority,—being conscious to himself that he possessed no wisdom on any subject, great or small. At length, after much meditation and a distressing mental struggle, he resolved to test the accuracy of the infallible priestess, by taking measure of the wisdom of others as compared with his own. Selecting a leading politician, accounted wise both by others and by himself, he proceeded to converse with him and put scrutinizing questions; the answers to which satisfied him that this man's supposed wisdom was really no wisdom at all. Having made such a discovery, Sokratês next tried to demonstrate to the politician himself how much he wanted of being wise; but this was impossible: the latter still remained as fully persuaded of his own wisdom as before. "The result which I acquired (says Sokratês) was that I was a wiser man than he, for neither he nor I knew anything of what was truly good and honourable; but the difference between us was, that he fancied he knew them,

[1] Plato, Ap. Sok. c. 22, p. 33 C. ἐμοὶ δὲ τοῦτο, ὡς ἐγὼ φημι, προστέτακται ὑπὸ τοῦ θεοῦ πράττειν καὶ ἐκ μαντειῶν καὶ ἐξ ἐνυπνίων, καὶ παντὶ τρόπῳ ὅπερ τίς ποτε καὶ ἄλλη θεία μοῖρα ἀνθρώπῳ καὶ ὁτιοῦν προστάξε πράττειν.

[2] Plato, Apol. Sok. c. 5, p. 21 A. Sokratês offers to produce the testimony of the brother of Chærephon (the latter himself being dead) to attest the reality of this question and answer.

while I was fully conscious of my own ignorance: I was thus wiser than he, inasmuch as I was exempt from that capital error." So far therefore the oracle was proved to be right. Sokratês repeated the same experiment successively upon a great number of different persons, especially those in reputation for distinguished abilities; first, upon political men and rhetors, next upon poets of every variety, and upon artists as well as artizans. The result of his trial was substantially the same in all cases. The poets indeed composed splendid verses, but when questioned even about the words, the topics, and the purpose of their own compositions, they could give no consistent or satisfactory explanations; so that it became evident that they spoke or wrote, like prophets, as unconscious subjects under the promptings of inspiration. Moreover their success as poets filled them with a lofty opinion of their own wisdom on other points also. The case was similar with artists and artizans; who, while highly instructed, and giving satisfactory answers, each in his own particular employment, were for that reason only the more convinced that they also knew well other great and noble subjects. This great general mistake more than countervailed their special capacities, and left them, on the whole, less wise than Sokratês.[1]

His mission to test the false conceit of wisdom in others.

"In this research and scrutiny (said Sokratês on his defence) I have been long engaged, and am still engaged. I interrogate every man of reputation: I prove him to be defective in wisdom, but I cannot prove it so as to make him sensible of the defect. Fulfilling the mission imposed upon me, I have thus established the veracity of the god, who meant to pronounce that human wisdom was of little reach or worth; and that he who, like Sokratês, felt most convinced of his own worthlessness as to wisdom, was really the wisest of men.[2] My service to the god has not only constrained me to live in constant poverty[3] and neglect of political estimation, but has brought upon me a host of bitter enemies in those whom

[1] Plato, Ap. Sok. c. 7, 8, p. 22.

[2] Plato, Ap. Sok. c. 9, p. 23 I give here the sense rather than the exact words—οὗτος ὑμῶν σοφώτατός ἐστιν, ὅστις ὥσπερ Σωκράτης ἔγνωκεν ὅτι οὐδενὸς ἄξιός ἐστι τῇ ἀληθείᾳ πρὸς σοφίαν. Ταῦτ' ἐγὼ μὲν ἔτι καὶ νῦν περιὼν ζητῶ καὶ ἐρευνῶ κατὰ τὸν θεὸν, καὶ τῶν ἀστῶν καὶ ξένων ἔν τινα οἰωμαι σοφὸν εἶναι, καὶ ὅπειδάν μοι μὴ δοκῇ, τῷ θεῷ βοηθῶν ἐνδείκνυμαι ὅτι οὐκ ἔστι σοφός.

[3] Plato, Ap. Sok. c. 9, p. 23 A–C . . . ἐν πενίᾳ μυρίᾳ εἰμὶ, διὰ τὴν τοῦ θεοῦ λατρείαν.

I have examined and exposed; while the bystanders talk of me as a wise man, because they give me credit for wisdom respecting all the points on which my exposure of others turns."—"Whatever be the danger and obloquy which I may incur, it would be monstrous indeed if, having maintained my place in the ranks as an hoplite under your generals at Delium and Potidæa, I were now, from fear of death or anything else, to disobey the oracle and desert the post which the god has assigned to me—the duty of living for philosophy and cross-questioning both myself and others.[1] And should you even now offer to acquit me, on condition of my renouncing this duty, I should tell you, with all respect and affection, that I will obey the god rather than you, and that I will persist until my dying day in cross-questioning you, exposing your want of wisdom and virtue, and reproaching you until the defect be remedied.[2] My mission as your monitor is a mark of the special favour of the god to you; and if you condemn me, it will be your loss, for you will find none other such.[3] Perhaps you will ask me, Why cannot you go away, Sokratês, and live among us in peace and silence? This is the hardest of all questions for me to answer to your satisfaction. If I tell you that silence on my part would be disobedience to the god, you will think me in jest and not believe me. You will believe me still less if I tell you that the greatest blessing which can happen to man is to carry on discussions every day about virtue, and those other matters which you hear me canvassing when I cross-examine myself as well as others, and that life without such examination is no life at all. Nevertheless so stands the fact, incredible as it may seem to you."[4]

I have given rather ample extracts from the Platonic Apology, because no one can conceive fairly the character of Sokratês who does not enter into the spirit of that impressive discourse.

[1] Plato, Ap. Sok. c. 17, pp. 28-29. τοῦ δὲ θεοῦ τάττοντος, ὡς ἐγὼ ᾠήθην τε καὶ ὑπέλαβον, φιλοσοφοῦντά με δεῖν ζῆν, καὶ ἐξετάζοντα ἐμαυτὸν καὶ τοὺς ἄλλους, ἐνταῦθα δὲ φοβηθεὶς ἢ θάνατον ἢ ἄλλο ὁτιοῦν πρᾶγμα λίπαιμι τὴν τάξιν.

[2] Plato, Ap. Sok. c. 17, p. 29 C.

[3] Plato, Ap. Sok. c. 18, p. 30 D.

[4] Plato, Ap. Sok. c. 28, p. 38 A. ἐάν τε γὰρ λέγω, ὅτι τῷ θεῷ ἀπειθεῖν τοῦτ' ἐστί, καὶ διὰ τοῦτο ἀδύνατον ἡσυχίαν ἄγειν, οὐ πείσεσθέ μοι ὡς εἰρωνευομένῳ· ἐάν τ' αὖ λέγω ὅτι καὶ τυγχάνει μέγιστον ἀγαθὸν ὂν ἀνθρώπῳ τοῦτο, ἑκάστης ἡμέρας περὶ ἀρετῆς τούς λόγους ποιεῖσθαι καὶ τῶν ἄλλων, περὶ ὧν ὑμεῖς ἐμοῦ ἀκούετε, διαλεγομένου καὶ ἐμαυτὸν καὶ ἄλλους ἐξετάζοντος—ὁ δὲ ἀνεξέταστος βίος οὐ βιωτὸς ἀνθρώπῳ (these last striking words are selected by Dr Hutcheson as the motto for his Synopsis Philosophiæ Moralis)—ταῦτα δὲ ἔτι ἧττον πείσεσθέ μοι λέγοντι.

We see in it plain evidence of a marked supernatural mission which he believed himself to be executing, and which would not allow him to rest or employ himself in other ways. The oracular answer brought by Chærephon from Delphi was a fact of far more importance in his history than the so-called Dæmon, about which so much more has been said. That answer, together with the dreams and other divine mandates concurrent to the same end, came upon him in the middle of his life, when the intellectual man was formed and when he had already acquired a reputation for wisdom among those who knew him. It supplied a stimulus which brought into the most pronounced action a pre-existing train of generalizing dialectics and Zenonian negation—an intellectual vein with which the religious impulse rarely comes into confluence. Without such a motive, to which his mind was peculiarly susceptible, his conversation would probably have taken the same general turn, but would assuredly have been restricted within much narrower and more cautious limits. For nothing could well be more unpopular and obnoxious than the task which he undertook of cross-examining and convicting of ignorance every distinguished man whom he could approach. So violent indeed was the enmity which he occasionally provoked, that there were instances (we are told) in which he was struck or maltreated,[1] and very frequently laughed to scorn. Though he acquired much admiration from auditors, especially youthful auditors, and from a few devoted adherents, yet the philosophical motive alone would not have sufficed to prompt him to that systematic, and even obtrusive, cross-examination which he adopted as the business of his life.

Confluence of the religious motive with the inquisitive and intellectual impulse in his mind—numerous enemies whom he made.

This then is the second peculiarity which distinguishes Sokratês, in addition to his extreme publicity of life and indiscriminate conversation. He was not simply a philosopher, but a religious missionary doing the work of philosophy—"an elenctic or cross-examining god (to use an expression which Plato puts into his mouth respecting an Eleatic philosopher) going about to examine and convict the infirm in reason".[2] Nothing of this character belonged either to

Sokratês a religious missionary, doing the work of philosophy.

[1] Diogen. Laert. ii. 21.

[2] Plato, Sophistês, c. 1, p. 216—the expression is applied to the Eleatic Stranger who sustains the chief part

Parmenidês and Anaxagoras before him, or to Plato and Aristotle after him. Both Pythagoras and Empedoklês did indeed lay claim to supernatural communications, mingled with their philosophical teaching. But though there be thus far a general analogy between them and Sokratês, the modes of manifestation were so utterly different that no fair comparison can be instituted.

Intellectual peculiarities of Sokratês.

The third and most important characteristic of Sokratês—that through which the first and second became operative—was his intellectual peculiarity. His influence on the speculative mind of his age was marked and important, as to subject, as to method, and as to doctrine.

He opened ethics as a new subject of scientific discussion.

He was the first who turned his thoughts and discussions distinctly to the subject of ethics. With the philosophers who preceded him, the subject of examination had been Nature or the Kosmos[2] as one undistinguishable whole, blending together cosmogony, astronomy, geometry, physics, metaphysics, &c. The Ionic as well as the Eleatic philosophers, Pythagoras as well as Empedoklês, all set before themselves this vast and undefined problem; each framing some system suited to his own vein of imagination, religious, poetical, scientific, or sceptical. According to that honourable ambition for enlarged knowledge, however, which marked the century following 480 B.C., and of which the professional men called Sophists were at once the products and the instruments—arithmetic, geometry, and astronomy, as much as was then known, were becoming so far detached sciences, as to be taught separately to youth. Such appears to have been the state of science when Sokratês received his education. He received at least the ordinary amount of instruction in all:[2] he devoted himself as a young man to the society and lessons of the physical philosopher Archelaus[3] (the disciple of Anaxagoras), whom he

in that dialogue—τάχ' ἂν οὖν καὶ σοί τις οὗτος τῶν κρειττόνων συνέποιτο, φαύλους ἡμᾶς ὄντας ἐν τοῖς λόγοις ἐπισφόμενος καὶ ἐλέγξειν, θεὸς ὢν τις ἐλεγκτικός.

[1] Xenoph. Mem. i. 1, 11. οὐδὲ γὰρ περὶ τῆς τῶν πάντων φύσεως, ἥπερ τῶν ἄλλων οἱ πλεῖστοι, διελέγετο, σκοπῶν ὅπως ὁ καλούμενος ὑπὸ τῶν σοφιστῶν Κόσμος ἔχει, &c.

Plato, Phædon, c. 45, p. 96 B. ταύτης τῆς σοφίας, ἣν δὴ καλοῦσι περὶ φύσεως ἱστορίαν.

[2] Xenoph. Memor. iv. 7, 3—3.

[3] Ion Chius, Fragm. 9, ap. Didot. Fragm. Historic. Græcor. Diogen. Laert. ii. 16—19.

Ritter (Gesch. der Philos. vol. ii. ch. 2, p. 19) calls in question the assertion that Sokratês received instruction from Archelaus; in my judgment, without the least reason, since Ion of Chios is

accompanied from Athens to Samos; and there is even reason to believe that during the earlier part of his life he was much devoted to what was then understood as the general study of Nature.[1] A man of his earnest and active intellect was likely first to manifest his curiosity as a learner—"to run after and track the various discourses of others, like a Laconian hound," if I may borrow an expression applied to him by Plato[2]—before he struck out any novelties of his own. And in Plato's dialogue called "Parmenidês," Sokratês appears as a young man full of ardour for the discussion of the Parmenidean theory, looking up with reverence to Parmenidês and Zeno, and receiving from them instructions in the process of dialectical investigation. I have already in the preceding chapter[3] noted the tenor of that dialogue as illustrating the way in which Grecian philosophy presents itself, even at the first dawn of dialectics, as at once negative and positive, recognizing the former branch of method no less than the latter as essential to the attainment of truth. I construe it as an indication respecting the early mind of Sokratês, imbibing this conviction from the ancient Parmenidês and the mature and practised Zeno—and imposing upon himself as a condition of assent to any hypothesis or doctrine the obligation of setting forth conscientiously both the positive conclusions and the

a good contemporary witness He even denies that Sokratês received any instruction in philosophy at all, on the authority of a passage in the Symposion of Xenophôn, where Sokratês is made to speak of himself as ἡμᾶς δὲ ὁρᾷς αὐτουργούς τινας τῆς φιλοσοφίας ὄντας (I, 5). But it appears to me that that expression implies nothing more than a sneering antithesis (so frequent both in Plato and Xenophôn) to the costly lessons given by Protagoras, Gorgias, and Prodikus. It cannot be understood to deny instruction given to Sokratês in the earlier portion of his life.

[1] I think that the expression in Plato's Phædo, c. 102, p 96 A, applies to Sokratês himself and not to Plato—τά γε ἐμὰ πάθη—means the mental tendencies of Sokratês when a young man.

Respecting the physical studies probably sought and cultivated by Sokratês in the earlier years of his life, see the instructive Dissertation of Tychsen—Ueber den Prozess des Sokrates—in the Bibliothek der Alten Literatur und Kunst—Erstes Stück, p. 43.

[2] Plato, Parmenid. p. 128 C. καίτοι ὥσπερ γε αἱ Λάκαιναι σκύλακες, εὖ μεταθεὶς καὶ ἐχνεύεις τὰ λεχθέντα, &c.

Whether Sokratês can be properly said to have been the *pupil* of Anaxagoras and Archelaus is a question of little moment, which hardly merited the scepticism of Bayle (Anaxagoras, note R; Archelaus, note A: compare Schaubach, Anaxagoræ Fragmenta, pp. 23, 27) That he would seek to acquaint himself with their doctrines, and improve himself by communicating personally with them, is a matter so probable, that the slenderest testimony suffices to make us believe it Moreover, as I have before remarked, we have here a good contemporary witness, Iôn of Chios, to the fact of his intimacy with Archelaus In no other sense than this could a man like Sokratês be said to be the *pupil* of any one.

[3] See the chapter immediately preceding, p. 28.

negative conclusions which could be deduced from it, however laborious such a process might be, and however little appreciated by the multitude.[1] Little as we know the circumstances which went to form the remarkable mind of Sokratês, we may infer from this dialogue that he owes in part his powerful negative vein of dialectics to "the double-tongued and all-objecting Zeno".[2]

Circumstances which turned the mind of Sokratês towards ethical speculations.

To a mind at all exigent on the score of proof, physical science as handled in that day was indeed likely to appear not only unsatisfactory, but hopeless; and Sokratês, in the maturity of his life, deserted it altogether. The contradictory hypotheses which he heard, with the impenetrable confusion which overhung the subject, brought him even to the conviction that the gods intended the machinery by which they brought about astronomical and physical results to remain unknown, and that it was impious, as well as useless, to pry into their secrets.[3] His master Archelaus, though mainly occupied with physics, also speculated more or less concerning moral subjects—concerning justice and injustice, the laws, &c., and is said to have maintained the tenet, that justice and injustice were determined by law or convention, not by nature. From him, perhaps, Sokratês may have been partly led to turn his mind in this direction. But to a man disappointed with physics, and having in his bosom a dialectical impulse powerful, unemployed, and restless, the mere realities of Athenian life, even without Archelaus, would suggest human relations, duties, action, and suffering, as the most interesting materials for contemplation and discourse. Sokratês could not go into the public assembly, the Dikastery, or even the theatre, without hearing discussions about what was just or unjust, honourable or base, expedient or hurtful, &c., nor without

[1] See the remarkable passage in Plato's Parmenidês, p. 135 C to 136 E, of which a portion has already been cited in my note to the preceding chapter, referred to in the note above.

[2] Timon the Sillographer ap. Diogen. Laert. ix. 25.

Ἀμφοτερογλώσσου δὲ μέγα σθένος ἀλαπαδνὸν
Ζήνωνος, πάντων ἐπιλήπτορος, &c.

[3] Xenoph. Mem. iv. 7, 6. ὅλως δὲ τῶν οὐρανίων, ἢ ἕκαστα ὁ θεὸς μηχανᾶται, φροντιστὴν γίγνεσθαι ἀνέτρεπεν· οὔτε γὰρ εὑρετὰ ἀνθρώποις αὐτὰ ἐνόμιζεν εἶναι, οὔτε χαρίζεσθαι θεοῖς ἂν ἡγεῖτο τὸν ζητοῦντα, ἃ ἐκείνοι σαφηνίσαι οὐκ ἐβουλήθησαν. κινδυνεῦσαι δ' ἂν ἔφη καὶ παραφρονῆσαι τὸν ταῦτα μεριμνῶντα, οὐδὲν ἧττον ἢ Ἀναξαγόρας παρεφρόνησεν, ὁ μέγιστον φρονήσας ἐπὶ τῷ τὰς τῶν θεῶν μηχανὰς ἐξηγεῖσθαι.

having his mind conducted to the inquiry, what was the meaning of these large words which opposing disputants often invoked with equal reverential confidence. Along with the dialectic and generalizing power of Sokratês, which formed his bond of connexion with such minds as Plato, there was at the same time a vigorous practicality, a large stock of positive Athenian experience, with which Xenophôn chiefly sympathized, and which he has brought out in his "Memorabilia". Of these two intellectual tendencies, combined with a strong religious sentiment, the character of Sokratês is composed; and all of them were gratified at once, when he devoted himself to admonitory interrogation on the rules and purposes of human life; from which there was the less to divert him, as he had neither talents nor taste for public speaking.

Limits of scientific study as laid down by Sokratês.

That "the proper study of mankind is man,"[1] Sokratês was the first to proclaim. He recognized the security and happiness of man both as the single end of study, and as the limiting principle whereby it ought to be circumscribed. In the present state to which science has attained, nothing is more curious than to look back at the rules which this eminent man laid down. Astronomy—now exhibiting the maximum of perfection, with the largest and most exact power of predicting future phænomena which human science has ever attained—was pronounced by him to be among the divine mysteries which it was impossible to understand, and madness to investigate, as Anaxagoras had foolishly pretended to do. He admitted indeed that there was advantage in knowing enough of the movements of the heavenly bodies to serve as an index to the change of seasons, and as guides for voyages, journeys by land, or night-watches. But thus much (he said) might easily be obtained from pilots and watchmen; while all beyond was nothing but waste of valuable time, exhausting that mental effort which ought to be employed in profitable acquisitions. He reduced geometry to its literal meaning of land-measuring, necessary so far as to enable any one to proceed correctly in the purchase, sale, or division of land, which any man of common attention might do almost without a teacher, but silly and worthless if carried

[1] Xenoph. Mem. i. 1, 16. αὐτὸς δὲ περὶ τῶν ἀνθρωπείων ἀεὶ διελέγετο, &c. Compare the whole of this chapter.

beyond, to the study of complicated diagrams.[1] Respecting arithmetic, he gave the same qualified permission of study; but as to general physics, or the study of Nature, he discarded it altogether: "Do these inquirers (he asked) think that they already know *human affairs* well enough, that they thus begin to meddle with *divine?* Do they think that they shall be able to excite or calm the winds and the rain at pleasure, or have they no other view than to gratify an idle curiosity? Surely they must see that such matters are beyond human investigation. Let them only recollect how much the greatest men, who have attempted the investigation, differ in their pretended results, holding opinions extreme and opposite to each other, like those of madmen!" Such was the view which Sokratês took of physical science and its prospects.[2] It is the very same scepticism in substance, and carried further in degree, though here invested with a religious colouring, for which Ritter and others so severely denounce Gorgias. But looking at matters as they stood in 440—430 B.C., it ought not to be accounted even surprising, much less blameable. To an acute man of that day, physical science as then studied may well be conceived to have promised no result, and even to have seemed worse than barren, if (like Sokratês) he had an acute perception how much of human happiness was forfeited by immorality and by corrigible ignorance—how much might be gained by devoting the same amount of earnest study to this latter object. Nor ought we to omit remarking that the objection of Sokratês—"You may judge how unprofitable are these studies by observing how widely the students differ among themselves"—remains in high favour down to the present day, and may constantly be seen employed against theoretical arguments, in every department.

Sokratês desired to confine the studies of his hearers to *human* matters as distinguished from *divine;* the latter comprehending astronomy and physics. He looked at all knowledge from the point of view of human practice, which had been assigned by the gods to man as his proper subject for study and learning,

[1] Xenoph. Mem. iv. 7, 5.

[2] Xenoph. Mem. i. 1, 12—15. Plato entertained much larger views on the subject of physical and astronomical studies than either Sokratês or Xenophôn: see Plato, Phædr. c. 120, p. 270 A; and Republic, vii. c. 6—11, p. 522 *seq.*

His treatise De Legibus, however, written in his old age, falls below this tone.

and with reference to which, therefore, they managed all the current phænomena upon principles of constant and intelligible sequence; so that every one who chose to learn might learn, while those who took no such pains suffered for their neglect. Even in these, however, the most careful study was not by itself completely sufficient; for the gods did not condescend to submit *all* the phænomena to constant antecedence and consequence, but reserved to themselves the capital turns and junctures for special sentence.[1] Yet here again, if a man had been diligent in learning all that the gods permitted to be learnt —and if, besides, he was assiduous in pious court to them, and in soliciting special information by way of prophecy—they would be gracious to him, so far as to signify beforehand how they intended to act in putting the final hand and in settling the undecipherable portions of the problem.[2] The kindness of the gods in replying through their oracles, or sending information by sacrificial signs or prodigies, in cases of grave difficulty, was, in the view of Sokratês, one of the most signal evidences of their care for the human race.[3] To seek access to these prophecies, or indications of special divine intervention to come, was the proper supplementary business of any one who had done as much for himself as could be done by patient study.[4] But as it was madness in a man to solicit special information from the gods on matters which they allowed him to learn by his own diligence, so it was not less madness in him to investigate as a learner that which they chose to keep back for their own specialty of will.[5]

He confines study to human affairs, as distinguished from divine —to man and society.

Such was the capital innovation made by Sokratês in regard to the subject of Athenian study, bringing down philosophy

[1] Xenoph. Mem. i. 1, 7. καὶ τοὺς μέλλοντας οἴκους τε καὶ πόλεις καλῶς οἰκήσειν, μαντικῆς ἔφη προσδεῖσθαι. τεκτονικὸν μέν γάρ, ἢ χαλκευτικόν, ἢ γεωργικόν, ἢ ἀνθρώπων ἀρχικόν, ἢ τῶν τοιούτων ἔργων ἐξεταστικόν, ἢ λογιστικόν, ἢ οἰκονομικόν, ἢ στρατηγικὸν γενέσθαι—πάντα τὰ τοιαῦτα μαθήματα καὶ ἀνθρώπου γνώμῃ αἱρετέα ἐνόμιζεν εἶναι. τὰ δὲ μέγιστα τῶν ἐν τούτοις ἔφη τοὺς θεοὺς ἑαυτοῖς καταλείπεσθαι, ὧν οὐδὲν δῆλον εἶναι τοῖς ἀνθρώποις, &c.

[2] Xenoph. Mem. i. 1, 9—10. ἔφη δὲ δεῖν, ἃ μὲν μαθόντας ποιεῖν ἔδωκαν οἱ θεοί, μανθάνειν· ἃ δὲ μὴ δῆλα τοῖς ἀνθρώποις ἐστί, πειρᾶσθαι διὰ μαντικῆς παρὰ τῶν θεῶν συνθάνεσθαι· τοὺς θεοὺς γάρ, οἷς ἂν ὦσιν ἵλεῳ, σημαίνειν.

[3] Xenoph. Mem. i. 4, 15; iv. 3, 12. When Xenophôn was deliberating whether he should take military service under Cyrus the younger he consulted Sokratês, who advised him to go to Delphi and submit the case to the oracle (Xenoph. Anabas. iii. 1, 5).

[4] Xenoph. Mem. iv. 7, 10.

[5] Xenoph. Mem. i. 1, 9; iv. 7, 6.

(to use the expression of Cicero[1]) from the heavens to the earth, and such his attempt to draw the line between that which was and was not scientifically discoverable: an attempt, remarkable, inasmuch as it shows his conviction that the scientific and the religious point of view mutually excluded one another, so that where the latter began the former ended. It was an innovation, inestimable in respect to the new matter which it let in; of little import as regards that which it professed to exclude. For, in point of fact, physical science, though partially discouraged, was never absolutely excluded through any prevalence of that systematic disapproval which he, in common with the multitude of his day, entertained. If it became comparatively neglected, this arose rather from the greater popularity and the more abundant and accessible matter of that which he introduced. Physical or astronomical science was narrow in amount, known only to few; and even with those few it did not admit of being expanded, enlivened, or turned to much profitable account in discussion. But the moral and political phænomena, on which Sokratês turned the light of speculation, were abundant, varied, familiar, and interesting to every one; comprising (to translate a Greek line which he was fond of quoting) "all the good and evil which has befallen you in your home";[2] connected, too, not merely with the realities of the present, but also with the literature of the past, through the gnomic and other poets.

Importance of the innovation—multitude of new and accessible phænomena brought under discussion.

The motives which determined this important innovation, as to subject of study, exhibit Sokratês chiefly as a religious man and a practical, philanthropic preceptor—the Xenophontic hero. His innovations, not less important, as to method and doctrine, place before us the philosopher and dialectician—the other side of his character, or the Platonic hero; faintly traced, indeed, yet still recognized and identified, by Xenophôn.

"Sokratês (says the latter[3]) continued incessantly discussing *human* affairs (the sense of this word will be understood by what has been said above, pp. 100—101), investigating—What is piety?

[1] Cicero, Tusc. Disp. v. 4, 10.

[2] Ὅττι τοι ἐν μεγάροισι κακὸν τ' ἀγαθόν τε τέτυκται.

[3] Xenoph. Mem. i. 1, 16.

What is impiety? What is the honourable and the base? What is the just and the unjust? What is temperance or unsound mind? What is courage or cowardice? What is a city? What is the character fit for a citizen? What is authority over men? What is the character befitting the exercise of such authority? and other similar questions. Men who knew these matters he accounted good and honourable; men who were ignorant of them he assimilated to slaves."

Innovations of Sokratês as to method—dialectic method—inductive discourses—definitions.

Sokratês (says Xenophôn again, in another passage) considered that the *dialectic process* consisted in coming together and taking common counsel to distinguish and distribute things into Genera or Families, so as to learn what each separate thing really was. To go through this process carefully was indispensable, as the only way of enabling a man to regulate his own conduct, aiming at good objects and avoiding bad. To be so practised as to be able to do it readily was essential to make a man a good leader or adviser of others. Every man who had gone through the process, and come to know what each thing was, could also, of course, define it and explain it to others; but if he did not know, it was no wonder that he went wrong himself, and put others wrong besides.[1] Moreover, Aristotle says: "To Sokratês we may unquestionably assign two novelties—Inductive Discourses and the Definitions of general terms".[2]

[1] Xenoph. Mem. iv. 5, 11, 12. ἀλλὰ τοῖς ἐγκρατέσι μάνοις ἔξεστι σκοπεῖν τὰ κράτιστα τῶν πραγμάτων, καὶ λόγῳ καὶ ἔργῳ διαλέγουντας κατὰ γένη, τὰ μὲν ἀγαθὰ προαιρεῖσθαι, τῶν δὲ κακῶν ἀπεχεσθαι. καὶ οὕτως ἔφη ἀρίστους τε καὶ εὐδαιμονεστάτους ἀνδρας γίγνεσθαι, καὶ διαλέγεσθαι δυνατωτάτους. ἔφη δὲ καὶ τὸ διαλέγεσθαι ὀνομασθῆναι, ἐκ τοῦ συνίοντας κοινῇ βουλεύεσθαι διαλέγοντας κατὰ γένη τὰ πράγματα δεῖν οὖν πειρᾶσθαι ὅτι μάλιστα πρὸς τοῦτο ἑαυτὸν ἑτοιμον παρασκευάζειν, καὶ τούτου μάλιστ· ἐπιμελεῖσθαι· ἐκ τούτου γὰρ γίγνεσθαι ἀνδρας ἀρίστους τε καὶ ἡγεμονικωτάτους καὶ διαλεκτικωτάτους.

Surely the etymology here given by Xenophôn or Sokratês of the word διαλέγεσθαι cannot be considered as satisfactory.

Again, iv. 6, 1. Σωκράτης δὲ τοὺς μὲν εἰδότας τί ἕκαστον εἴη τῶν ὄντων, ἐνόμιζε καὶ τοῖς ἄλλοις ἂν ἐξηγεῖσθαι δύνασθαι· τοὺς δὲ μὴ εἰδότας, οὐδὲν ἔφη θαυμαστὸν εἶναι, αὐτούς τε σφάλλεσθαι καὶ ἄλλους σφάλλειν. ἂν ἕνεκα σκοπῶν σὺν τοῖς συνοῦσι, τί ἕκαστον εἴη τῶν ὄντων, οὐδέπω ἔλεγε. πάντα μὲν οὖν, ᾗ διωρίζετο, πολὺ ἔργον ἂν εἴη διεξελθεῖν· ἐν ὅσοις δὲ καὶ τὸν τρόπον τῆς ἐπισκέψεως δηλώσειν οἶμαι, τοσαῦτα λέξω.

[2] Aristot. Metaphys. i, 6, 3, p 987 b. Σωκράτους δὲ περὶ μὲν τὰ ἠθικὰ πραγματευομένου, περὶ δὲ τῆς ὅλης φύσεως οὐδέν—ἐν μέντοι τούτοις τὸ καθόλου ζητοῦντος καὶ περὶ ὁρισμῶν ἐπιστήσαντος πρώτου τὴν διάνοιαν, &c. Again, xiii. 4, 6—8, p. 1078 b. δύο γάρ ἐστιν ἃ τις ἂν ἀποδοίη Σωκράτει δικαίως, τοὺς τ' ἐπακτικοὺς λόγους καὶ τὸ ὁρίζεσθαι καθόλου: compare xiii. 9, 35, p 1086 b; Cicero, Topic x. 42.

These two attributes, of the discussions carried on by Sokratês, explain the epithet attached to him by Timon

I borrow here intentionally from Xenophôn in preference to Plato; since the former, tamely describing a process which he imperfectly appreciated, identifies it so much the more completely with the real Sokratês, and is thus a better witness than Plato, whose genius not only conceived but greatly enlarged it for didactic purposes of his own. In our present state of knowledge, some mental effort is required to see anything important in the words of Xenophôn; so familiar has every student been rendered with ordinary terms and gradations of logic and classification,—such as Genus—Definition—Individual things as comprehended in a Genus—what each thing is, and to what genus it belongs, &c. But familiar as these words have now become, they denote a mental process, of which, in 440—430 B.C., few men besides Sokratês had any conscious perception. Of course men conceived and described things in classes, as is implied in the very form and language, and in the habitual junction of predicates with subjects in common speech. They explained their meaning clearly and forcibly in particular cases: they laid down maxims, argued questions, stated premises, and drew conclusions, on trials in the Dikastery or debates in the assembly: they had an abundant poetical literature, which appealed to every variety of emotion: they were beginning to compile historical narrative, intermixed with reflection and criticism. But though all this was done, and often admirably well done, it was wanting in that analytical consciousness which would have enabled any one to describe, explain, or vindicate what he was doing. The ideas of men—speakers as well as hearers, the productive minds as well as the recipient multitude—were associated together in groups favourable rather to emotional results, or to poetical, rhetorical, narrative, and descriptive effect, than to methodical generaliza-

Commencement of analytical consciousness of the mental operations—genera and species.

the Sillographer, that he was the leader and originator of the *accurate talkers* or *precisians*—

Ἐκ δ' ἄρα τῶν ἀνέκλινε λιθοξόος, ἐννομολέσχης,
Ἑλλήνων ἐπαοιδὸς ἀκριβολόγους ἀποφήνας,
Μυκτῆρ, ῥητορόμυκτος, ὑπαττικὸς, εἰρωνευτής.

(ap. Diog. Laërt. ii. 19.)

To a large proportion of hearers of that time (as of other times), *accurate thinking and talking* appeared petty and in bad taste—ἡ ἀκριβολογία μικροπρεπὴς (Aristot. Ethic. Nikomach. iv. 4, p. 1122 b; also Aristot. Metaphys. ii. 3, p 995 a). Even Plato thinks himself obliged to make a sort of apology for it (Theætet. c. 102, p. 184 C). No doubt Timon used the word ἀκριβολόγους in a sneering sense.

tion, to scientific conception, or to proof either inductive or deductive. That reflex act of attention which enables men to understand, compare, and rectify their own mental process was only just beginning. It was a recent novelty on the part of the rhetorical teachers to analyse the component parts of a public harangue, and to propound some precepts for making men tolerable speakers. Protagoras was just setting forth various grammatical distinctions, while Prodikus discriminated the significations of words nearly equivalent and liable to be confounded. All these proceedings appeared then so new[1] as to incur the ridicule even of Plato; yet they were branches of that same analytical tendency which Sokratês now carried into scientific inquiry. It may be doubted whether any one before him ever used the words Genus and Species (originally meaning Family and Form) in the philosophical sense now exclusively appropriated to them. Not one of those many names (called by logicians *names of the second intention*), which imply distinct attention to various parts of the logical process, and enable us to consider and criticise it in detail, then existed. All of them grew out of the schools of Plato, Aristotle, and the subsequent philosophers, so that we can thus trace them in their beginning to the common root and father, Sokratês.

Sokratês compared with previous philosophers.

To comprehend the full value of the improvements struck out by Sokratês, we have only to examine the intellectual paths pursued by his predecessors or contemporaries. He set to himself distinct and specific problems— "What is justice? What is piety, courage, political government? What is it which is really denoted by such great and important names, bearing upon the conduct or happiness of man?" Now it has been already remarked that Anaxagoras, Empedoklês, Demokritus, the Pythagoreans, all had still present to their minds those vast and undivided problems which had been transmitted down from the old poets; bending their minds to the invention of some system which would explain them all at once, or assist the imagination in conceiving both how the

[1] How slowly grammatical analysis proceeded among the Greeks, and how long it was before they got at what are now elementary ideas in every instructed man's mind, may be seen in Gräfenhahn, Geschichte der Klassischen Philologie im Alterthum, s. 89—92, &c. On this point these Sophists seem to have been decidedly in advance of their age.

Kosmos first began, and how it continued to move on.[1] Ethics and physics, man and nature, were all blended together; and the Pythagoreans, who explained all Nature by numbers and numerical relations, applied the same explanation to moral attributes—considering justice to be symbolized by a perfect equation, or by four, the first of all square numbers.[2] These early philosophers endeavoured to find out the beginnings, the component elements, the moving cause or causes, of things in the mass;[3] but the logical distribution into Genus, Species, and individuals does not seem to have suggested itself to them, or to have been

[1] This same tendency, to break off from the vague aggregate then conceived as Physics, is discernible in the Hippokratic treatises, and even in the treatise De Antiquâ Medicinâ, which M. Littré places first in his edition, and considers to be the production of Hippokratês himself, in which case it would be contemporary with Sokratês. On this subject of authorship, however, other critics do not agree with him: see the question examined in his vol. i. ch. xii. p. 295 *seq.*

Hippokratês (if he be the author) begins by deprecating the attempt to connect the study of medicine with physical or astronomical hypothesis (c. 2), and further protests against the procedure of various medical writers and Sophists or philosophers, such as Empedoklês, who set themselves to make out "what man was from the beginning, how he began first to exist, and in what manner he was constructed" (c. 20). This does not belong (he says) to medicine, which ought indeed to be studied as a comprehensive whole, but as a whole determined by and bearing reference to its own end: "You ought to study the nature of man, what he is with reference to that which he eats and drinks, and to all his other occupations or habits, and to the consequences resulting from each"—ὅ,τι ἐστὶν ἄνθρωπος πρὸς τὰ ἐσθιόμενα καὶ πινόμενα, καὶ ὅ,τι πρὸς τὰ ἄλλα ἐπιτηδεύματα, καὶ ὅ,τι ἀφ' ἑκάστου ἐκάστῳ ξυμβήσεται.

The spirit in which Hippokratês here approaches the study of medicine is exceedingly analogous to that which dictated the innovation of Sokratês in respect to the study of Ethics. The same character pervades the treatise, De Aere, Locis et Aquis—a definite and predetermined field of inquiry—and Hippokratic treatises generally.

[2] Aristot. Metaphys. i. 5, pp. 985, 986. τὸ μὲν τοιόνδε τῶν ἀριθμῶν πάθος δικαιοσύνη, τὸ δὲ τοιοῦδε ψυχὴ καὶ νοῦς, ἕτερον δὲ καιρός, &c. Ethica Magna, i. 1. ἡ δικαιοσύνη ἀριθμὸς ἰσάκις ἴσος: see Brandis, Gesch. der Gr. Rom. Philos. lxxxii, lxxxiii, p. 492

[3] Aristot. Metaphys. iii. 3, p. 998 A. οἷον Ἐμπεδοκλῆς πῦρ καὶ ὕδωρ καὶ τὰ μετὰ τούτων, στοιχεῖά φησιν εἶναι ἐξ ὧν ἐστὶ τὰ ὄντα ἐνυπαρχόντων, ἀλλ' οὐκ ὡς γένη λέγει ταῦτα τῶν ὄντων. That generic division and subdivision was unknown or unpractised by these early men is noticed by Plato (Sophist, c. 114, p. 267 D)

Aristotle thinks that the Pythagoreans had some faint and obscure notion of the logical genus—περὶ τοῦ τί ἐστιν ἤρξαντο μὲν λέγειν καὶ ὁρίζεσθαι, λίαν δὲ ἁπλῶς ἐπραγματεύθησαν (Metaphys. i. 5, 29, p. 986 B). But we see by comparing two other passages in that treatise (xiii. 4, 6, p. 1078 b, with i. 5, 2, p. 985 b) that the Pythagorean definitions of καιρὸς, τὸ δίκαιον, &c., were nothing more than certain numerical fancies; so that these words cannot fairly be said to have designated, in their view, logical *genera*. Nor can the ten Pythagorean συστοιχίαι, or parallel series of contraries, be called by that name; arranged in order to gratify a fancy about the perfection of the number ten, which fancy afterwards seems to have passed to Aristotle himself when drawing up his ten predicaments.

See a valuable Excursus upon the Aristotelian expressions τί ἐστι—τί ἦν εἶναι, &c., appended to Schwegler's edition of Aristotle's Metaphysics, vol. ii. pp. 369, 378.

About the few and imperfect definitions which Aristotle seems also to ascribe to Demokritus, see Trendelenburg, Com. ad Arist. De Animâ, p. 212.

made a subject of distinct attention by any one before Sokratês. To study Ethics, or human dispositions and ends, apart from the physical world, and according to a theory of their own, referring to human good and happiness as the sovereign and comprehensive end;[1] to treat each of the great and familiar words designating moral attributes as logical aggregates comprehending many judgments in particular cases, and connoting a certain harmony or consistency of purpose among the separate judgments; to bring many of these latter into comparison, by a scrutinizing dialectical process, so as to test the consistency and completeness of the logical aggregate or general notion, as it stood in every man's mind—all these were parts of the same forward movement which Sokratês originated.

Great step made by Sokratês in laying the foundation of formal logic, afterwards expanded by Plato, and systematized by Aristotle.

It was at that time a great progress to break down the unwieldy mass conceived by former philosophers as science, and to study Ethics apart, with a reference, more or less distinct, to their own appropriate end. Nay, we see (if we may trust the "Phædon" of Plato[2]) that Sokratês, before he resolved on such pronounced severance, had tried to construct, or had at least yearned after, an undivided and reformed system including Physics also under the Ethical end; a scheme of optimistic Physics, applying the general idea "*What was best*" as the commanding principle from whence physical explanations were to be deduced, which he hoped to find, but did not find, in Anaxagoras. But it was a still greater advance to seize, and push out in conscious application, the essential features of that logical process, upon the correct performance of which our security for general truth greatly depends. The notions of Genus, subordinate Genera, and individuals as comprehended under them (we need not here notice the points on which Plato and Aristotle differed from each other and from the modern conceptions on that subject) were at that time newly brought into clear consciousness in the human mind. The profusion of logical distribution employed in some

[1] Aristotle remarks about the Pythagoreans, that they referred the virtues to number and numerical relations—not giving to them a theory of their own—τὰς γὰρ ἀρετὰς εἰς τοὺς ἀριθμοὺς ἀνάγων οὐκ οἰκείαν τῶν ἀρετῶν τὴν θεωρίαν ἐποιεῖτο (Ethic. Magn. i. 1).

[2] Plato, Phædon, c. 102 *seq.* pp. 95, 97.

of the dialogues of Plato, such as the Sophistês and the Politicus, seems partly traceable to his wish to familiarize hearers with that which was then a novelty, as well as to enlarge its development and diversify its mode of application. He takes numerous indirect opportunities of bringing it out into broad light, by putting into the mouths of his dialogists answers implying complete inattention to it, exposed afterwards in the course of the dialogue by Sokratês.[1] What was now begun by Sokratês and improved by Plato was embodied as part in a comprehensive system of formal logic by the genius of Aristotle—a system which was not only of extraordinary value in reference to the processes and controversies of its time, but which also, having become insensibly worked into the minds of instructed men, has contributed much to form what is correct in the habits of modern thinking. Though it has been now enlarged and recast, by some modern authors (especially by Mr. John Stuart Mill in his admirable System of Logic), into a structure commensurate with the vast increase of knowledge and extension of positive method belonging to the present day, we must recollect that the distance, between the best modern logic and that of Aristotle, is hardly so great as that between Aristotle and those who preceded him by a century—Empedoklês, Anaxagoras, and the Pythagoreans, and that the movement in advance of these latter commences with Sokratês.

By Xenophôn, by Plato, and by Aristotle, the growth as well as the habitual use of logical classification is represented as concurrent with and dependent upon dialectics. In this methodized discussion, so much in harmony with the marked sociability of

[1] As one specimen among many, see Plato, Theætet. c. 11, p. 146 D. It is maintained by Brandis, and in part by C. Heyder (see Heyder, Kritische Darstellung und Vergleichung der Aristotelischen und Hegelschen Dialektik, part i. pp. 85, 129), that the logical process, called Division, is not to be considered as having been employed by Sokratês along with definition, but begins with Plato; in proof of which they remark that in the two Platonic dialogues called Sophistês and Politicus, wherein this process is most abundantly employed, Sokratês is not the conductor of the conversation

Little stress is to be laid on this circumstance, I think, and the terms in which Xenophôn describes the method of Sokratês (διαλέγοντας κατὰ γένη τὰ πράγματα, Mem. iv. 5, 12) seems to imply the one process as well as the other; indeed it was scarcely possible to keep them apart with so abundant a talker as Sokratês. Plato doubtless both enlarged and systematized the method in every way, and especially made greater use of the process of Division, because he pushed the Dialogue further into positive scientific research than Sokratês.

the Greek character, the quick recurrence of short question and answer was needful as a stimulus to the attention, at a time when the habit of close and accurate reflection on abstract subjects had been so little cultivated. But the dialectics of Sokratês had far greater and more important peculiarities than this. We must always consider his method in conjunction with the subjects to which he applied it. As those subjects were not recondite or special, but bore on the practical life of the house, the market-place, the city, the Dikastery, the gymnasium, or the temple, with which every one was familiar, so Sokratês never presented himself as a teacher, nor as a man having new knowledge to communicate. On the contrary, he disclaimed such pretensions, uniformly and even ostentatiously. The subjects on which he talked were just those which every one professed to know perfectly and thoroughly, and on which every one believed himself in a condition to instruct others, rather than to require instruction for himself. On such questions as these—What is justice?—What is piety?—What is a democracy?—What is a law?—every man fancied that he could give a confident opinion, and even wondered that any other person should feel a difficulty. When Sokratês, professing ignorance, put any such question, he found no difficulty in obtaining an answer, given offhand, and with very little reflection. The answer purported to be the explanation or definition of a term—familiar indeed, but of wide and comprehensive import—given by one who had never before tried to render to himself an account of what it meant. Having got this answer, Sokratês put fresh questions applying it to specific cases, to which the respondent was compelled to give answers inconsistent with the first; thus showing that the definition was either too narrow, or too wide, or defective in some essential condition. The respondent then amended his answer, but this was a prelude to other questions, which could only be answered in ways inconsistent with the amendment; and the respondent, after many attempts to disentangle himself, was obliged to plead guilty to the inconsistencies, with an admission that he could make no satisfactory answer to the original query, which had at first appeared so easy and familiar. Or if he did not himself admit this, the hearers at least felt it forcibly. The dialogue, as

Dialectical process employed by Sokratês—essential connexion between method and subject.

given to us, commonly ends with a result purely negative, proving that the respondent was incompetent to answer the question proposed to him, in a manner consistent and satisfactory even to himself. Sokratês, as he professed from the beginning to have no positive theory to support, so he maintains to the end the same air of a learner, who would be glad to solve the difficulty if he could, but regrets to find himself disappointed of that instruction which the respondent had promised.

Essential connexion also between the dialectic process and the logical distribution of subject-matter—One in Many and Many in One.

We see by this description of the cross-examining path of this remarkable man how intimate was the bond of connexion between the dialectic method and the logical distribution of particulars into species and genera. The discussion first raised by Sokratês turns upon the meaning of some large generic term: the queries whereby he follows it up bring the answer given into collision with various particulars which it ought not to comprehend, yet does, or with others which it ought to comprehend, but does not. It is in this manner that the latent and undefined cluster of association, which has grown up round a familiar term, is as it were penetrated by a fermenting leaven, forcing it to expand into discernible portions, and bringing the appropriate function which the term ought to fulfil, to become a subject of distinct consciousness. The inconsistencies into which the hearer is betrayed in his various answers proclaim to him the fact that he has not yet acquired anything like a clear and full conception of the common attribute which binds together the various particulars embraced under some term which is ever upon his lips, or perhaps enable him to detect a different fact, not less important, that there is no such common attribute, and that the generalization is merely nominal and fallacious. In either case, he is put upon the train of thought which leads to a correction of the generalization, and lights him on to that which Plato[1] calls seeing the One in the Many, and the Many in the One. Without any predecessor to copy, Sokratês fell as it were instinctively into that which Aristotle[2] describes as

[1] Plato, Phædrus, c. 109, p. 265 D; Sophistês, c. 83, p. 268 E.

[2] Aristot. Topic. viii. 14, p. 164, b 2. ἐστὶ μὲν γὰρ ὡς ἁπλῶς εἰπεῖν διαλεκτικὸς ὁ προτατικὸς καὶ ἐνστατικός ἐστι δὲ τὸ μὲν προτείνασθαι, ἵν' ποιεῖν τὰ πλείω (δεῖ γὰρ ἐν ὅλως ληφθῆναι πρὸς ὃ ὁ λόγος) τὸ δ' ἐνίστασθαι, τὰ ἓν πολλὰ ἢ γὰρ διαιρεῖ, ἢ ἀναιρεῖ, τὸ μὲν διδοὺς, τὸ δ' οὔ, τῶν προτεινομένων.

the double track of the dialectic process—breaking up the One into Many and recombining the Many into One. The former duty, at once the first and the most essential, Sokratês performed directly by his analytical string of questions; the latter, or synthetical process, was one which he did not often directly undertake, but strove so to arm and stimulate the hearer's mind, as to enable him to do it for himself. This One and Many denote the logical distribution of a multifarious subject-matter under generic terms, with clear understanding of the attributes implied or connoted by each term, so as to discriminate those particulars to which it really applies. At a moment when such logical distribution was as yet novel as a subject of consciousness, it could hardly have been probed and laid out in the mind by any less stringent process than the cross-examining dialectics of Sokratês—applied to the analysis of some attempts at definition hastily given by respondents; that "inductive discourse and search for (clear general notions or) definitions of general terms," which Aristotle so justly points out as his peculiar innovation.

Persuasion of religious mission in Sokratês, prompting him to extend his colloquial cross-examination to noted men.

I have already adverted to the persuasion of religious mission under which Sokratês acted in pursuing this system of conversation and interrogation. He probably began it in a tentative way,[1] upon a modest scale, and under the pressure of logical embarrassment weighing on his own mind. But as he proceeded, and found himself successful as well as acquiring reputation among a certain circle of friends, his earnest soul became more and more penetrated with devotion to that which he regarded as a duty. It was at this time probably that his friend Chærephon came back with the oracular answer from Delphi (noticed a few pages above), to which Sokratês himself alluded as having prompted him to extend the range of his conversation, and to question a class of persons whom he had not before ventured to approach—the noted politicians, poets, and artizans. He found them more confident than humbler indi-

It was from Sokratês that dialectic skill derived its great extension and development (Aristot. Metaphys. xiii. 4, p. 1078 b).

[1] What Plato makes Sokratês say in the Euthyphron, c. 12, p. 11 D—ἴσως εἰμὶ σοφός, &c., may be accounted as true at least in the beginning of the active career of Sokratês: compare the Hippias Minor, c. 18, p. 376 B; Lachês, c. 33, p. 200 E.

viduals in their own wisdom, but quite as unable to reply to his queries without being driven to contradictory answers.

His cross-examining purpose was not confined to noted men, but of universal application.

Such scrutiny of the noted men in Athens is made to stand prominent in the "Platonic Apology," because it was the principal cause of that unpopularity which Sokratês at once laments and accounts for before the Dikasts. It was the most impressive portion of his proceedings, in the eyes both of enemies and admirers, as well as the most flattering to his own natural temper. Nevertheless it would be a mistake to present this part of the general purpose of Sokratês—or of his divine mission, if we adopt his own language—as if it were the whole, and to describe him as one standing forward merely to unmask select leading men, politicians, sophists, poets, or others, who had acquired unmerited reputation, and were puffed up with foolish conceit of their own abilities, being in reality shallow and incompetent. Such an idea of Sokratês is at once inadequate and erroneous. His conversation (as I have before remarked) was absolutely universal and indiscriminate; while the mental defect which he strove to rectify was one not at all peculiar to leading men, but common to them with the mass of mankind, though seeming to be exaggerated in them, partly because more is expected from them, partly because the general feeling of self-estimation stands at a higher level, naturally and reasonably, in their bosoms than in those of ordinary persons. That defect was the "seeming and conceit of knowledge without the reality," of human life with its duties, purposes, and conditions—the knowledge of which Sokratês called emphatically "human wisdom," and regarded as essential to the dignity of a freeman; while he treated other branches of science as above the level of man,[1] and as a stretch of curiosity, not merely superfluous, but reprehensible. His warfare against such false persuasion of

[1] Xenoph. Memor. i. 1, 12—16. πότερά ποτε νομίσαντες ἱκανῶς ἤδη τἀνθρώπεια εἰδέναι ἐρχονται (the physical philosophers) ἐπὶ τὸ περὶ τῶν τοιούτων φροντίζειν· ἢ τὰ μὲν ἀνθρώπεια παρέντες, τὰ δαιμόνια δὲ σκοπούντες, ἡγοῦνται τὰ προσήκοντα πράττειν. . . . αὐτὸς δὲ περὶ τῶν ἀνθρωπείων ἀεὶ διελέγετο, σκοπῶν, τί εὐσεβές, τί ἀσεβές, καὶ περὶ τῶν ἄλλων, ἃ τοὺς μὲν εἰδότας ἡγείτο καλοὺς κἀγαθοὺς εἶναι, τοὺς δὲ ἀγνοοῦντας ἀνδραποδώδεις ἂν δικαίως κεκλῆσθαι.

Plato, Apologia Sokratis, cap. 5, p. 20 D. ἡπερ ἐστὶν ἴσως ἀνθρωπίνη σοφία· τῷ ὄντι γὰρ κινδυνεύω ταύτην εἶναι σοφός· οὗτοι δὲ τάχ' ἂν, οὓς ἄρτι ἔλεγον, μείζω τινὰ ἢ κατ' ἄνθρωπον σοφίαν σοφοὶ εἶεν, &c. Compare cap. 9, p. 23 A.

knowledge, in one man as well as another, upon those subjects (for with him, I repeat, we must never disconnect the method from the subjects)—clearly marked even in Xenophôn, is abundantly and strikingly illustrated by the fertile genius of Plato, and constituted the true missionary scheme which pervaded the last half of his long life: a scheme far more comprehensive, as well as more generous, than those anti-Sophistic polemics which are assigned to him by so many authors as his prominent object.[1]

Leading ideas which directed the scrutiny of Sokratês—contrast between the special professions and the general duties of social life.

In pursuing the thread of his examination, there was no topic upon which Sokratês more frequently insisted than the contrast between the state of men's knowledge on the general topics of man and society, and that which artists or professional men possessed in their respective special crafts. So perpetually did he reproduce this comparison, that his enemies accused him of wearing it threadbare.[2] Take a man of special vocation—a carpenter, a brazier, a pilot, a musician, a surgeon—and examine him on the state of his professional knowledge—you will find him able to indicate the persons from whom, and the steps by which, he first acquired it: he can describe to you his general aim, with the particular means which he employs to realize the aim, as well as the reason why such means must be employed and why precautions must be taken to combat such and such particular obstructions: he can teach his profession to others: in matters relating to his profession, he counts as an authority, so

[1] It is this narrow purpose that Plutarch ascribes to Sokratês, Quæstiones Platonicæ, p. 999 E: compare also Tennemann, Gesch. der Philos. part ii. art. i. vol. ii. p. 81.

Amidst the customary outpouring of groundless censure against the Sophists, which Tennemann here gives, one assertion is remarkable. He tells us that it was the more easy for Sokratês to put down the Sophists, since their shallowness and worthlessness, after a short period of vogue, had already been detected by intelligent men and was becoming discredited.

It is strange to find such an assertion made for a period between 420—399 B.C., the æra when Protagoras, Prodikus, Hippias, &c., reached the maximum of celebrity.

And what are we to say about the statement that Sokratês put down the Sophists, when we recollect that the Megaric school and Antisthenês—both emanating from Sokratês—are more frequently attacked than any one else in the dialogues of Plato, as having all those sceptical and disputatious propensities with which the Sophists are reproached?

[2] Plato, Gorgias, c. 101, p. 491 A.

Kalliklês. ὡς ἀεὶ ταὐτὰ λέγεις, ὦ Σώκρατες. Sokratês. οὐ μόνον γε, ὦ Καλλίκλεις, ἀλλὰ περὶ τῶν αὐτῶν. Kalliklês. νὴ τοὺς θεούς, ἀτεχνῶς γε ἀεὶ σκυτέας καὶ κναφέας καὶ μαγείρους λέγων καὶ ἰατρούς, οὐδὲν παύῃ. Compare Plato, Symposion, p. 221 E; also Xenoph. Memor. i. 2, 37; iv. 5, 6.

that no extra-professional person thinks of contesting the decision of a surgeon in case of disease, or of a pilot at sea. But while such is the fact in regard to every special art, how great is the contrast in reference to the art of righteous, social, and useful living, which forms, or ought to form, the common business alike important to each and to all! On this subject Sokratês[1] remarked that every one felt perfectly well-informed, and confident in his own knowledge, yet no one knew from whom, or by what steps, he had learnt: no one had ever devoted any special reflection either to ends, or means, or obstructions: no one could explain or give a consistent account of the notions in his own mind, when pertinent questions were put to him: no one could teach another, as might be inferred (he thought) from the fact that there were no professed teachers, and that the sons of the best men were often destitute of merit: every one knew for himself, and laid down general propositions confidently, without looking up to any other man as knowing better—yet there was no end of dissension and dispute on particular cases.[2]

Platonic dialogues—discussion whether virtue is teachable.

Such was the general contrast which Sokratês sought to impress upon his hearers by a variety of questions bearing on it, directly or indirectly. One way of presenting it, which Plato devoted much of his genius to expand in dialogue, was to discuss, Whether virtue be really teachable? How was it that superior men like Aristeidês and Periklês[3] acquired the eminent qualities essential for guiding and governing Athens, since they neither learnt them under any known master, as they had studied music and gymnastics, nor could ensure the same excellences to their sons, either

[1] It is not easy to refer to specific passages in manifestation of the contrast set forth in the text, which, however, runs through large portions of many Platonic dialogues, under one form or another: see the Menon, c. 27—33, pp. 90—94; Protagoras, c. 28, 29, pp. 319—320; Politicus, c. 33, p. 299 D; Lachês, c. 11, 12, pp. 185, 186; Gorgias, c. 121, p. 501 A; Alkibiadês, i. c. 12—14, pp. 108, 109, 110; c. 20, p. 118 C, D.

Xenoph. Mem. iii. 5, 21, 22; iv. 2, 20—23; iv. 4, 5; iv. 6, 1. Of these passages, iv. 2, 20, 23, is among the most remarkable.

It is remarkable that Sokratês (in the Platonic Apology, c. 7, p. 22), when he is describing his wanderings (πλάνην) to test supposed knowledge, first in the statesmen, next in the poets, lastly in the artizans and craftsmen, finds satisfaction only in the answers which these latter made to him on matters concerning their respective trades or professions. They would have been wise men had it not been for the circumstance that, because they knew these particular things, they fancied that they knew other things also.

[2] Plato, Euthyphrôn, c. 8, p. 7 D; Xen. Mem. iv. 4, 8.

[3] Xenoph. Mem. iv. 2, 2; Plato, Menon, c. 33, p. 94.

through their own agency or through that of any master? Was it not rather the fact that virtue, as it was never expressly taught, so it was not really teachable, but was vouchsafed or withheld according to the special volition and grace of the gods? If a man has a young horse to be broken or trained, he finds without difficulty a professed trainer, thoroughly conversant with the habits of the race,[1] to communicate to the animal the excellence required; but whom can he find to teach virtue to his sons, with the like preliminary knowledge and assured result? Nay, how can any one either teach virtue or affirm virtue to be teachable, unless he be prepared to explain what virtue is, and what are the points of analogy and difference between its various branches—justice, temperance, fortitude, prudence, &c.? In several of the Platonic dialogues, the discussion turns on the analysis of these last-mentioned words—the "Lachês" and "Protagoras" on courage, the "Charmidês" on temperance, the "Euthyphrôn" on holiness.

Conceit of knowledge without real knowledge —universal prevalence of it.

By these and similar discussions did Sokratês, and Plato amplifying upon his master, raise indirectly all the important questions respecting society, human aspirations and duties, and the principal moral qualities which were accounted virtuous in individual men. As the general terms, on which his conversation turned, were among the most current and familiar in the language, so also the abundant instances of detail, whereby he tested the hearer's rational comprehension and consistent application of such large terms, were selected from the best-known phænomena of daily life;[2] bringing home the inconsistency, if inconsistency there was, in a manner obvious to every one. The answers made to him—not merely by ordinary citizens, but by men of talent and genius, such as the poets or the rhetors, when called upon for an explanation of the moral terms and ideas set forth in their own compositions,[3] revealed alike that state of mind against which his crusade, enjoined and consecrated by the Delphian oracle, was directed—the semblance and conceit of knowledge without real knowledge. They proclaimed confident, unhesitating persuasion,

[1] Compare Plato, Apol. Sok. c. 4, p. 20 A; Xen. Mem. iv. 2, 25.

[2] Xenoph. Memor. iv. 6, 15. ὁπότε δὲ αὐτός τι τῷ λόγῳ διεξίοι, διὰ τῶν μάλιστα ὁμολογουμένων ἐπορεύετο, νομίζων ταύτην τὴν ἀσφάλειαν εἶναι λόγου· τοιγαροῦν πολὺ μάλιστα ὧν ἐγὼ οἶδα, ὅτε λέγοι, τοὺς ἀκούοντας ὁμολογοῦντας παρεῖχε.

[3] Plato, Apol. Sok. c. 7, p. 22 C: compare Plato, Iôn, pp. 533, 534.

on the greatest and gravest questions concerning man and society, in the bosoms of persons who had never bestowed upon them sufficient reflection to be aware that they involved any difficulty. Such persuasion had grown up gradually and unconsciously, partly by authoritative communication, partly by insensible transfusion, from others; the process beginning antecedent to reason as a capacity—continuing itself with little aid and no control from reason—and never being finally revised. With the great terms and current propositions concerning human life and society, a complex body of association had become accumulated from countless particulars, each separately trivial and lost to the memory—knit together by a powerful sentiment, and imbibed as it were by each man from the atmosphere of authority and example around him. Upon this basis the fancied knowledge really rested; and reason, when invoked at all, was called in simply as a handmaid, expositor, or apologist of the pre-existing sentiment; as an accessory after the fact, not as a test of verification. Every man found these persuasions in his own mind, without knowing how they became established there; and witnessed them in others, as portions of a general fund of unexamined common-place and credence. Because the words were at once of large meaning, embodied in old and familiar mental processes, and surrounded by a strong body of sentiment, the general assertions in which they were embodied appeared self-evident and imposing to every one: so that, in spite of continual dispute in particular cases, no one thought himself obliged to analyse the general propositions themselves, or to reflect whether he had verified their import, and could apply them rationally and consistently.[1]

The phænomenon here adverted to is too obvious, even at the present day, to need further elucidation as matter of fact. In morals, in politics, in political economy, on all subjects relating to man and society, the like confident persuasion of knowledge without the reality is sufficiently prevalent; the like generation and propagation, by authority and example, of unverified convictions, resting upon strong sentiment, without consciousness of the steps or conditions of their growth; the like enlistment

[1] Ἀλλὰ ταῦτα μὲν (says Sokratès to Euthydêmus) ἴσως, διὰ τὸ σφόδρα πιστεύειν εἰδέναι, οὐδ' ἐσκέψω (Xen. Mem. iv. 2, 36): compare Plato, Alkibiad. i. c. 14, p. 110 A.

of reason as the one-sided advocate of a pre-established sentiment; the like illusion, because every man is familiar with the language, that therefore every man is master of the complex facts, judgments, and tendencies, involved in its insignification, and competent both to apply comprehensive words and to assume the truth or falsehood of large propositions, without any special analysis or study.[1]

Such confident persuasion, without science, belonged at that time to astronomy and physics, as well as to the subjects of man and society—it is now confined to the latter.

There is one important difference, however, to note, between our time and that of Sokratês. In his day, the impressions not only respecting man and society, but also respecting the physical world, were of this same self-propagating and unscientific character. The popular astronomy of the Sokratic age was an aggregate of primitive superficial observations and imaginative inferences, passing unexamined from elder men to younger, accepted with unsuspecting faith, and consecrated by intense sentiment. Not only men like Nikias, or Anytus and Melêtus, but even Sokratês himself protested against the impudence of Anaxagoras, when he degraded the divine Helios and Selênê into a sun and moon of calculable motions and magnitudes. But now, the development of the scientific point of view, with the vast increase of methodized physical and mathematical knowledge, has taught every one that such primitive astronomical and physical convictions were nothing better than "a fancy of knowledge without the reality".[2] Every one renounces them without hesitation, seeks

1 "Moins une science est avancée, moins elle a été bien traitée, et plus elle a besoin d'être enseignée. C'est ce qui me fait beaucoup désirer qu'on ne renonce pas en France à l'enseignement des sciences idéologiques, morales, et politiques; qui, après tout, sont des sciences comme les autres—*à la différence près, que ceux qui ne les ont pas étudiées sont persuadés de si bonne foi de les savoir, qu'ils se croient en état d'en décider.*" (Destutt de Tracy, Elémens d'Ideologie, Préface, p. xxxiv. ed. Paris, 1827.)

2 "There is no science which, more than astronomy, stands in need of such a preparation, or draws more largely on that intellectual liberality which is ready to adopt whatever is demonstrated, or concede whatever is rendered highly probable, however new and uncommon the points of view may be, in which objects the most familiar may thereby become placed. Almost all *its conclusions stand in open and striking contradiction with those of superficial and vulgar observation*, and with what appears to every one, until he has understood and weighed the proofs to the contrary, the *most positive evidence of his senses*. Thus the earth on which he stands, and which has served for ages as the unshaken foundation of the firmest structures either of art or nature, is divested by the astronomer of its attribute of fixity, and conceived by him as turning swiftly on its centre, and at the same time mov-

his conclusions from the scientific teacher, and looks to the proofs alone for his guarantee. A man who has never bestowed special study on astronomy knows that he is ignorant of it: to fancy that he knows it, without such preparation, would be held an absurdity. While the scientific point of view has thus acquired complete predominance in reference to the physical world, it has made little way comparatively on topics regarding man and society—wherein "fancy of knowledge without the reality" continues to reign, not without criticism and opposition, yet still as a paramount force. And if a new Sokratês were now to put the same questions in the market-place to men of all ranks and professions, he would find the like confident persuasion and unsuspecting dogmatism as to generalities—the like faltering blindness and contradiction, when tested by cross-examining details.

Sokratês first lays down the idea of ethical science, comprising the appropriate ethical end with theory and precepts.

In the time of Sokratês, this last comparison was not open, since there did not exist, in any department, a body of doctrine scientifically constituted; but the comparison which he actually took, borrowed from the special trades and professions, brought him to an important result. He was the first to see (and the idea pervades all his speculations), that as in each art or profession there is an end to be attained—a theory, laying down the means and conditions whereby it is attainable—and precepts, deduced from that theory—such precepts, collectively taken, directing and covering nearly the entire field of practice, but each precept, separately taken, liable to conflict with others, and therefore liable to cases of exception; so all this is not less true, or admits not less of being realized, respecting the general art of human living and society. There is a grand and all-comprehensive End—the security and happiness, as far as practicable, of each and all persons in the society:[1] there may be a theory, laying down those means and

ing onward through space with great rapidity," &c. (Sir John Herschel, Astronomy, Introduction, sect. 2).

[1] Xenoph. Memor. iv, 1, 2. ἐτεκμαίρετο (Sokratês) δὲ τὰς ἀγαθὰς φύσεις, ἐκ τοῦ ταχύ τε μανθάνειν οἷς προσέχοιεν, καὶ μνημονεύειν ἃ ἂν μάθοιεν, καὶ ἐπιθυμεῖν τῶν μαθημάτων πάντων, δι' ὧν ἐστὶν οἰκίαν τε καλῶς οἰκεῖν καὶ πόλιν, καὶ τὸ ὅλον ἀνθρώποις τε καὶ ἀνθρωπίνοις πράγμασιν εὖ χρῆσθαι. τοὺς γὰρ τοιούτους ἡγεῖτο παιδευθέντας οὐκ ἂν μόνον αὐτούς τε εὐδαίμονας εἶναι καὶ τοὺς ἑαυτῶν οἴκους καλῶς οἰκεῖν, ἀλλὰ καὶ ἄλλους ἀνθρώπους καὶ πόλεις δύνασθαι εὐδαίμονας ποιῆσαι.

Ib. iii 2, 4. καὶ οὕτως ἐπισκοπῶν, τίς εἴη ἀγαθοῦ ἡγεμόνος ἀρετή, τὰ μὲν ἄλλα περιῤῥει, κατέλειπε δὲ, τὸ εὐδαίμονας ποιεῖν, ὧν ἂν ἡγῆται.

conditions under which the nearest approach can be made to that end: there may also be precepts, prescribing to every man the conduct and character which best enables him to become an auxiliary towards its attainment, and imperatively restraining him from acts which tend to hinder it—precepts deduced from the theory, each one of them separately taken being subject to exceptions, but all of them taken collectively governing practice, as in each particular art.[1] Sokratês and Plato talk of "the art of dealing with human beings"—"the art of behaving in society"—"that science which has for its object to make men happy," &c. They draw a marked distinction between art, or rules of practice

Ib. iii 8, 8, 4, 5; iv. 6, 8. He explains τὸ ἀγαθὸν to mean τὰ ὠφέλιμον—μέχρι δὲ τοῦ ὠφελίμου πάντα καὶ αὐτὸς συνεπεσκόπει καὶ συνδιεξῄει τοῖς συνοῦσι (iv. 7, 8) Compare Plato, Gorgias, c. 66, 67, p. 474 D, 476 A.

Things are called ἀγαθὰ καὶ καλὰ on the one hand, and κακὰ καὶ αἰσχρά on the other, in reference each to its distinct end, of averting or mitigating in the one case—of bringing on or increasing in the other—different modes of human suffering. So again, iii. 9, 4, we find the phrases—ἃ δεῖ πράττειν—ὀρθῶς πράττειν—τὰ συμφορώτατα αὐταῖς πράττειν—all used as equivalents.

Plato, Symposion, p. 205 A. κτήσει γὰρ ἀγαθῶν εὐδαίμονες ἔσονται—καὶ οὐκέτι προσδεῖ ἐρέσθαι, ἵνατι δὲ βούλεται εὐδαίμων εἶναι; ἀλλὰ τέλος δοκεῖ ἔχειν ἡ ἀπόκρισις: compare Euthydêm. c. 20, p. 279 A; c. 25, p. 281 D.

Plato, Alkibiadês, ii. c. 13, p. 145 C. ὅστις ἄρα τι τῶν τοιούτων οἶδεν, ἐὰν μὲν ψαρέπηται αὐτῷ ἡ τοῦ βελτίστου ἐπιστήμη—αὐτὴ δ' ἦν ἡ αὐτὴ δήπου ἥπερ καὶ ἡ τοῦ ὠφελίμου—φρόνιμόν γε αὐτὸν φήσομεν καὶ ἀποχρῶντα ξυμβουλον, καὶ τῇ πόλει καὶ αὐτὸν ἑαυτῷ· τὸν δὲ μὴ ποιοῦντα, τἀναντία τούτων: compare Plato, Republic, vi. p. 504 E. The fact that this dialogue, called Alkibiadês II., was considered by some as belonging not to Plato, but to Xenophôn or Æschinês Socraticus, does not detract from its value as evidence about the speculations of Sokratês (see Diogen. Laert. ii. 61, 62; Athenæus, v. p. 220).

Plato, Apol. Sok. c. 17, p. 30 A. οὐδὲν γὰρ ἄλλο πραττων περιέρχομαι, ἢ πείθων ὑμῶν καὶ νεωτέρους καὶ πρεσβυτέρους, μήτε σωμάτων ἐπιμελεῖσθαι μήτε χρημάτων πρότερον μήτε οὕτω σφόδρα, ὡς τῆς ψυχῆς, ὅπως ὡς ἀρίστη ἔσται· λέγων ὅτι οὐκ ἐκ χρημάτων ἀρετὴ γίγνεται, ἀλλ' ἐξ ἀρετῆς χρήματα καὶ τἆλλα ἀγαθὰ τοῖς ἀνθρώποις ἅπαντα καὶ ἰδίᾳ καὶ δημοσίᾳ.

Zeller (Die Philosophie der Griechen, vol. ii. pp. 61—64) admits as a fact this reference of the Sokratic Ethics to human security and happiness as their end; while Brandis (Gesch. der Gr. Rom. Philosoph. ii. p. 40 *seq.*) resorts to inadmissible suppositions, in order to avoid admitting it and to explain away the direct testimony of Xenophôn. Both of these authors consider this doctrine as a great taint in the philosophical character of Sokratês. Zeller even says, what he intends for strong censure, that "the eudæmonistic basis of the Sokratic Ethics differs from *Sophistical moral philosophy*, not in principle, but only in result" (p. 61).

I protest against this allusion to a *Sophistical moral philosophy*, and have shown my grounds for the protest in the preceding chapter. There was no such thing as *Sophistical moral philosophy*. Not only the Sophists were no sect or school, but further, not one of them ever aimed (so far as we know) at establishing any ethical theory: this was the great innovation of Sokratês. But it is perfectly true that between the preceptorial exhortation of Sokratês and that of Protagoras or Prodikus, there was no great or material difference; and this Zeller seems to admit.

[1] The existence of cases forming exceptions to each separate moral precept is brought to view by Sokratês in Xen. Mem. iv. 2, 15—19; Plato, Republic, i. 8, p. 331 C, D, E; ii. p. 382 C.

deduced from a theoretical survey of the subject-matter, and taught with precognition of the end—and mere artless, irrational, knack or dexterity, acquired by simple copying or assimilation, through a process of which no one could render account.[1]

Earnestness with which Sokratês inculcated self-examination—effect of his conversation upon others.

Plato, with that variety of indirect allusion which is his characteristic, continually constrains the reader to look upon human and social life as having its own ends and purposes no less than each separate profession or craft, and impels him to transfer to the former that conscious analysis as a science, and intelligent practice as an art, which are known as conditions of success in the latter.[2] It was in furtherance of these rational conceptions—"Science and Art"—that Sokratês carried on his crusade against "that conceit of knowledge without reality," which reigned undisturbed in the moral world around him, and was only beginning to be slightly disturbed even as to the physical world. To him the precept, inscribed in the Delphian temple—"Know thyself"—was the holiest of all texts, which he constantly cited, and strenuously enforced upon his hearers; interpreting it to mean, Know what sort of a man thou art, and what are thy capacities, in reference to human use.[3] His manner of enforcing it was alike original and effective; and

[1] Plato, Phædon, c. 39, p. 89 E. ἄνευ τέχνης τῆς περὶ τἀνθρώπεια ὁ τοιοῦτος χρήσθαι ἐπιχειρεῖ τοῖς ἀνθρώποις· εἰ γάρ του μετὰ τέχνης ἔχρητο, ὥσπερ ἔχει, οὕτως ἂν ἠγήσατο, &c. ἡ πολιτικὴ τέχνη, Protagor. c. 27, p. 319 A, Gorgias, c. 163, p. 521 D.

Compare Apol. Sok. c. 4, p. 20 A, B; Euthydêmus, c. 50, p. 292 E—τίς ποτ' ἐστὶν ἐπιστήμη ἐκείνη, ἣ ἡμᾶς εὐδαίμονας ποιήσειεν;

The marked distinction between τέχνη, as distinguished from ἄτεχνος τριβὴ—ἄλογος τριβὴ or ἐμπειρία is noted in the Phædrus, c. 95, p. 260 E, and in Gorgias, c. 42, p. 463 B; c. 45, p 465 A; c. 121, p. 501 A—a remarkable passage. That there is in every art some assignable end to which its precepts and conditions have reference is again laid down in the Sophistês, c. 37, p. 232 A.

[2] This fundamental analogy, which governed the reasoning of Sokratês, between the special professions and social living generally—transferring to the latter the idea of a preconceived End, a Theory, and a regulated Practice or Art, which are observed in the former—is strikingly stated in one of the Aphorisms of the Emperor Marcus Antonnius, vi. 35—οὐχ ὁρᾷς, πῶς αἱ βάναυσοι τεχνῖται ἁρμόζονται μὲν ἄχρι τινὸς πρὸς τοὺς ἰδιώτας, οὐδὲν ἧσσον μέντοι ἀντέχονται τοῦ λόγου τῆς τέχνης, καὶ τούτου ἀνίστηναι οὐχ ὑπομένουσιν; οὐ δεινὸν, εἰ ὁ ἀρχιτέκτων, καὶ ὁ ἰατρὸς, μᾶλλον αἰδέσονται τὸν τῆς ἰδίας τέχνης λόγον, ἢ ὁ ἄνθρωπος τὸν ἑαυτοῦ, ὃς αὐτῷ κοινός ἐστι πρὸς τοὺς θεούς;

[3] Plato (Phædr. c. 8, p. 229 E; Charmidês, c. 26, p. 164 E; Alkibiad. i. p. 124 A; 129 A; 131 A).

Xenoph. Mem iv. 2, 24—26. οὕτως ἑαυτὸν ἐπισκεψάμενος, ἀπορίᾳ ἐστι πρὸς τὴν ἀνθρωπίνην χρείαν, ἔγνωκε τὴν αὑτοῦ δύναμιν. Cicero (de Legib. i. 22, 59) gives a paraphrase of this well-known text, far more vague and tumid than the conception of Sokratês.

though he was dexterous in varying his topics[1] and queries according to the individual person with whom he had to deal, it was his first object to bring the hearer to take just measure of his own real knowledge or real ignorance. To preach, to exhort, even to confute particular errors, appeared to Sokratês useless, so long as the mind lay wrapped up in its habitual mist, or illusion of wisdom: such mist must be dissipated before any new light could enter. Accordingly, the hearer being usually forward in announcing positive declarations on those general doctrines, and explanations of those terms to which he was most attached and in which he had the most implicit confidence, Sokratês took them to pieces, and showed that they involved contradiction and inconsistency, professing himself to be without any positive opinion, nor ever advancing any until the hearer's mind had undergone the proper purifying cross-examination.[2]

It was this indirect and negative proceeding which, though only a part of the whole, stood out as his most original and most conspicuous characteristic, and determined his reputation with a large number of persons who took no trouble to know anything else about him. It was an exposure no less painful than surprising to the person questioned; producing upon several of them an effect of permanent alienation, so that they never came near him again,[3] but reverted to their former state of mind without any permanent change. But on the other hand, the ingenuity and novelty of the process was highly interesting to hearers, especially

[1] See the striking conversations of Sokratês with Glaukon and Charmidês, especially that with the former, in Xen. Mem. III. c. 6, 7.

[2] There is no part of Plato, in which this doxosophy, or false conceit of wisdom, is more earnestly reprobated than in the Sophistês—with notice of the Elenchus, or cross-examining exposure, as the only effectual cure for such fundamental vice of the mind; as the true purifying process (Sophistês, c. 33—35, pp. 230, 231).

See the same process illustrated by Sokratês, after his questions put to the slave of Menon (Plato, Menon, c. 18, p. 84 B; Charmidês, c. 30, p. 166 D).

As the Platonic Sokratês, even in the Defence, where his own personality stands most manifest, denounces as the worst and deepest of all mental defects this conceit of knowledge without reality—ἡ ἁμαθία αὕτη ἡ ἐπονειδιστος, ἡ τοῦ οἴεσθαι εἰδέναι ἃ οὐκ οἶδεν, c. 17, p. 29 B—so the Xenophontic Sokratês, in the same manner, treats this same mental infirmity as being near to madness, and distinguishes it carefully from simple want of knowledge or conscious ignorance—Μανίαν γε μὴν ἐναντίον μὲν ἔφη εἶναι σοφίᾳ, οὐ μέντοι γε τὴν ἀνεπιστημοσύνην μανίαν ἐνόμιζεν· τὸ δὲ ἀγνοεῖν ἑαυτὸν, καὶ ἃ μή τις οἶδε δοξάζειν, καὶ οἴεσθαι γιγνώσκειν, ἐγγυτάτω μανίας ἐλογίζετο εἶναι (Mem. iii. 9, 5). Such conviction thus stands foremost in the mental character of Sokratês, and on the best evidence, Plato and Xenophôn united.

[3] Xenoph. Mem iv. 2, 40. πολλοὶ μὲν οὖν τῶν οὕτω διατεθέντων ὑπὸ Σωκράτους οὐκέτι αὐτῷ προσῄεσαν, οὓς καὶ βλακικωτέρους ἐνόμιζεν.

youthful hearers, sons of rich men and enjoying leisure, who not only carried away with them a lofty admiration of Sokratês, but were fond of trying to copy his negative polemics.[1] Probably men like Alkibiadês and Kritias frequented his society chiefly for this purpose of acquiring a quality which they might turn to some account in their political career. His constant habit of never suffering a general term to remain undetermined, but applying it at once to particulars, the homely and effective instances of which he made choice; the string of interrogatories each advancing towards a result, yet a result not foreseen by any one; the indirect and circuitous manner whereby the subject was turned round, and at last approached and laid open by a totally different face—all this constituted a sort of prerogative in Sokratês, which no one else seems to have approached. Its effect was enhanced by a voice and manner highly plausible and captivating, and to a certain extent by the very eccentricity of his Silenic physiognomy.[2] What is termed "his irony," or assumption of the character of an ignorant learner asking information from one who knew better than himself, while it was essential[3] as an excuse for his practice as a questioner, contributed also to add zest and novelty to his conversation, and totally banished from it both didactic pedantry and seeming bias as an advocate, which, to one who talked so much, was of no small advantage. After he had acquired celebrity, this uniform profession of ignorance in debate was usually construed as mere affectation, and those who merely heard him occasionally,

[1] Plato, Apol. Sok. c. 9, p. 23 A. οἴονται γάρ με ἑκάστοτε οἱ παρόντες ταῦτα αὐτὸν εἶναι σοφὸν, ἃ ἂν ἄλλον ἐξελέγξω.

Ibid. c. 10, p. 23 C. πρὸς δὲ τούτοις, οἱ νέοι μοι ἐπακολουθοῦντες, οἷς μάλιστα σχολή ἐστιν, οἱ τῶν πλουσιωτάτων, αὐτόματοι χαίρουσιν ἀκούοντες ἐξεταζομένων τῶν ἀνθρώπων, καὶ αὐτοὶ πολλάκις ἐμὲ μιμοῦνται, εἶτα ἐπιχειροῦσιν ἄλλους ἐξετάζειν, &c.

Compare also ibid. c. 22, p. 33 C; c. 27, p. 37 D.

[2] This is an interesting testimony preserved by Aristoxenus, on the testimony of his father Spintharus, who heard Sokratês (Aristox. Frag. 22, ed. Didot). Spintharus said, respecting Sokratês—ὅτι οὐ πολλοῖς αὐτός γε παρεγένετο θαυμαστέροις ἐντετυχηκὼς εἴη· τοιαύτην εἶναι τὴν τε φωνὴν καὶ τὸ στόμα καὶ τὸ ἐπιφαινόμενον ἦθος, καὶ πρὸς πᾶσί τε τοῖς εἰρημένοις τὴν τοῦ εἴδους ἰδιότητα.

It seems evident also, from the remarkable passage in Plato's Symposion, c. 39, p. 215 A, that he too must have been much affected by the singular physiognomy of Sokratês: compare Xenoph. Sympos. iv. 19.

[3] Aristot. de Sophist. Elench. c 32, p. 183, b. 6. Compare also Plutarch, Quæst. Platonic. p. 999 E. τὸν οὖν ἐλεγκτικὸν λόγον ὥσπερ καθαρτικὸν ἔχων φάρμακον, ὁ Σωκράτης ἀξιάπιστος ἦν ἑτέρους ἐλέγχων, τῷ μηδὲν ἀποφαίνεσθαι· καὶ μᾶλλον ἥπτετο, δοκῶν ζητεῖν κοινῇ τὴν ἀλήθειαν, οὐκ αὐτὸς ἰδίᾳ δόξῃ βοηθεῖν.

without penetrating into his intimacy, often suspected that he was amusing himself with ingenious paradox.[1] Timon the Satirist and Zeno the Epicurean accordingly described him as a buffoon who turned every one into ridicule, especially men of eminence.[2]

Preceptorial and positive exhortation of Sokratês chiefly brought out by Xenophôn.

It is by Plato that the negative and indirect vein of Sokratês has been worked out and immortalized; while Xenophôn, who sympathized little in it, complains that others looked at his master too exclusively on this side, and that they could not conceive him as a guide to virtue, but only as a stirring and propulsive force.[3] One of the principal objects of his "Memorabilia" is to show that Sokratês, after having worked upon novices sufficiently with the negative line of questions, altered his tone, desisted from embarrassing them, and addressed to them precepts not less plain and simple than directly useful in practice.[4] I do not at all doubt that this was often the fact, and that the various dialogues in which Xenophôn presents to us the philosopher inculcating self-control, temperance, piety, duty to parents, brotherly love, fidelity in friendship, diligence, benevolence, &c., on positive grounds, are a faithful picture of one valuable side of his character, and an essential part of the whole. Such direct admonitory influence was common to Sokratês with Prodikus and the best of the Sophists.

[1] Xenoph. Mem. iv. 4, 9.
Plato, Gorgias, c. 81, p 481 B. σπουδάζει ταῦτα Σωκράτης ἢ παίζει, Republic, i. c. 11, p. 337 A. αὐτὴ ἐκείνη ἡ εἰωθυῖα εἰρωνεία Σωκράτους, &c. (Apol. Sok. c. 28, p. 38 A).

[2] Diog. Laërt. ii. 16; Cicero, De Nat. Deor. i 34, 93. Cicero (Brutus, 85, 292) also treats the irony of Sokratês as intended to mock and humiliate his fellow-dialogists, and it sometimes appears so in the dialogues of Plato. Yet I doubt whether the real Sokratês could have had any pronounced purpose of this kind.

[3] The beginning of Xen. Mem. i. 4, 1, is particularly striking on this head —εἰ δέ τινες Σωκράτην νομίζουσιν (ὡς ἔνιοι γράφουσί τε καὶ λέγουσι περὶ αὐτοῦ τεκμαιρόμενοι) προτρέψασθαι μὲν ἀνθρώπους ἐπ' ἀρετὴν κράτιστον γεγονέναι, προαγαγεῖν δὲ ἐπ' αὐτὴν οὐχ ἱκανόν—σκεψάμενοι μὴ μόνον ἃ ἐκεῖνος κολαστηρίου ἕνεκα τοὺς πάντ' οἰομένους εἰδέναι ἐρωτῶν ἤλεγχεν, ἀλλὰ καὶ ἃ λέγων συνδιημέρευε τοῖς συνδιατρίβουσιν, δοκιμαζόντων, εἰ ἱκανὸς ἦν βελτίους ποιεῖν τοὺς συνόντας.

[4] Xenophôn, after describing the dialogue wherein Sokratês cross-examines and humiliates Euthydêmus, says at the end—ὁ δὲ (Sokratês) ὡς ἔγνω αὐτὸν οὕτως ἔχοντα, ἥκιστα μὲν αὐτὸν διετάραττεν, ἁπλούστατα δὲ καὶ σαφέστατα ἐξηγεῖτο ἃ τε ἐνόμιζεν εἰδέναι δεῖν, καὶ ἃ ἐπιτηδεύειν κράτιστα εἶναι.

Again, iv. 7, 1. ὅτι μὲν οὐχ ἁπλῶς τὴν ἑαυτοῦ γνώμην ἀπεφαίνετο Σωκράτης πρὸς τοὺς ὁμιλοῦντας αὐτῷ, δοκεῖ μοι δῆλον ἐκ τῶν εἰρημένων εἶναι, &c.

His readers were evidently likely to doubt, and required proof, that Sokratês could speak *plainly, directly*, and *positively*: so much better known was the other side of his character.

This was not the peculiarity of Sokratês—his powerful method of stirring up the analytical faculties.

It is however neither from the virtue of his life nor from the goodness of his precepts (though both were essential features in his character) that he derives his peculiar title to fame, but from his originality and prolific efficacy in the line of speculative philosophy. Of that originality, the first portion (as has been just stated) consisted in his having been the first to conceive the idea of an Ethical Science with its appropriate End, and with precepts capable of being tested and improved; but the second point, and not the least important, was his peculiar method and extraordinary power of exciting scientific impulse and capacity in the minds of others. It was not by positive teaching that this effect was produced. Both Sokratês and Plato thought that little mental improvement could be produced by expositions directly communicated, or by new written matter lodged in the memory.[1] It was necessary that mind should work upon mind, by short question and answer, or an expert employment of the dialectic process,[2] in order to generate new thoughts and powers: a process which Plato, with his exuberant fancy, compares to copulation and pregnancy, representing it as the true way, and the only effectual way, of propagating the philosophic spirit.

Negative and indirect scrutiny of Sokratês produced strong thirst and active efforts for the attainment of positive truth.

We should greatly misunderstand the negative and indirect vein of Sokratês if we supposed that it ended in nothing more than simple negation. On busy or ungifted minds, among the indiscriminate public who heard him, it probably left little permanent effect of any kind, and ended in a mere feeling of admiration for ingenuity, or perhaps dislike of paradox: on practical minds like Xenophôn, its effect was merged in that of the preceptorial exhortation. But where the seed fell upon an intellect having the least predisposition or capacity for systematic thought, the negation had only the effect of driving the hearer back at first, giving him a

[1] Plato, Sophistês, c. 17, p. 230 A. μετὰ δὲ πολλοῦ πόνου τὸ νουθετητικὸν εἶδος τῆς παιδείας σμικρὸν ἀνύτειν, &c. Compare a fragment of Demokritus, in Mullach's edition of the Fragm. Demokrit. p. 175. Fr. Moral. 59. τὸν οἰόμενον νόον ἔχειν ὁ νουθετέων ματαιοπονέει. Cp. Plato, Epistol. vii. p. 343, 344.

[2] Compare two passages in Plato's Protagoras, c. 49, p. 329 A, and c. 94, p. 348 D; and the Phædrus, c. 128—140, p. 276 A, E

new impetus for afterwards springing forward. The Sokratic dialectics, clearing away from the mind its mist of fancied knowledge, and laying bare the real ignorance, produced an immediate effect like the touch of the torpedo.[1] The newly-created consciousness of ignorance was alike unexpected, painful, and humiliating—a season of doubt and discomfort, yet combined with an internal working and yearning after truth never before experienced. Such intellectual quickening, which could never commence until the mind had been disabused of its original illusion of false knowledge, was considered by Sokratês not merely as the index and precursor, but as the indispensable condition, of future progress. It was the middle point in the ascending mental scale, the lowest point being ignorance unconscious, self-satisfied, and mistaking itself for knowledge; the next above, ignorance conscious, unmasked, ashamed of itself, and thirsting after knowledge as yet unpossessed; while actual knowledge, the third and highest stage, was only attainable after passing through the second as a preliminary.[2] This second stage was a sort of pregnancy, and every mind either by nature incapable of it, or in which, from want of the necessary conjunction, it had never arisen, was barren for all purposes of original or self-appropriated thought. Sokratês regarded it as his peculiar vocation and skill (employing another Platonic metaphor), while he had himself no power of reproduction, to deal with such pregnant and troubled minds in the capacity of a midwife; to assist them in that mental parturition whereby they were to be relieved, but at the same time to scrutinize narrowly the offspring which they brought forth, and if it should prove distorted or unpromising, to cast it away with the rigour of a Lykurgean nurse, whatever might be the reluctance of the mother-mind to part with its new-born.[3]

[1] Plato, Men. c. 15, p. 80 A. ὁμοιότατος τῇ πλατείᾳ πάρκῃ τῇ θαλασσίᾳ.

[2] This tripartite graduation of the intellectual scale is brought out by Plato in the Symposion, c. 29, p. 204 A, and in the Lysis, c. 33, p. 218 A.

The intermediate point of the scale is what Plato here (though not always) expresses by the word φιλόσοφος in its strict etymological sense—"a lover of knowledge"; one who is not yet wise, but who, having learnt to know and feel his own ignorance, is anxious to become wise, and has thus made what Plato thought the greatest and most difficult step towards really becoming so.

[3] The effect of the interrogatory procedure of Sokratês, in forcing on the minds of youth a humiliating consciousness of ignorance and an eager anxiety to be relieved from it, is not less powerfully attested in the simpler language of Xenophôn, than in the metaphorical variety of Plato. See the conversation with Euthydêmus in

Plato is fertile in illustrating this relation between the teacher and the scholar, operating not by what it put into the latter, but by what it evolved out of him; by creating an uneasy longing after truth, aiding in the elaboration necessary for obtaining relief, and testing whether the doctrine elaborated possessed the real lineaments, or merely the delusive semblance, of truth.

Inductive process of scrutiny, and Baconian spirit, of Sokratês.

There are few things more remarkable than the description given of the colloquial magic of Sokratês and its vehement effects, by those who had themselves heard it and felt its force. Its suggestive and stimulating power was a gift so extraordinary, as well to justify any abundance of imagery on the part of Plato to illustrate it.[1] On the subjects to which he applied himself—man and society—his hearers had done little but feel and affirm: Sokratês undertook to make them think, weigh, and examine themselves and their own judgments, until the latter were brought into consistency with each other as well as with a known and venerable end. The generalizations embodied in their judgments had grown together and coalesced in a manner at once so intimate, so familiar, yet so unverified, that the particulars implied in them had passed out of notice; so that Sokratês, when he recalled these particulars out of a forgotten experience, presented to the hearer his own opinions under a totally new point of view. His conversations (even as they

the Memorabilia of Xenophôn, iv. 2—a long dialogue, which ends by the confession of the latter (c. 39)—ἀναγκάζει με ταῦτα ὁμολογεῖν ἡλιθιότι ἡ ἐμὴ φλυαρίᾳ· καὶ φροντίζω μὴ κράτιστον ᾖ μοι σιγᾶν· κινδυνεύω γὰρ ἁπλῶς οὐδὲν εἰδέναι, καὶ πάνυ ἀθύμως ἔχων ἀπῆλθον· καὶ νομίσας τῷ ὄντι ἀνδράποδον εἶναι: compare i 1, 16.

This same expression—"thinking himself no better than a slave"—is also put by Plato into the mouth of Alkibiadês, when he is describing the powerful effect wrought on his mind by the conversation of Sokratês (Symposion, c. 39, pp. 215, 216)—Περικλέους δὲ ἀκούων καὶ ἄλλων ἀγαθῶν ῥητόρων εὖ μὲν ἡγούμην, τοιοῦτον δ' οὐδὲν ἔπασχον, οὐδὲ τεθορύβητό μου ἡ ψυχὴ οὐδ' ἠγανάκτει ὡς ἀνδραποδωδῶς διακειμένου. ἀλλ' ὑπὸ τούτου τοῦ Μαρσύου πολλάκις δὴ οὕτω διετέθην, ὥστε μοι δέξαι μὴ βιωτὸν εἶναι ἔχοντι ὡς ἔχω.

Compare also the Menon, c. 13, p. 79 E, and Theætet. c. 17, 22, pp. 148 E, 151 C, where the metaphor of pregnancy, and of the obstetric art of Sokratês, is expanded—πάσχουσι δὲ ὃ οἱ ἀμφὶ ξυγγιγνόμενοι καὶ τοῦτο ταὐτὸν ταῖς τικτούσαις· ὠδίνουσι γὰρ καὶ ἀπορίας ἐμπίμπλανται νυκτάς τε καὶ ἡμέρας πολὺ μᾶλλον ἢ ἐκείναι. ταύτην τε τὴν ὠδῖνα ἐγείρειν τε καὶ ἀποπαύειν ἡ ἐμὴ τέχνη δύναται—ἐνίοτε δέ, οἳ ἂν μή μοι δόξωσιν ἐγκύμονες εἶναι, γνοὺς ὅτι οὐδὲν ἐμοῦ δέονται, πάνυ εὐμενῶς προμνῶμαι, &c.

[1] There is a striking expression of Xenophôn, in the Memorabilia about Sokratês and his conversation (i. 2, 14):—

"He dealt with every one just as he pleased in his discussions," says Xenophôn—τοῖς δὲ διαλεγομένοις αὐτῷ πᾶσι χρώμενον ἐν τοῖς λόγοις ὅπως ἐβούλετο.

appear in the reproduction of Xenophôn, which presents but a mere skeleton of the reality) exhibit the main features of a genuine inductive method, struggling against the deep-lying, but unheeded, errors of the early intellect acting by itself without conscious march or scientific guidance—of the *intellectus sibi permissus*—upon which Bacon so emphatically dwells. Amidst abundance of *instantiæ negativæ*, the scientific value of which is dwelt upon in the "Novum Organon,"[1]—and negative

[1] I know nothing so clearly illustrating both the subjects and the method chosen by Sokratês as various passages of the immortal criticisms in the Novum Organon.—When Sokratês (as Xenophôn tells us) devoted his time to questioning others "What is piety? What is justice? What is temperance, courage, political government?" &c., we best understand the spirit of his procedure by comparing the sentence which Bacon pronounces upon the *first notions of the intellect—as radically vicious, confused, badly abstracted from things, and needing complete re-examination and revision*—without which (he says) not one of them could be trusted:

"Quod vero attinet ad notiones primas intellectûs, nihil est *earum quas intellectus sibi permissus congessit*, quin nobis *pro suspecto sit* nec ullo modo ratum nisi novo judicio se stiterit, et secundum illud pronuntiatum fuerit". (Distributio Operis, prefixed to the N. O p. 168 of Mr. Montagu's edition.)—"Setsum sane rebus perditis adhibetur remedium, postquam mens ex quotidianâ vitæ consuetudine, et auditionibus, et doctrinis inquinatis occupata, et vanissimis idolis obsessa fuerit. . . . Restat unica salus ac sanitas, ut *opus mentis universum de integro resumatur*, ac *mens, jam ab ipso principio, nullo modo sibi permittatur*, sed perpetuo regatur." (*Ib.* Præfatio, p. 186)—"Syllogismus ex propositionibus constat, propositiones ex verbis, verba notionum tesseræ sunt. Itaque si notionea ipsæ (id quod basis rei est) confusæ sint et temere a rebus abstractæ, nihil in iis quæ superstruuntur est firmitudinis. Itaque spes est una in inductione verâ. *In notionibus nihil sani est*, nec in logicis, nec in physicis. *Non Substantia, non Qualitas, Agere, Pati, ipsum Esse, bonæ notiones sunt*: multo minus Grave, Leve, Densum, Tenue, Humidum, Siccum, Generatio, Corruptio, Attrahere, Fugere, Elementum, Materia, Forma, et id genus, sed omnes phantasticæ et male terminatæ. Notiones infirmarum specierum, Hominis, Canis, et prehensionum immediatarum sensus, Albi, Nigri, non fallunt magnopere: *reliquæ omnes (quibus homines hactenus usi sunt) aberrationes sunt*, nec debitis modis a rebus abstractæ et exitatæ." (Aphor. 14, 15, 16)—"Nemo adhuc tantâ mentis constantiâ et rigore inventus est, ut decreverit et sibi imposuerit, *theorias et notiones communes penitus abolere, et intellectum abrasum et æquum ad particularia de integro applicare*. Itaque *ratio illa quam habemus ex multâ fide et multo etiam casu nemon ex puerilibus, quas primo hausimus, notionibus farrago quædam est et congeries*" (Aphor. 97)—"Nil magis philosophiæ officiose deprehendimus, quam quod res quæ familiares sunt et frequenter occurrunt, contemplationem hominum non morentur et detineant, sed recipiantur obiter, neque earum causæ quæri soleant; ut non sæpius requiratur informatio de rebus ignotis, quam attentio in notis". (Aphor. 119.)

These passages, and many others to the same effect which might be extracted from the Novum Organon, afford a clear illustration and an interesting parallel to the spirit and purpose of Sokratês. He sought to test the fundamental notions and generalizations respecting man and society, in the same spirit in which Bacon approached those of physics: he suspected the unconscious process of the growing intellect, and desired to revise it, by comparison with particulars—and from particulars too, the most clear and certain, but which, from being of vulgar occurrence, were least attended to. And that which Sokratês described in his language as "conceit of knowledge without the reality," is identical with what Bacon designates

instances too so dexterously chosen as generally to show the way to new truth, in place of that error which they set aside—there is a close pressure on the hearer's mind, to keep it in the distinct track of particulars, as conditions of every just and consistent generalization, and to divert it from becoming enslaved to unexamined formulæ or from delivering mere intensity of persuasion under the authoritative phrase of reason. Instead of anxiety to plant in the hearer a conclusion ready-made and accepted on trust, the questioner keeps up a prolonged suspense, with special emphasis laid upon the particulars tending both

as the *primary notions*—the *puerile notions*—the *aberrations*—of the intellect left to itself, which have become so familiar and appear so certainly known, that the mind cannot shake them off, and has lost all habit, we might almost say all power, of examining them.

The stringent process (or electric shock, to use the simile in Plato's Menon) of the Sokratic Elenchus, afforded the best means of resuscitating this lost power. And the manner in which Plato speaks of the cross-examining Elenchus, as "the great and sovereign purification, without which every man, be he the Great King himself, is unschooled, dirty, and full of uncleanness in respect to the main conditions of happiness"—(καὶ τὸν ἔλεγχον λεκτέον ὡς ἅρα μεγίστη καὶ κυριωτάτη τῶν καθάρσεων ἐστι, καὶ τὸν ἀνελεγκτον αὖ νομιστέον, ἂν καὶ τυγχάνῃ μέγας βασιλεὺς ὤν, τὰ μέγιστα ἀκάθαρτον ὄντα· ἀπαίδευτόν τε καὶ αἰσχρὸν γεγονέναι ταῦτα, ἃ καθαρώτατον καὶ κάλλιστον ἔπρεπε τὸν ὄντως εὐσόμενον εὐδαίμονα εἶναι—Plato, Sophist. c. 34, p. 230 E) precisely corresponds to that "*cross-examination of human reason in its native or spontaneous process*," which Bacon specifies as one of the three things essential to the expurgation of the intellect, so as to qualify it for the attainment of truth—"Itaque doctrina ista de expurgatione intellectus, ut ipse ad veritatem habilis sit, tribus redargutionibus absolvitur; redargutione philosophiarum, redargutione demonstrationum, et *redargutione rationis humanæ naturæ*". (Nov. Organ. Distributio Operis, p. 170, ed. Montagu.)

To show further how essential it is (in the opinion of the best judges) that the native intellect should be purged or purified before it can properly apprehend the truths of physical philosophy, I transcribe the introductory passage of Sir John Herschel's "Astronomy":—

"In entering upon any scientific pursuit, one of the student's first endeavours ought to be to prepare his mind for the reception of truth, by dismissing, or at least loosening his hold on, all such crude and hastily adopted notions respecting the objects and relations he is about to examine, as may tend to embarrass or mislead him; and to strengthen himself, by *something of an effort and a resolve*, for the unprejudiced admission of any conclusion which shall appear to be supported by careful observation and logical argument; even should it prove adverse to notions he may have previously formed for himself, or taken up, without examination, on the credit of others. *Such an effort is, in fact, a commencement of that intellectual discipline which forms one of the most important ends of all science.* It is the first movement of approach towards that state of mental purity which alone can fit us for a full and steady perception of moral beauty as well as physical adaptation. It is the 'euphrasy and rue,' with *which we must purge our sight, before we can receive, and contemplate as they are, the lineaments of truth and nature.*" (Sir John Herschel, "Astronomy"—Introduction.)

I could easily multiply citations from other eminent writers on physical philosophy, to the same purpose. All of them prescribe this intellectual purification: Sokratês not only prescribed it, but actually administered it, by means of his Elenchus, in reference to the subjects on which he talked.

affirmatively and negatively; nor is his purpose answered until that state of knowledge and apprehended evidence is created, out of which the conclusion starts as a living product, with its own root and self-sustaining power, consciously linked with its premises. If this conclusion so generated be not the same as that which the questioner himself adopts, it will at least be some other, worthy of a competent and examining mind taking its own independent view of the appropriate evidence. And amidst all the variety and divergence of particulars which we find enforced in the language of Sokratês, the end, towards which all of them point, is one and the same, emphatically signified—the good and happiness of social man.

Sokratic method tends to create minds capable of forming conclusions for themselves—not to plant conclusions ready-made.

It is not then to multiply proselytes or to procure authoritative assent, but to create earnest seekers, analytical intellects, foreknowing and consistent agents, capable of forming conclusions for themselves and of teaching others, as well as to force them into that path of inductive generalization whereby alone trustworthy conclusions can be formed, that the Sokratic method aspires. In many of the Platonic dialogues, wherein Sokratês is brought forward as the principal disputant, we read a series of discussions and arguments, distinct, though having reference to the same subject, but terminating either in a result purely negative or without any definite result at all. The commentators often attempt, but in my judgment with little success, either by arranging the dialogues in a supposed sequence or by various other hypotheses, to assign some positive doctrinal conclusion as having been indirectly contemplated by the author. But if Plato had aimed at any substantive demonstration of this sort, we cannot well imagine that he would have left his purpose thus in the dark, visible only by the microscope of a critic. The didactic value of these dialogues—that wherein the genuine Sokratic spirit stands most manifest—consists, not in the positive conclusion proved, but in the argumentative process itself, coupled with the general importance of the subject upon which evidence negative and affirmative is brought to bear.

This connects itself with that which I remarked in the preceding chapter, when mentioning Zeno and the first manifestations of dialectics, respecting the large sweep, the many-sided

argumentation, and the strength as well as forwardness of the negative arm in Grecian speculative philosophy. Through Sokratês, this amplitude of dialectic range was transmitted from Zeno first to Plato and next to Aristotle. It was a proceeding natural to men who were not merely interested in establishing or refuting some given particular conclusion, but who also (like expert mathematicians in their own science) loved, esteemed, and sought to improve the dialectic process itself, with the means of verification which it afforded—a feeling of which abundant evidence is to be found in the Platonic writings.[1] Such pleasure in the scientific operation, though not merely innocent, but valuable both as a stimulant and as a guarantee against error, and though the corresponding taste among mathematicians is always treated with the sympathy which it deserves, incurs much unmerited reprobation from modern historians of philosophy, under the name of love of disputation, cavilling, or sceptical subtlety.

Grecian dialectics—their many-sided handling of subjects—force of the negative arm.

But over and above any love of the process, the subjects to which dialectics were applied, from Sokratês downwards, man and society, ethics, politics, metaphysics, &c., were such as particularly called for this many-sided handling. On topics like these, relating to sequences of fact which depend upon a multitude of co-operating or conflicting causes, it is impossible to arrive, by any one thread of positive reasoning or induction, at absolute doctrine which a man may reckon upon finding always true, whether he remembers the proof or not, as is the case with mathematical, astronomical, or physical truth. The utmost which science can ascertain, on subjects thus complicated, is an aggregate, not of peremptory theorems and predictions, but of tendencies,[2] by studying the action of each separate cause, and combining them together as well as our means admit. The knowledge of tendencies thus obtained, though falling much short of certainty, is highly important for guidance; but it is plain that conclusions of this

The subjects to which they were applied—man and society—essentially required such handling—reason why.

[1] See particularly the remarkable passage in the Philêbus, c. 18, p. 16, *seq.*

[2] See this point instructively set forth in Mr. John Stuart Mill's System of Logic, vol. ii. book vi. p. 565, 1st edition.

nature, resulting from multifarious threads of evidence—true only on a balance, and always liable to limitation—can never be safely detached from the proofs on which they rest, or taught as absolute and consecrated formulæ.[1] They require to be kept in perpetual and conscious association with the evidences, affirmative and negative, by the joint consideration of which their truth is established; nor can this object be attained by any other means than by ever-renovated discussion, instituted from new and distinct points of view, and with free play to that negative arm which is indispensable as stimulus not less than as control. To ask for nothing but results—to decline the labour of verification—to be satisfied with a ready-made stock of established positive arguments as proof—and to decry the doubter or negative reasoner, who starts new difficulties, as a common enemy—this is a proceeding sufficiently common, in ancient as well as in modern times. But it is nevertheless an abnegation of the dignity and even of the functions of speculative philosophy. It is the direct reverse of the method both of Sokratês and Plato, who, as inquirers, felt that, for the great subjects which they treated, multiplied threads of reasoning, coupled with the constant presence of the cross-examining Elenchus, were indispensable. Nor is it less at variance with the views of Aristotle (though a man very different from either of them), who goes round his subject on all sides, states and considers all its difficulties, and insists emphatically on the

[1] Lord Bacon remarks in the Novum Organon (Aph. 71):—

"Erat autem sapientia Græcorum professoria, et in disputationes effusa, quod genus inquisitioni veritatis adversissimum est. Itaque nomen illud Sophistarum—quod per contemptum ab iis, qui se philosophos haberi voluerunt, in antiquos rhetores rejectum et traductum est, Gorgiam, Protagoram, Hippiam, Polum—etiam universo generi competit, Platoni, Aristoteli, Zenoni, Epicuro, Theophrasto, et eorum successoribus, Chrysippo, Carneadi, reliquis."

Bacon is quite right in effacing the distinction between the two lists of persons whom he compares, and in saying that the latter were just as much Sophists as the former, in the sense which he here gives to the word as well as in every other legitimate sense. But he is not justified in imputing to either of them this many-sided argumentation as a fault, looking to the subjects upon which they brought it to bear. His remark has application to the simpler physical sciences, but none to the moral. It had great pertinence and value, at the time when he brought it forward, and with reference to the important reforms which he was seeking to accomplish in physical science. In so far as Plato, Aristotle, or the other Greek philosophers apply their deductive method to physical subjects, they come justly under Bacon's censure. But here again the fault consisted less in disputing too much, than in too hastily admitting false or inaccurate axioms without dispute.

necessity of having all these difficulties brought out in full force, as the incitement and guide to positive philosophy, as well as the test of its sufficiency.[1]

Understanding thus the method of Sokratês, we shall be at no loss to account for a certain variance on his part (and a still greater variance on the part of Plato, who expanded the method in writing so much more) with the Sophists, without supposing the latter to be corrupt teachers. As they aimed at qualifying young men for active life, they accepted the current ethical and political sentiment, with its unexamined commonplaces and inconsistencies, merely seeking to shape it into what was accounted a meritorious character at Athens. They were thus exposed, along with others —and more than others, in consequence of their reputation—to the analytical cross-examination of Sokratês, and were quite as little able to defend themselves against it.

Real distinction and variance between Sokratês and the Sophists.

Whatever may have been the success of Protagoras or any other

[1] Aristotel. Metaphysic. iii. 1, 2—5, p. 995 *a*.

The indispensable necessity, to a philosopher, of having before him all the difficulties and doubts of the problem which he tries to solve, and of looking at a philosophical question with the same alternate attention to its affirmative and negative side, as is shown by a judge to two litigants, is strikingly set forth in this passage: I transcribe a portion of it—ἐστὶ δὲ τοῖς εὐπορῆσαι βουλομένοις πρυβύργου τὸ διαπορῆσαι καλῶς· ἡ γὰρ ὕστερον εὐπορία λύσις τῶν πρότερον ἀπορουμένων ἐστί, λύειν δ' οὐκ ἐστιν ἀγνοοῦντας τὸν δεσμόν. . . . διὸ δεῖ τὰς δυσχερείας τεθεωρηκέναι πάσας πρότερον, τούτων τε χάριν, καὶ διὰ τὸ τοὺς ζητοῦντας ἄνευ τοῦ διαπορῆσαι πρῶτον, ὁμοίους εἶναι τοῖς οὐκ εἰδέναι βαδίζειν ἀγνοοῦσι, καὶ πρὸς τούτοις οὐδ' εἰ ποτε τὸ ζητούμενον εὕρηκεν, ἢ μή, γιγνώσκειν· τὸ γὰρ τέλος τούτῳ μὲν οὐ δῆλον, τῷ δὲ προηπορηκότι δῆλον. ἔτι δὲ βέλτιον ἀνάγκη ἔχειν πρὸς τὸ κρίνειν, τὸν ὥσπερ ἀντιδίκων καὶ τῶν ἀμφισβητούντων λόγων ἀκηκοότα πάντων.

A little further on, in the same chapter (iii. 1, 19, p. 996 *a*), he makes a remarkable observation. Not merely is it difficult, on these philosophical subjects, to get at the truth, but it is not easy to perform well even the preliminary task of discerning and setting forth the ratiocinative difficulties which are to be dealt with—περὶ γὰρ τούτων ἁπάντων οὐ μόνον χαλεπὸν τὸ εὐπορῆσαι τῆς ἀληθείας, ἀλλ' οὐδὲ τὸ διαπορῆσαι λόγῳ ῥᾴδιον καλῶς. Διαπορῆσαι means the same as διεξελθεῖν τὰς ἀπορίας (Bonitz, not. *ad loc.*) "to go through the various points of difficulty".

The last passage illustrates well the characteristic gift of Sokratês, which was exactly what Aristotle calls τὸ διαπορῆσαι λόγῳ καλῶς—to force on the hearer's mind those ratiocinative difficulties which served both as spur and as guide towards solution and positive truth—towards comprehensive and correct generalization, with clear consciousness of the common attribute binding together the various particulars included.

The same care to admit and even invite the development of the negative side of a question—to accept the obligation of grappling with all the difficulties—to assimilate the process of inquiry to a judicial pleading—is to be seen in other passages of Aristotle: see Ethic. Nikomach. vii. 1, 5; De Anima, i. 2, p 403 *b*; De Cœlo, i. 10, p. 279 *b*; Topica, i. 2, p. 101 *a*—(χρήσιμος δὲ ἡ διαλεκτικὴ) πρὸς τὰς κατὰ φιλοσοφίαν ἐπιστήμας, ὅτι δυνάμενοι πρὸς ἀμφότερα διαπορῆσαι, ῥᾷον ἐν ἑκάστοις κατοψόμεθα τάληθές τε καὶ τὸ ψεῦδος. Compare also Cicero, Tusc. Disput. ii. 5, 9.

among these Sophists, the mighty originality of Sokratês achieved results not only equal at the time, but incomparably grander and more lasting in reference to the future. Out of his intellectual school sprang not merely Plato, himself a host, but all the other leaders of Grecian speculation for the next half-century, and all those who continued the great line of speculative philosophy down to later times. Eukleidês and the Megaric school of philosophers—Aristippus and the Kyrenaic—Antisthenês and Diogenês, the first of those called the Cynics—all emanated more or less directly from the stimulus imparted by Sokratês, though each followed a different vein of thought.[1] Ethics continue to be what Sokratês had first made them—a distinct branch of philosophy—alongside of which politics, rhetoric, logic, and other speculations relating to man and society, gradually arranged themselves; all of them more popular, as well as more keenly controverted, than physics, which at that time presented comparatively little charm, and still less of attainable certainty. There can be no doubt that the individual influence of Sokratês permanently enlarged the horizon, improved the method, and multiplied the ascendant minds of the Grecian speculative world in a manner never since paralleled. Subsequent philosophers may have had a more elaborate doctrine, and a larger number of disciples who imbibed their ideas; but none of them applied the same stimulating method with the same efficacy—none of them struck out of other minds that fire which sets light to original thought—none of them either produced in others the pains of intellectual pregnancy, or extracted from others the fresh and unborrowed offspring of a really parturient mind.

Prodigious efficacy of Sokratês in forming new philosophical minds.

Having thus touched upon Sokratês, both as first opener of the field of Ethics to scientific study, and as author of a method, little copied and never paralleled since his time, for stimulating in other men's minds earnest analytical inquiry, I speak last about his theoretical doctrine. Considering the fanciful, far-fetched ideas, upon which alone the Pythagoreans and other prede-

General theory of Sokratês on ethics—he resolved virtue into knowledge or wisdom.

[1] Cicero (de Orator. iii. 16, 61; Tusc. Disput v. 4, 11)—"Cujus (Socratis) multiplex ratio disputandi, rerumque varietas, et ingenii magnitudo, Platonis ingenio et literis consecrata, plura genera effecit dissentientium philosophorum". Ten distinct varieties of Sokratic philosophers are enumerated; but I lay little stress on the exact number.

cessors had shaped their theories respecting virtues and vices, the wonder is that Sokratês, who had no better guides to follow, should have laid down an ethical doctrine which has the double merit of being true, as far as it goes, legitimate, and of comprehensive generality; though it errs, mainly by stating a part of the essential conditions of virtue[1] (sometimes also a part of the Ethical End) as if it were the whole. Sokratês resolved all virtue into knowledge or wisdom; all vice into ignorance or folly. To do right was the only way to impart happiness, or the least degree of unhappiness compatible with any given situation: now this was precisely what every one wished for and aimed at—only that many persons, from ignorance, took the wrong road; and no man was wise enough always to take the right. But as no man was willingly his own enemy, so no man ever did wrong willingly: it was because he was not fully or correctly informed of the consequences of his own actions; so that the proper remedy to apply was enlarged teaching of consequences and improved judgment.[2] To make him willing to be taught, the only condition required was to make him conscious of his own ignorance, the want of which consciousness was the real cause both of indocility and of vice.

This doctrine defective as stating a part for the whole.

That this doctrine sets forth one portion of the essential conditions of virtue is certain; and that too the most commanding portion, since there can be no assured moral conduct except under the supremacy of reason. But that it omits to notice, what is not less essential to virtue, the proper condition of the emotions, desires, &c., taking account only of the intellect, is also certain, and has been remarked by Aristotle[3] as well as by many others. It is

[1] In setting forth the Ethical End, the language of Sokratês (as far as we can judge from Xenophôn and Plato) seems to have been not always consistent with itself. He sometimes stated it as if it included a reference to the happiness, not merely of the agent himself, but of others besides—both as co-ordinate elements; at other times he seems to speak as if the end was nothing more than the happiness of the agent himself, though the happiness of others was among the greatest and most essential means. The former view is rather countenanced by Xenophôn, the best witness about his master, so that I have given it as belonging to Sokratês, though it is not always adhered to. The latter view appears most in Plato, who assimilates the health of the soul to the health of the body—an End essentially self-regarding.

[2] Cicero, de Orator. i. 47, 204.

[3] Xenoph. Mem. iii. 9, 4; Aristot. Ethic. Nikomach. vi. 13, 3—5; Ethic. Eudem. i. 5; Ethic Magn. i. 1—35

fruitless, in my judgment, to attempt by any refined explanation to make out that Sokratês meant by "knowledge" something more than what is directly implied in the word. He had present to his mind, as the grand depravation of the human being, not so much vice as madness—that state in which a man does not know what he is doing. Against the vicious man, securities, both public and private, may be taken with considerable effect; against the madman there is no security except perpetual restraint. He is incapable of any of the duties incumbent on social man; nor can he, even if he wishes, do good either to himself or to others. The sentiment which we feel towards such an unhappy being is indeed something totally different from moral reprobation, such as we feel for the vicious man who does wrong knowingly. But Sokratês took measure of both with reference to the purposes of human life and society, and pronounced that the latter was less completely spoiled for those purposes than the former. Madness was ignorance at its extreme pitch, accompanied too by the circumstance that the madman himself was unconscious of his own ignorance, acting under a sincere persuasion that he knew what he was doing. But short of this extremity, there were many varieties and gradations in the scale of ignorance, which, if accompanied by false conceit of knowledge, differed from madness only in degree; and each of which disqualified a man from doing right, in proportion to the ground which it covered. The worst of all ignorance—that which stood nearest to madness—was when a man was ignorant of himself, fancying that he knew what he did not really know, and that he could do, or avoid, or endure, what was quite beyond his capacity; when, for example, intending to speak the same truth, he sometimes said one thing, sometimes another—or, casting up the same arithmetical figures, made sometimes a greater sum, sometimes a less. A person who knows his letters, or an arithmetician, may doubtless write bad orthography or cast-up incorrectly, by design, but can also perform the operations correctly, if he chooses; while one ignorant of writing or of arithmetic *cannot* do it correctly, even though he should be anxious to do so. The former therefore comes nearer to the good orthographer or arithmetician than the latter. So, if a man knows what is just, honourable, and good, but commits acts of a contrary character, he is juster, or comes nearer to being a just man, than

one who does not know what just acts are, and does not distinguish them from unjust; for this latter *cannot* conduct himself justly, even if he desires it ever so much.[1]

He was led to this general doctrine by the analogy of special professions.

The opinion here maintained illustrates forcibly the general doctrine of Sokratês. I have already observed that the fundamental idea which governed his train of reasoning was the analogy of each man's social life and duty to a special profession or trade. Now what is principally inquired after in regard to these special men is their professional capacity: without this, no person would ever think of employing them, let their dispositions be ever so good; with it, good dispositions and diligence are presumed, unless there be positive grounds for suspecting the contrary. But why do we indulge such presumption? Because their pecuniary interest, their professional credit, and their place among competitors are staked upon success, so that we reckon upon their best efforts. But in regard to that manifold and indefinite series of acts which constitute the sum-total of social duty, a man has no such special interest to guide and impel him, nor can we presume in him those dispositions which will ensure his doing right, wherever he knows what right is. Mankind are obliged to give premiums for these dispositions, and to attach penalties to the contrary, by means of praise and censure: moreover, the natural sympathies and antipathies of ordinary minds, which determine so powerfully the application of moral terms, run spontaneously in this direction, and even overshoot the limit which reason would prescribe. The analogy between the paid special duty and the general social duty fails in this particular. Even if Sokratês were correct as to the former (and this would be noway true), in making the intellectual conditions of good conduct stand for the whole, no such inference could safely be extended to the latter.

[1] Xenoph. Mem. iii. 9, 6; iv. 2, 19—22. δικαιότερον δὲ τὸν ἐπιστάμενον τὰ δίκαια τοῦ μὴ ἐπισταμένου—To call him the *juster* man of the two, when neither are just, can hardly be meant: I translate it according to what seems to me the meaning intended. So γραμματικώτερον (in the sentence before) means, comes nearer to a good orthographer. The Greek derivative adjectives in -ικος are very difficult to render precisely.

Compare Plato, Hippias Minor, c. 15, p. 372 D—where the same opinion is maintained. Hippias tells Sokratês in that dialogue (c. 11, p. 369 B) that he fixes his mind on a part of the truth, and omits to notice the rest.

Sokratês affirmed that "well-doing" was the noblest pursuit of man. "Well-doing" consisted in doing a thing well, after having learnt it and practised it, by the rational and proper means: it was altogether disparate from good fortune, or success without rational scheme and preparation. "The best man (he said) and the most beloved by the gods is he who as a husbandman performs well the duties of husbandry—as a surgeon, those of medical art—in political life, his duty towards the commonwealth. But the man who does nothing well is neither useful nor agreeable to the gods."[1] This is the Sokratic view of human life: to look at it as an assemblage of realities and practical details—to translate the large words of the moral vocabulary into those homely particulars to which at bottom they refer—to take account of acts, not of dispositions apart from act (in contradiction to the ordinary flow of the moral sympathies), to enforce upon all men that what they chiefly required was teaching and practice as preparations for act; and that therefore ignorance, especially ignorance mistaking itself for knowledge, was their capital deficiency. The religion of Sokratês, as well as his ethics, had reference to practical human ends. His mind had little of that transcendentalism which his scholar Plato exhibits in such abundance.

Constant reference of Sokratês to duties of practice and detail.

It is indisputable, then, that Sokratês laid down a general ethical theory which is too narrow, and which states a part of the truth as if it were the whole. But as it frequently happens with philosophers who make the like mistake, we find that he did not confine his deductive reasonings within the limits of the theory, but escaped the erroneous consequences by a partial inconsistency. For example, no man ever insisted more emphatically than he on the necessity of control over the passions and appetites, of enforcing good habits, and on the value of that state of the sentiments and emotions which such a course tended to form.[2] In truth, this is one particular charac-

The derivative reasonings of Sokratês were of larger range than his general doctrine.

[1] Xenoph. Memor. iii. 9, 14, 15

[2] Xenoph. Mem. ii. 6, 39. ὅσαι δ' ἐν ἀνθρώποις ἀρεταὶ λέγονται ταύτας πάσας σκοπούμενος εὑρήσεις μαθήσει τε καὶ μελέτῃ αὐξανομένας. Again, the necessity of practice or discipline is inculcated, iii. 9, 1. When Sokratês enumerates the qualities requisite in a good friend, it is not merely superior knowledge which he talks of. He in-

teristic of his admonitions. He exhorted men to limit their external wants, to be sparing in indulgence, and to cultivate, even in preference to honours and advancement, those pleasures which would surely arise from a performance of duty, as well as from self-examination and the consciousness of internal improvement. This earnest attention, in measuring the elements and conditions of happiness, to the state of the internal associations as contrasted with the effect of external causes—as well as the pains taken to make it appear how much the latter depend upon the former for their power of conferring happiness, and how sufficient is moderate good fortune in respect to externals, provided the internal man be properly disciplined—is a vein of thought which pervades both Sokratês and Plato, and which passed from them, under various modifications, to most of the subsequent schools of ethical philosophy. It is probable that Protagoras or Prodikus, training rich youth for active life, without altogether leaving out such internal element of happiness, would yet dwell upon it less—a point of decided superiority in Sokratês.

Political opinions of Sokratês.

The political opinions of Sokratês were much akin to his ethical, and deserve especial notice as having in part contributed to his condemnation by the Dikastery. He thought that the functions of government belonged legitimately to those who knew best how to exercise them for the advantage of the governed. "The legitimate King or

cludes also moral excellence, continence, a self-sufficing temper, mildness, a grateful disposition (c. ii. 6, 1—5).

Moreover, Sokratês laid it down that continence or self-control was the very basis of virtue—*την ἐγκρατειαν ἀρετης κρηπιδα* (i. 5, 4). Also that *continence* was indispensable in order to enable a man to acquire knowledge (iv. 5, 10, 11).

Sokratês here plainly treats *ἐγκρατειαν* (continence or self-control) as not being a state of the intellectual man, and yet as being the very basis of virtue. He, therefore, does not seem to have applied consistently his general doctrine, that virtue consisted in knowledge, or in the excellence of the intellectual man, alone. Perhaps he might have said—Knowledge alone will be sufficient to make you virtuous; but before you can acquire knowledge, you must previously have disciplined your emotions and appetites. This merely eludes the objection, without saving the sufficiency of the general doctrine.

I cannot concur with Ritter (Gesch. der Philos. vol. ii. ch. 2, p. 78) in thinking that Sokratês meant by *knowledge* or *wisdom*, a transcendental attribute, above humanity, and such as is possessed only by a god. This is by no means consistent with that practical conception of human life and its ends, which stands so plainly marked in his character.

Why should we think it wonderful that Sokratês should propose a defective theory, which embraces only one side of a large and complicated question? Considering that his was the first theory derived from data really belonging to the subject, the wonder is that it was so near an approach to the truth.

Governor was not the man who held the sceptre—nor the man elected by some vulgar persons—nor he who had got the post by lot—nor he who had thrust himself in by force or by fraud—but he alone who knew how to govern well."[1] Just as the pilot governed on shipboard, the surgeon in a sick man's house, the trainer in a palæstra—every one else being eager to obey these professional superiors, and even thanking and recompensing them for their directions, simply because their greater knowledge was an admitted fact. It was absurd (Sokratês used to contend) to choose public officers by lot, when no one would trust himself on shipboard under the care of a pilot selected by hazard,[2] nor would any one pick out a carpenter or a musician in like manner.

We do not know what provisions Sokratês suggested for applying his principle to practice—for discovering who was the fittest man in point of knowledge—or for superseding him in case of his becoming unfit, or in case another fitter than he should arise. The analogies of the pilot, the surgeon, and professional men generally, would naturally conduct him to election by the people, renewable after temporary periods; since no one of these professional persons, whatever may be his positive knowledge, is ever trusted or obeyed except by the free choice of those who confide in him, and who may at any time make choice of another. But it does not appear that Sokratês followed out this part of the analogy. His companions remarked to him that his first-rate intellectual ruler would be a despot, who might, if he pleased, either refuse to listen to good advice, or even put to death those who gave it. "He will not act thus (replied Sokratês), for if he does, he will himself be the greatest loser."[3]

We may notice in this doctrine of Sokratês the same imperfection as that which is involved in the ethical doctrine: a disposition to make the intellectual conditions of political fitness stand for the whole. His negative political doctrine is not to be mistaken: he approved neither of democracy nor of oligarchy. As he was not attached, either by sentiment or by conviction, to the constitution of Athens, so neither had he the least sympathy

[1] Xen. Mem. iii. 9, 10, 11.
[2] Xen. Mem. i. 2, 9.
[3] Xen. Mem. iii. 9, 12: compare Plato, Gorgias, c. 55, pp. 469, 470.

with oligarchical usurpers such as the Four Hundred and the Thirty. His positive ideal state, as far as we can define it, would have been something like that which is worked out in the "Cyropædia" of Xenophôn.

Long period during which Sokratês exercised his vocation as a public converser.

In describing the persevering activity of Sokratês, as a religious and intellectual missionary, we have really described his life; for he had no other occupation than this continual intercourse with the Athenian public, his indiscriminate conversation, and invincible dialectics. Discharging faithfully and bravely his duties as an hoplite on military service, but keeping aloof from official duty in the Dikastery, the public assembly, or the Senate-house, except in that one memorable year of the battle of Arginusæ, he incurred none of those party animosities which an active public life at Athens often provoked. His life was legally blameless, nor had he ever been brought up before the Dikastery until his one final trial, when he was seventy years of age. That he stood conspicuous before the public eye in 423 B.C., at the time when the "Clouds" of Aristophanês were brought on the stage, is certain. He may have been, and probably was, conspicuous even earlier; so that we can hardly allow him less than thirty years of public, notorious, and efficacious discoursing, down to his trial in 399 B.C.

Accusation against him by Melêtus, Anytus, and Lykon.

It was in that year that Melêtus, seconded by two auxiliaries, Anytus and Lykon, presented against him, and hung up in the appointed place (the portico before the office of the second or King Archon) an indictment against him in the following terms:—"Sokratês is guilty of crime—first, for not worshipping the gods whom the city worships, but introducing new divinities of his own; next, for corrupting the youth. The penalty due is death."

It is certain that neither the conduct nor the conversation of Sokratês had undergone any alteration for many years past, since the sameness of his manner of talking is both derided by his enemies and confessed by himself. Our first sentiment, therefore (apart from the question of guilt or innocence), is one of astonishment that he should have been prosecuted, at seventy years of age, for persevering in an occupation which he had publicly followed during twenty-five or thirty years preceding. Xenophôn,

full of reverence for his master, takes up the matter on much higher ground, and expresses himself in a feeling of indignant amazement that the Athenians could find anything to condemn in a man every way so admirable. But whoever attentively considers the picture which I have presented of the purpose, the working, and the extreme publicity of Sokratês will rather be inclined to wonder, not that the indictment was presented at last, but that some such indictment had not been presented long before. Such certainly is the impression suggested by the language of Sokratês himself in the "Platonic Apology". He there proclaims emphatically that, though his present accusers were men of consideration, it was neither *their* enmity nor *their* eloquence which he had now principally to fear, but the accumulated force of antipathy—the numerous and important personal enemies, each with sympathizing partisans—the long-standing and uncontradicted calumnies[1]—raised against him throughout his cross-examining career.

The real ground for surprise is that that accusation had not been preferred before.

In truth, the mission of Sokratês, as he himself describes it, could not but prove eminently unpopular and obnoxious. To convince a man that, of matters which he felt confident of knowing, and had never thought of questioning or even of studying, he is really profoundly ignorant, insomuch that he cannot reply to a few pertinent queries without involving himself in flagrant contradictions, is an operation highly salutary, often necessary, to his future improvement, but an operation of painful mental surgery, in which, indeed, the temporary pain experienced is one of the conditions almost indispensable to the future beneficial results. It is one which few men can endure without hating the operator at the time; although, doubtless, such hatred would not only disappear, but be exchanged for esteem and admiration, if they persevered until the full ulterior consequences of the operation developed themselves. But we know (from the express statement

Inevitable unpopularity incurred by Sokratês in his mission.

[1] Plato, Apol. Sok. c. 2, p. 18 B; c. 18, p. 28 A. ὁ δὲ καὶ ἐν τοῖς ἔμπροσθεν ἔλεγον, ὅτι πολλή μοι ἀπέχθεια γέγονε καὶ πρὸς πολλούς, εὖ ἴστε ὅτι ἀληθές ἐστιν. καὶ τοῦτ' ἐστὶν ὃ ἐμὲ αἱρήσει, ἐάνπερ αἱρῇ—οὐ Μέλητος, οὐδὲ Ἄνυτος, ἀλλ' ἡ τῶν πολλῶν διαβολὴ καὶ φθόνος.

The expression τῶν πολλῶν in this last line is not used in its most common signification, but is equivalent to τούτων τῶν πολλῶν.

of Xenophôn) that many who underwent this first pungent thrust of his dialectics never came near him again: he disregarded them as laggards,[1] but their voices did not the less count in the hostile chorus. What made that chorus the more formidable was the high quality and position of its leaders. For Sokratês himself tells us that the men whom he chiefly and expressly sought out to cross-examine were the men of celebrity as statesmen, rhetors, poets, or artizans—those at once most sensitive to such humiliation, and most capable of making their enmity effective.

It was only from the general toleration of the Athenian democracy and population that he was allowed to go on so long.

When we reflect upon this great body of antipathy, so terrible both from number and constituent items, we shall wonder only that Sokratês could have gone on so long standing in the market-place to aggravate it, and that the indictment of Melêtus could have been so long postponed, since it was just as applicable earlier as later, and since the sensitive temper of the people, as to charges of irreligion, was a well-known fact.[2] The truth is, that as history presents to us only one man who ever devoted his life to prosecute this duty of an elenctic or cross-examining missionary, so there was but one city, in the ancient world at least, wherein he would have been allowed to prosecute it for twenty-five years with safety and impunity, and that city was Athens. I have in a previous volume noted the respect for individual dissent of opinion, taste, and behaviour, among one another, which characterized the Athenian population, and which Periklês puts in emphatic relief as a part of his funeral discourse. It was this established liberality of the democratical sentiment at Athens which so long protected the noble eccentricity of Sokratês from being disturbed by the numerous enemies which he provoked. At Sparta, at Thêbes, at Argos, Milêtus, or Syracuse, his blameless life would have been insufficient as a shield, and his irresistible dialectic power would have caused him to be only the more speedily silenced. Intolerance is the natural weed of the human bosom, though its growth or development may be counteracted by liberalizing causes. Of these, at Athens, the most powerful was

[1] Xen. Mem. iv. 2, 40. πολλοὶ μὲν τέρους ἐνόμιζον. οὖν τῶν οὕτω διατεθέντων ὑπὸ Σωκράτους ουκετι αὐτῷ προσῄεσαν, οὓς καὶ βλακω-

[2] Plato, Euthy. c. 2, p. 3 C. εἰδὼς ὅτι εὐδιάβολα τὰ τοιαῦτα πρὸς τοὺς πολλούς.

the democratical constitution as there worked, in combination with diffused intellectual and æsthetical sensibility, and keen relish for discourse. Liberty of speech was consecrated, in every man's estimation, among the first of privileges; every man was accustomed to hear opinions opposite to his own constantly expressed, and to believe that others had a right to their opinions as well as himself. And though men would not, as a general principle, have extended such toleration to religious subjects, yet the established habit in reference to other matters greatly influenced their practice, and rendered them more averse to any positive severity against avowed dissenters from the received religious belief. It is certain that there was at Athens both a keener intellectual stimulus, and greater freedom as well of thought as of speech, than in any other city of Greece. The long toleration of Sokratês is one example of this general fact, while his trial proves little, and his execution nothing, against it, as will presently appear.

There must, doubtless, have been particular circumstances, of which we are scarcely at all informed, which induced his accusers to prefer their indictment at the actual moment, in spite of the advanced age of Sokratês.

Particular circumstances which brought on the trial of Sokratês.

In the first place, Anytus, one of the accusers of Sokratês, appears to have become incensed against him on private grounds. The son of Anytus had manifested interest in his conversation; and Sokratês, observing in the young man intellectual impulse and promise, endeavoured to dissuade his father from bringing him up to his own trade of a leather-seller.[1] It was in this general way that a great proportion of the antipathy against Sokratês was excited, as he himself tells us in the "Platonic Apology". The young men were those to whom he chiefly addressed himself, and who, keenly relishing his conversation, often carried home new ideas, which displeased their fathers;[2] hence the general

Private offence of Anytus.

[1] See Xenoph. Apol. Sok. s. 29, 30. This little piece bears a very erroneous title, and may possibly not be the composition of Xenophôn, as the commentators generally affirm; but it has every appearance of being a work of the time.

[2] Plato, Apol. Sok. c. 10, p. 23 C; c. 27, p. 37 E.

In the Cyropædia of Xenophôn, an interesting anecdote appears, illustrating what was often meant by a father when he accused Sokratês, or one of the Sophists, of "*corrupting his son*"; also the extreme vengeance which he thought himself entitled to take (Cyropæd. iii. 1, 14, 38, 40).

The Armenian prince, with his newly-married youthful son Tigranes, are represented as conversing with

charge against Sokratês of corrupting the youth. Now, this circumstance had recently happened in the peculiar case of Anytus, a rich tradesman, a leading man in politics, and just now of peculiar influence in the city, because he had been one of the leading fellow-labourers with Thrasybulus in the expulsion of the Thirty, manifesting an energetic and meritorious patriotism. He (like Thrasybulus and many others) had sustained great loss of property[1] during the oligarchical dominion; which, perhaps, made him the more strenuous in requiring that his son should pursue trade with assiduity, in order to restore the family fortunes. He seems, moreover, to have been an enemy of all teaching which went beyond the narrowest practicality—hating alike Sokratês and the Sophists.[2]

Unpopularity arising to Sokratês from his connexion with Kritias and Alkibiadês.

While we can thus point out a recent occurrence, which had brought one of the most ascendant politicians in the city into special exasperation against Sokratês, another circumstance which weighed him down was his past connexion with the deceased Kritias and Alkibiadês. Of these two men, the latter, though he had some great admirers, was on the whole odious; still more from his private insolence and enormities than from his public

Cyrus, who asks the latter—"What is become of that man, the Sophist, who used to be always in your company, and to whom you were so much attached?"—"My father put him to death."—"For what offence?"—"*Affirming that he corrupted me, though the man was of such an admirable character, that even when he was dying he called me, and said, 'Be not angry with your father for killing me, for he does it from no bad intention,* but from ignorance; and sins committed from ignorance ought to be reckoned as involuntary'."—"Alas! poor man!" exclaimed Cyrus.—The father himself then spoke as follows:—"Cyrus, you know that a husband puts to death any other man whom he finds conversing with (and corrupting) his wife. It is not that he corrupts her understanding, but that he robs the husband of her affection, and therefore the latter deals with him as an enemy. *Just so did I hate this Sophist, because he made my son admire him more than me.*" "By the gods," replied Cyrus, "I think you have yielded only to human frailty (ἀνθρώπινα μοι δοκεῖς ἁμαρτεῖν). Forgive your father, Tigranes." Compare a similar train of thought, Cyropæd. v. 5, 28.

As marital jealousy was held, both by Attic law and opinion, to be entitled to the gratification of its extreme vindictive impulse, so the same right is here claimed by analogy for paternal jealousy, even to the destruction of a man of exemplary character. The very strong sympathy expressed with offended jealousy is a circumstance deserving notice, and suggesting much reflection. And if we apply the principle of the case to real life at Athens, we shall comprehend how it was that Anytus and other fathers became so incensed against Sokratês and the Sophists of influence and ascendency. The mere fact that the youth became intensely attached to their conversation and society would be often sufficient to raise bitter resentment, and was called by the name *corruption*.

[1] Isokrat. Or. xviii. cont. Kallimach. s. 30.

[2] See Plato, Menon, c. 27, 28, pp. 90, 91.

treason as an exile. But the name of Kritias was detested, and deservedly detested, beyond that of any other man in Athenian history, as the chief director of the unmeasured spoliation and atrocities committed by the Thirty. That Sokratês had educated both Kritias and Alkibiadês was affirmed by the accusers, and seemingly believed by the general public, both at the time and afterwards.[1] That both of them had been among those who conversed with him, when young men, is an unquestionable fact; to what extent, or down to what period, the conversation was carried, we cannot distinctly ascertain. Xenophôn affirms that both of them frequented his society when young, to catch from him an argumentative facility which might be serviceable to their political ambition; that he curbed their violent and licentious propensities so long as they continued to come to him; that both of them manifested a respectful obedience to him, which seemed in little consonance with their natural tempers; but that they soon quitted him, weary of such restraint, after having acquired as much as they thought convenient of his peculiar accomplishment. The writings of Plato, on the contrary, impress us with the idea that the association of both of them with Sokratês must have been more continued and intimate; for both of them are made to take great part in the Platonic dialogues; while the attachment of Sokratês to Alkibiadês is represented as stronger than that which he ever felt towards any other man—a fact not difficult to explain, since the latter, notwithstanding his ungovernable dispositions, was distinguished in his youth not less for capacity and forward impulse than for beauty—and since youthful male beauty fired the imagination of Greeks, especially that of Sokratês, more than the charms of women.[2] From the year 420 B.C., in which the activity of Alkibiadês as a political leader commenced, it seems unlikely that he could have seen much of Sokratês, and after the year 415 B.C. the fact is impossible, since in that year he became a permanent exile, with the exception of three or four months in the year 407 B.C. At the moment of the trial of Sokratês, therefore, his connexion with Alkibiadês must at least have been a fact long past and gone. Respecting Kritias we make out less. As

[1] Æschinês contra Timarch. cap. 34, p. 74. ὑμεῖς Σωκράτη τὸν σοφιστὴν ἀπεκτείνατε, ὅτι Κριτίαν ἐφάνη πεπαιδευκώς, &c. Xenoph. Memor. i. 2, 21.

[2] See Plato (Charmidês, c. 3, p. 154 C; Lysis, c. 2, p. 204 B; Protagoras, c. 1, p. 309 A), &c.

he was a kinsman of Plato (one of the well-known companions of Sokratês, and present at his trial), and himself an accomplished and literary man, his association with Sokratês may have continued longer; at least a colour was given for so asserting. Though the supposition that any of the vices either of Kritias or Alkibiadês were encouraged, or even tolerated, by Sokratês, can have arisen in none but prejudiced or ill-informed minds, yet it is certain that such a supposition was entertained, and that it placed him before the public in an altered position after the enormities of the Thirty. Anytus, incensed with him already on the subject of his son, would be doubly incensed against him as the reputed tutor of Kritias.

Enmity of the poets and rhetors to Sokratês.

Of Melêtus, the primary, though not the most important, accuser, we know only that he was a poet; of Lykon, that he was a rhetor. Both these classes had been alienated by the cross-examining dialectics to which many of their number had been exposed by Sokratês. They were the last men to bear such an exposure with patience; while their ennity, taken as a class rarely unanimous, was truly formidable when it bore upon any single individual.

Indictment—grounds of the accusers—effect of the "Clouds" of Aristophanês, in creating prejudice against Sokratês

We know nothing of the speeches of either of the accusers before the Dikastery, except what can be picked out from the remarks in Xenophôn and the defence of Plato.[1] Of the three counts of the indictment, the second was the easiest for them to support, on plausible grounds. That Sokratês was a religious innovator would be considered as proved by the peculiar divine sign of which he was wont to speak freely and publicly, and which visited no one except himself. Accordingly, in the "Platonic Defence," he never really replies to the second charge. He questions Melêtus before the Dikastery, and the latter is represented as answering, that he meant to accuse Sokratês of not believing in the gods at all;[2] to which imputed

[1] The Sophist Polykratês, a few years after the death of Sokratês, chose the accusation against him as a theme for composing an harangue, which Quintilian appears to have perused, accepting it as the real discourse pronounced in court by one of the accusers. It is plain from Isokratês, however, that the harangue was only a rhetorical exercise, and, in his judgment, not a good one. See Quintilian, I. O. ii. 17, 4; iii. 1, 11; and Isokratês, Busiris, s. 4. The Argument prefixed to this last oration is full of errors.

[2] Plato, Apologia Sokratis, c. 14, p. 26 C.

disbelief Sokratês answers with an emphatic negative. In support of the first count, however—the charge of general disbelief in the gods recognized by the city—nothing in his conduct could be cited; for he was exact in his legal worship like other citizens—and even more than others, if Xenophôn is correct.[1] But it would appear that the old calumnies of the Aristophanic "Clouds" were revived, and that the effect of that witty drama, together with similar efforts of Eupolis and others, perhaps hardly less witty, was still enduring—a striking proof that these comedians were no impotent libellers. Sokratês manifests greater apprehension of the effect of the ancient impressions than of the speeches which had been just delivered against him. But these latter speeches would of course tell, by refreshing the sentiments of the past, and reviving the Aristophanic picture of Sokratês as a speculator on physics as well as a rhetorical teacher for pleading, making the worse appear the better reason.[2] Sokratês in the "Platonic Defence" appeals to the number of persons who had listened to his conversation, whether any of them had ever heard him say one word on the subject of physical studies;[3] while Xenophôn goes further, and represents him as having positively discountenanced them, on the ground of impiety.[4]

As there were three distinct accusers to speak against Sokratês, so we may reasonably suppose that they would concert beforehand on what topics each should insist—Melêtus undertaking that which related to religion, while Anytus and Lykon would dwell on the political grounds of attack. In the "Platonic Apology," Sokratês comments emphatically on the allegations of Melêtus, questions him publicly before the Dikasts, and criticises his replies. He makes little allusion to Anytus, or to anything except what is formally embodied in the indictment; and treats the last count, the charge of corrupting youth, in connexion with the first, as if the corruption alleged consisted in irreligious teaching. But Xenophôn intimates that the accusers, in enforcing this allegation of pernicious teaching, went into other matters quite distinct from the religious tenets of Sokratês, and denounced him as having taught them lawlessness and disrespect, as well towards their

Accusation of corruption in teaching was partly founded on political grounds.

[1] Xen. Mem. i. 2, 64; i. 3, 1.
[2] Plato, Apol. Sok. c. 3, p. 19 B.
[3] Plato, Apol. Sok. c. 3, p. 19 C.
[4] Xen. Mem. i. 1, 13.

parents as towards their country. We find mention made in Xenophôn of accusatory grounds similar to those in the "Clouds" —similar also to those which modern authors usually advance against the Sophists.

Sokratês (said Anytus and the other accusers) taught young men to despise the existing political constitution, by remarking that the Athenian practice of naming Archons by lot was silly, and that no man of sense would ever choose in this way a pilot or a carpenter—though the mischief there arising from bad qualification was far less than in the case of the Archons.[1] Such teaching (it was urged) destroyed in the minds of the hearers respect for the laws and constitution, and rendered them violent and licentious. As examples of the way in which it had worked, his two pupils, Kritias and Alkibiadês, might be cited, both formed in his school: one, the most violent and rapacious of the Thirty recent oligarchs; the other, a disgrace to the democracy by his outrageous insolence and licentiousness;[2] both of them authors of ruinous mischief to the city.

Moreover, the youth learnt from him conceit of their own superior wisdom, and the habit of insulting their fathers as well as of slighting their other kinsmen. Sokratês told them (it was urged) that even their fathers, in case of madness, might be lawfully put under restraint, and that when a man needed service, those whom he had to look to were not his kinsmen as such, but the persons best qualified to render it: thus, if he was sick, he must consult a surgeon—if involved in a lawsuit, those who were most conversant with such a situation. Between friends also, mere good feeling and affection were of little use: the important circumstance was, that they should acquire the capacity of rendering mutual service to each other. No one was worthy of esteem except the man who knew what was proper to be done, and could explain it to others: which meant (urged the accuser) that Sokratês was not only the wisest of men, but the only person capable of making his pupils wise; other advisers being worthless compared with him.[3]

He was in the habit too (the accusation proceeded) of citing the worst passages out of distinguished poets, and of perverting them to the mischievous purpose of spoiling the dispositions of youth,

[1] Xen. Mem. i. 2, 9. [2] Xen. Mem. i. 2, 12. [3] Xen. Mem. i. 2, 49—58.

planting in them criminal and despotic tendencies. Thus he quoted a line of Hesiod—"No work is disgraceful; but indolence is disgraceful": explaining it to mean, that a man might without scruple do any sort of work, base or unjust as it might be, for the sake of profit.

Perversion of the poets alleged against him.

Next, Sokratês was particularly fond of quoting those lines of Homer (in the second book of the Iliad) wherein Odysseus is described as bringing back the Greeks, who had just dispersed from the public agora, in compliance with the exhortation of Agamemnôn, and were hastening to their ships. Odysseus caresses and flatters the chiefs, while he chides and even strikes the common men; though both were doing the same thing, and guilty of the same fault—if fault it was, to obey what the commander-in-chief had himself just suggested. Sokratês interpreted this passage (the accuser affirmed) as if Homer praised the application of stripes to poor men and the common people.[1]

Nothing could be easier than for an accuser to find matter for inculpation of Sokratês, by partial citations from his continual discourses, given without the context or explanations which had accompanied them—by bold invention, where even this partial basis was wanting—sometimes also by taking up real error, since no man who is continually talking, especially extempore, can always talk correctly. Few teachers would escape, if penal sentences were permitted to tell against them, founded upon evidence such as this. Xenophôn, in noticing the imputations, comments upon them all, denies some, and explains others. As to the passages out of Hesiod and Homer, he affirms that Sokratês drew from them inferences quite contrary to those alleged;[2] which latter seem indeed altogether unreasonable, invented to call forth the deep-seated democratical sentiment of the Athenians, after the accuser had laid his preliminary ground by connecting Sokratês with Kritias and Alkibiadês. That Sokratês improperly depreciated either filial duty or the domestic affections is in like manner highly improbable. We may much more reasonably believe the assertion of Xenophôn, who represents him to have exhorted the hearer "to make himself as wise, and as capable of rendering service, as possible; so that, when he wished to acquire esteem

Remarks of Xenophôn upon these accusations.

[1] Xen. Mem. i. 2, 58—59. [2] Xen. Mem. i. 2, 59.

from father or brother or friend, he might not sit still in reliance on the simple fact of relationship, but might earn such feeling by doing them positive good".[1] To tell a young man that mere good feeling would be totally insufficient, unless he were prepared and competent to carry it into action, is a lesson which few parents would wish to discourage. Nor would any generous parent make it a crime against the teaching of Sokratês, that it rendered his son wiser than himself—which probably it would do. To restrict the range of teaching for a young man, because it may make him think himself wiser than his father, is only one of the thousand shapes in which the pleading of ignorance against knowledge was then, and still continues occasionally to be, presented.

The charges touch upon the defective point of the Sokratic Ethical theory.

Nevertheless it is not to be denied that these attacks of Anytus bear upon the vulnerable side of the Sokratic general theory of Ethics, according to which virtue was asserted to depend upon knowledge. I have already remarked that this is true, but not the whole truth; a certain state of the affections and dispositions being not less indispensable, as conditions of virtue, than a certain state of the intelligence. An enemy, therefore, had some pretence for making it appear that Sokratês, stating a part of the truth as the whole, denied or degraded all that remained. But though this would be a criticism not entirely unfounded against his general theory, it would not hold against his precepts or practical teaching, as we find them in Xenophôn; for these (as I have remarked) reach much wider than his general theory, and inculcate the cultivation of habits and dispositions not less strenuously than the acquisition of knowledge.

His political strictures.

The censures affirmed to have been cast by Sokratês against the choice of Archons by lot at Athens are not denied by Xenophôn. The accuser urged that "by such censures Sokratês excited the young men to despise the established constitution, and to become lawless and violent in their conduct".[2] This is just the same pretence, of tendency

[1] Xen. Mem. i. 2, 56. καὶ παρεκάλει ἐπιμελεῖσθαι τοῦ ὡς φρονιμώτατον εἶναι καὶ ὠφελιμώτατον, ὅπως, ἐάν τε ὑπὸ πατρὸς ἐάν τε ὑπὸ ἀδελφοῦ ἐάν τε ὑπ' ἄλλου τινὸς βούληται τιμᾶσθαι, μὴ τῷ οἰκείῳ εἶναι πιστεύων ἀμέλῃ, ἀλλὰ πειρᾶται, ὑφ' ὧν ἂν βούληται τιμᾶσθαι, τούτοις ὠφέλιμος εἶναι.

[2] Xen. Mem. i. 2, 9. τοὺς δὲ τοιούτους λόγους ἐπαίρειν ἔφη τοὺς νέους

to bring the government into hatred and contempt, on which in former days prosecutions for public libel were instituted against writers in England, and on which they still continued to be abundantly instituted in France, under the first President of the Republic (1850). There can hardly be a more serious political mischief than such confusion of the disapproving critic with a conspirator, and such imposition of silence upon dissentient minorities. Nor has there ever been any case in which such an imputation was more destitute of colour than that of Sokratês, who appealed always to men's reason and very little to their feelings—so little, indeed, that modern authors make his coldness a matter of charge against him—who never omitted to inculcate rigid observance of the law, and set the example of such observance himself. Whatever may have been his sentiments about democracy, he always obeyed the democratical government; nor is there any pretence for charging him with participation in oligarchical schemes. It was the Thirty who for the first time in his long life interdicted his teaching altogether, and were on the point almost of taking his life, while his intimate friend Chærephon was actually in exile with the democrats.[1]

Xenophôn lays great emphasis on two points, when defending Sokratês against his accusers. First, Sokratês was in his own conduct virtuous, self-denying, and strict in obedience to the law. Next, he accustomed his hearers to hear nothing except appeals to their reason, and impressed on them obedience only to their rational convictions. That such a man, with so great a weight of presumption in his favour, should be tried and found guilty as a corrupter of youth—the most undefined of all imaginable charges—is a grave and melancholy fact in the history of mankind. Yet when we see upon what light evidence modern authors are willing to admit the same charge against the Sophists, we have no right to wonder that the Athenians—when addressed, not through that calm reason to which Sokratês appealed, but through all their antipathies, religious as well as political, public as well as private—were exasperated into dealing with him as the type and precursor of Kritias and Alkibiadês.

καταφρονεῖν τῆς καθεστώσης πολιτείας, καὶ ποιεῖν βιαίους.

[1] Plato, Apol. Sok. c. 5, p. 21 A; c 20, p. 32 E. Xen. Mem. i 2, 31.

The verdict against Sokratês was brought upon him partly by his own concurrence.

After all, the exasperation, and the consequent verdict of Guilty, were not wholly the fault of the Dikasts, nor wholly brought about by his accusers and his numerous private enemies. No such verdict would have been given unless by what we must call the consent and concurrence of Sokratês himself. This is one of the most important facts of the case, in reference both to himself and to the Athenians.

Small majority by which he was condemned.

We learn from his own statement in the "Platonic Defence," that the verdict of Guilty was only pronounced by a majority of five or six, amidst a body so numerous as an Athenian Dikastery—probably 557 in total number,[1] if a confused statement in Diogenês Laertius can be trusted. Now any one who reads that defence, and considers it in conjunction with the circumstances of the case and the feelings of the Dikasts, will see that its tenor is such as must have turned a much greater number of votes than six against him. And we are informed by the distinct testimony of Xenophôn[2] that Sokratês approached his trial with the feelings of one who hardly wished to be acquitted. He took no thought whatever for the preparation of his defence; and when his friend Hermogenês remonstrated with him on the serious consequences of such an omission, he replied, first, that the just and blameless life which he was conscious of having passed was the best of all preparations for defence; next, that having once begun to meditate on what it would be proper for him to say, the divine sign had interposed to forbid him from proceeding. He went on to say that it was no wonder that the gods should deem it better for him to die now than to live longer. He had hitherto lived in perfect satisfaction, with a consciousness of progressive moral improvement, and with esteem, marked and unabated, from his

[1] Plato, Apol. Sok. c. 25, p. 36 A; Diog. Laert. ii. 44. Diogenês says that he was condemned by 281 ψήφοις κλείοσι τῶν ἀπολυσάντων. If Diogenês meant to assert that the verdict was found by a majority of 281 above the acquitting votes, this would be contradicted by the "Platonic Apology," which assures us beyond any doubt that the majority was not greater than five or six, so that the turning of three votes would have altered the verdict. But as the number 281 seems precise, and is not in itself untrustworthy, some commentators construe it, though the words as they now stand are perplexing, as the aggregate of the majority. Since the "Platonic Apology" proves that it was a majority of five or six, the minority would consequently be 276, and the total 557.

[2] Xen. Mem. iv. 8, 4 *seq.* He learnt the fact from Hermogenês, who heard it from Sokratês himself.

friends. If his life were prolonged, old age would soon overpower him; he would lose in part his sight, his hearing, or his intelligence; and life with such abated efficacy and dignity would be intolerable to him. Whereas, if he were condemned now, he should be condemned unjustly, which would be a great disgrace to his judges, but none to him; nay, it would even procure for him increase of sympathy and admiration, and a more willing acknowledgment from every one that he had been both a just man and an improving preceptor.[1]

Sokratês defended himself like one who did not care to be acquitted.

These words, spoken before his trial, intimate a state of belief which explains the tenor of the defence, and formed one essential condition of the final result. They proved that Sokratês not only cared little for being acquitted, but even thought that the approaching trial was marked out by the gods as the term of his life, and that there were good reasons why he should prefer such a consummation as best for himself. Nor is it wonderful that he should entertain that opinion, when we recollect the entire ascendency within him of strong internal conscience and intelligent reflection, built upon an originally fearless temperament, and silencing what Plato[2] calls "the child within us, who trembles before death"—his great love of colloquial influence, and incapacity of living without it—his old age, now seventy years, rendering it impossible that such influence could much longer continue—and the opportunity afforded to him, by now towering above ordinary men under the like circumstances, to read an impressive lesson, as well as to leave behind him a reputation yet more exalted than that which he had hitherto acquired. It was in this frame of mind that Sokratês came to his trial, and undertook his unpremeditated defence, the substance of which we now read in the "Platonic Apology". His calculations, alike high-minded and well-balanced, were completely realized. Had he been acquitted after such a defence, it would have been not only a triumph over his personal enemies, but would have been a sanction on the part of the people and the popular Dikastery to his teaching—which, indeed, had been

1 Xen. Mem. iv. 8, 9, 10.

2 Plato, Phædon, c. 60, p. 77 E ἀλλ' ἴσως ἔνι τις καὶ ἐν ἡμῖν παῖς, ὅστις τὰ τοιαῦτα φοβεῖται, τοῦτον οὖν πειρώμεθα πείθειν μὴ δεδιέναι τὸν θάνατον, ὥσπερ τὰ μορμολύκεια.

enforced by Anytus[1] in his accusing argument, in reference to acquittal generally, even before he heard the defence; whereas his condemnation, and the feelings with which he met it, have shed double and triple lustre over his whole life and character.

The "Platonic Apology".

Prefaced by this exposition of the feelings of Sokratês, the "Platonic Defence" becomes not merely sublime and impressive, but also the manifestation of a rational and consistent purpose. It does indeed include a vindication of himself against two out of the three counts of the indictment—against the charge of not believing in the recognized gods of Athens, and that of corrupting the youth: respecting the second of the three, whereby he was charged with religious innovation, he says little or nothing. But it bears no resemblance to the speech of one standing on his trial, with the written indictment concluding, "Penalty, Death," hanging up in open court before him. On the contrary, it is an emphatic lesson to the hearers, embodied in the frank outpouring of a fearless and self-confiding conscience. It is undertaken, from the beginning, because the law commands; with a faint wish, and even not an unqualified wish,—but no hope,—that it may succeed.[2] Sokratês first replies to the standing antipathies against him without, arising from the number of enemies whom his cross-examining Elenchus had aroused against him, and from those false reports which the Aristophanic "Clouds" had contributed so much to circulate. In accounting for the rise of these antipathies, he impresses upon the Dikasts the divine mission under which he was acting, not without considerable doubts whether they will believe him to be in earnest,[3] and gives that interesting exposition of his intellectual campaign against "the conceit of knowledge without the reality," of which I have already spoken. He then goes into the indictment, questions Melêtus in open court, and dissects his answers. Having rebutted the charge of irreligion, he reverts again to the imperative mandate of the gods under

[1] Plato, Apol. Sok. c. 17, p. 29 C.

[2] Plato, Apol. Sok. c. 2, p. 19 A. βουλοίμην μὲν οὖν ἂν τοῦτο οὕτω γενέσθαι, εἴτε ἄμεινον καὶ ὑμῖν καὶ ἐμοί, καὶ πλέον τί με τυχήσαι ἀπολογεύμενον· οἶμαι δὲ αὐτὸ χαλεπὸν εἶναι, καὶ οὐ πάνυ με λανθάνει οἷόν ἐστι. ὅμως δὲ τοῦτο μὲν ἴτω ὅπῃ τῷ θεῷ φίλον, τῷ δὲ νόμῳ πειστέον καὶ ἀπολογητέον.

[3] Plato, Apol. Sok. c. 5, p. 20 D. καὶ ἴσως μὲν δόξω τισὶν ὑμῶν παίζειν— καὶ μέντοι ἴστε, πᾶσαν ὑμῖν τὴν ἀλήθειαν ἐρῶ. Again, c. 28, p. 37 E. ἐάν τε γὰρ λέγω, ὅτι τῷ θεῷ ἀπειθεῖν τοῦτ' ἐστι, καὶ διὰ ταῦτ' ἀδύνατον ἡσυχίαν ἄγειν, οὐ πείσεσθέ μοι ὡς εἰρωνευομένῳ.

which he is acting, "to spend his life in the search for wisdom and in examining himself as well as others"—a mandate which, if he were to disobey, he would be then justly amenable to the charge of irreligion ;[1] and he announces to the Dikasts distinctly, that even if they were now to acquit him, he neither could nor would relax in the course which he had been pursuing.[2] He considers that the mission imposed upon him is among the greatest blessings ever conferred by the gods upon Athens.[3] He deprecates those murmurs of surprise or displeasure which his discourse evidently called forth more than once[4]—though not so much on his own account as on that of the Dikasts, who will be benefited by hearing him, and who will hurt themselves and their city much more than him if they should now pronounce condemnation.[5] It was not on his own account that he sought to defend himself, but on account of the Athenians, lest they by condemning him should sin against the gracious blessing of the god : they would not easily find such another if they should put him to death.[6] Though his mission had spurred him on to indefatigable activity in individual colloquy, yet the divine sign had always forbidden him from taking active part in public proceedings. On the two exceptional occasions when he had stood publicly forward—once under the democracy, once under the oligarchy—he had shown the same resolution as at present not to be deterred by any terrors from that course which he believed to be just.[7] Young men were delighted, as well as improved, by listening to his cross-examinations. In proof of the charge that he had corrupted them, no witnesses had been produced—neither any of themselves, who, having been once young when they enjoyed his conversation, had since grown elderly, nor any of their relatives ; while he on his part could produce abundant testimony to the improving effect of his society from the relatives of those who had profited by it.[8]

1 Plato, Apol. Sok. c. 17, p. 29 A.
2 Plato, Apol. Sok. c. 17, p. 30 B
3 Plato, Apol. Sok c. 17, p. 30 A, B. οἶμαι οὐδέν πω ὑμῖν μεῖζον ἀγαθὸν γενέσθαι ἢ τὴν ἐμὴν τῷ θεῷ ὑπηρεσίαν.
4 Plato, Apol. Sok. c. 18, p. 30 B
5 Plato, Apol. Sok. c 18, p. 30 B. καὶ γάρ, ὡς ἐγὼ οἶμαι, ὑνήσεσθε ἀκούοντες—ἐὰν ἐμὲ ἀποκτείνητε τοιοῦτον ὄντα οἷον ἐγὼ λέγω, οὐκ ἐμὲ μείζω βλάψετε ἢ ὑμᾶς αὐτούς
6 Plato Apol. Sok. c. 18, p. 30 E πολλοῦ δέω ἐγὼ ὑπὲρ ἐμαυτοῦ ἀπολογεῖσθαι, ὡς τις ἂν οἴοιτο, ἀλλ' ὑπὲρ ὑμῶν μή τι ἐξαμάρτητε περὶ τὴν τοῦ θεοῦ δόσιν ὑμῖν ἐμοῦ καταψηφισάμενοι· ἐὰν γὰρ ἐμὲ ἀποκτείνητε, οὐ ῥᾳδίως ἄλλον τοιοῦτον εὑρήσετε, &c.
7 Plato. Apol. Sok. c. 20, 21, p 33.
8 Plato, Apol. Sok. c. 22.

"No man (says he) knows what death is, yet men fear it as if they knew well that it was the greatest of all evils, which is just a case of that worst of all ignorance—the conceit of knowing what you do not really know. For my part this is the exact point on which I differ from most other men, if there be any one thing in which I am wiser than they: as I know nothing about Hades, so I do not pretend to any knowledge; but I do know well that disobedience to a person better than myself, either god or man, is both an evil and a shame; nor will I ever embrace evil certain in order to escape evil which may for aught I know be a good.[1] Perhaps you may feel indignant at the resolute tone of my defence: you may have expected that I should do as most others do in less dangerous trials than mine—that I should weep, beg, and entreat for my life, and bring forward my children and relatives to do the same. I have relatives like other men, and three children; but not one of them shall appear before you for any such purpose. Not from any insolent dispositions on my part, nor any wish to put a slight upon you, but because I hold such conduct to be degrading to the reputation which I enjoy; for I *have* a reputation for superiority among you, deserved or undeserved as it may be. It is a disgrace to Athens when her esteemed men lower themselves, as they do but too often, by such mean and cowardly supplications; and you Dikasts, instead of being prompted thereby to spare them, ought rather to condemn them the more for so dishonouring the city.[2] Apart from any reputation of mine, too, I should be a guilty man if I sought to bias you by supplications. My duty is to instruct and persuade you, if I can; but you have sworn to follow your convictions in judging according to the laws, not to make the laws bend to your partiality, and it is your duty so to do. Far be it from me to habituate you to perjury; far be it from you to contract any such habit. Do not therefore require of me proceedings dishonourable in reference to myself, as well as criminal and impious in regard to you, especially at a moment when I am myself rebutting an accusation of

Sentiment of Sokratês about death.

[1] Plato, Apol. Sok. c. 17, p. 29 B. Contrast this striking and truly Sokratic sentiment about the fear of death with the commonplace way in which Sokratês is represented as handling the same subject in Xenoph. Memor. i. 4, 7.

[2] Plato, Apol. Sok. c. 23. pp. 34, 35. I translate the substance and not the words.

impiety advanced by Melêtus. I leave to you and to the god to decide as may turn out best both for me and for you."[1]

No one who reads the "Platonic Apology" of Sokratês will ever wish that he had made any other defence. But it is the speech of one who deliberately foregoes the immediate purpose of a defence—persuasion of his judges; who speaks for posterity without regard to his own life—"solâ posteritatis curâ, et abruptis vitæ blandimentis".[2] The effect produced upon the Dikasts was such as Sokratês anticipated beforehand, and heard afterwards without surprise as without discomposure, in the verdict of guilty. His only surprise was at the extreme smallness of the majority whereby that verdict was passed.[3] And this is the true matter for astonishment. Never before had the Athenian Dikasts heard such a speech addressed to them. While all of them doubtless knew Sokratês as a very able and very eccentric man, respecting his purposes and character they would differ; some regarding him with unqualified hostility, a few others with respectful admiration, and a still larger number with simple admiration for ability, without any decisive sentiment either of antipathy or esteem. But by all these three categories, hardly excepting even his admirers, the speech would be felt to carry one sting which never misses its way to the angry feelings of the judicial bosom, whether the judges in session be one or a few or many, the sting of "affront to the court". The Athenian Dikasts were always accustomed to be addressed with deference, often with subservience: they now heard themselves lectured by a philosopher who stood before them like a fearless and invulnerable superior beyond their power, though awaiting their verdict; one who laid claim to a divine mission, which probably many of them believed to be an imposture, and who declared himself the inspired uprooter of "conceit of knowledge without the reality," which purpose many

Effect of his defence upon the Dikasts.

[1] Plato, Apol. Sok. c. 24, p. 35.

[2] These are the striking words of Tacitus (Hist. ii. 54) respecting the last hours of the Emperor Otho, after his suicide had been fully resolved upon, but before it had been consummated: an interval spent in the most careful and provident arrangements for the security and welfare of those around him—"ipsum viventem quidem relictum, sed solâ posteritatis curâ, et abruptis vitæ blandimentis".

[3] Plato, Apol. Sok. c. 25, p. 36 A. οὐκ ἀνέλπιστον μοι γέγονε τὸ γεγονὸς τοῦτο, ἀλλὰ πολὺ μᾶλλον θαυμάζω ἑκατέρων τῶν ψήφων τὸν γεγονότα ἀριθμόν. οὐ γὰρ ᾠμην ἔγωγε οὕτω παρ' ὀλίγον ἔσεσθαι, ἀλλὰ παρὰ πολύ, &c.

would not understand and some would not like. To many his demeanour would appear to betray an insolence not without analogy to Alkibiadês or Kritias, with whom his accuser had compared him. I have already remarked, in reference to his trial, that considering the number of personal enemies whom he made, the wonder is, not that he was tried at all, but that he was not tried until so late in his life: I now remark, in reference to the verdict, that, considering his speech before the Dikastery, we cannot be surprised that he was found guilty, but only that such verdict passed by so small a majority as five or six.[1]

Assertion of Xenophôn that Sokratês might have been acquitted if he had chosen it.

That the condemnation of Sokratês was brought on distinctly by the tone and tenor of his defence is the express testimony of Xenophôn. "Other persons on trial (he says) defended themselves in such manner as to conciliate the favour of the Dikasts, or flatter or entreat them contrary to the laws, and thus obtained acquittal. But Sokratês would resort to nothing of this customary practice of the Dikastery contrary to the laws. Though *he might easily have been let off by the Dikasts, if he would have done anything of the kind even moderately*, he preferred rather to adhere to the laws and die, than to save his life by violating them."[2] Now no

[1] Respecting the death of Sokratês, M. Cousin observes as follows (in his translation of Plato, tom. i. p. 58, preface to the Apology of Sokratês):—

"Il y a plus: on voit qu'il a reconnu la nécessité de sa mort. Il dit expressément qu'il ne servirait à rien de l'absoudre, parce qu'il est décidé à mériter de nouveau l'accusation maintenant portée contre lui: que l'exil même ne peut le sauver, ses principes qu'il n'abandonnera jamais, et sa mission, qu'il poursuivra partout, devant le mettre toujours et partout dans la situation où il est: qu'enfin, il est inutile de reculer devant la nécessité, qu'il faut que sa destinée s'accomplisse, et que sa mort est venue. Socrate avait raison: sa mort était forcée, et le résultat inévitable de la lutte qu'il avait engagée contre le dogmatisme religieux et la fausse sagesse de son temps. C'est l'esprit de ce temps, et non pas Anytus, ni l'Aréopage, qui a mis en cause et condamné Socrate. Anytus, il faut le dire, était un citoyen recommandable: l'Aréopage, un tribunal équitable et modéré: *et, s'il fallait s'étonner de quelque chose, ce serait que Socrate eût été accusé si tard, et qu'il n'eût pas été condamné à une plus forte majorité.*"

[It is proper to remark that Sokratês was tried before the Dikastery, not before the Areopagus.]

I am happy also to add, to the same effect, the judgment of another estimable authority, Professor Maurice, in his recent work, Moral and Metaphysical Philosophy (Part i Ancient Philosophy, chap. vi. div. ii. sect 2, 16):—

"How can such a man as Sokratês, it has been often asked, have been compelled to drink hemlock? Must not the restored democracy of Athens have been worse, and more intolerant, than any power which ever existed on earth? Mr Grote answers, we think, most reasonably, that the wonder is how such a man should have been suffered to go on teaching for so long. No state, he adds, ever showed so much tolerance for differences of opinion as Athens."

[2] Xenoph. Mem. iv. 4, 4. ἐκεῖνος

one in Athens except Sokratês, probably, would have construed the laws as requiring the tone of oration which he adopted; nor would he himself have so construed them if he had been twenty years younger, with less of acquired dignity and more years of possible usefulness open before him. Without debasing himself by unbecoming flattery or supplication, he would have avoided lecturing them as a master and superior,[1] or ostentatiously asserting a divine mission for purposes which they would hardly understand, or an independence of their verdict which they might construe as defiance. The rhetor Lysias is said to have sent to him a composed speech for his defence, which he declined to use, not thinking it suitable to his dignity. But such a man as Lysias would hardly compose what would lower the dignity even of the loftiest client—though he would look to the result also; nor is there any doubt that if Sokratês had pronounced it, or even a much less able speech, if inoffensive, he would have been acquitted. Quintilian[2] indeed expresses his satisfaction that Sokratês maintained that towering dignity which brought out the rarest and most exalted of his attributes, but which at the same time renounced all chance of acquittal. Few persons will dissent from this criticism; but when we look at the sentence, as we ought in fairness to do, from the point of view of the Dikasts, justice will compel us to admit that Sokratês deliberately brought it upon himself.

The sentence—how passed in Athenian procedure.

If the verdict of guilty was thus brought upon Sokratês by his own consent and co-operation, much more may the same remark be made respecting the capital sentence which followed it. In Athenian procedure, the penalty inflicted was determined by a separate vote of the Dikasts, taken after the verdict of guilty. The accuser having named the penalty which he thought suitable, the accused party, on his side, named some lighter penalty upon himself;

οὐδὲν ἠθέλησε τῶν εἰωθότων ἐν τῷ δικαστηρίῳ παρὰ τοὺς νόμους ποιῆσαι· ἀλλὰ ῥᾳδίως ἂν ἀφεθεὶς ὑπὸ τῶν δικαστῶν, εἰ καὶ μετρίως τι τούτων ἐποίησε, προείλετο μᾶλλον ταῖς νόμοις ἐμμένων ἀποθανεῖν, ἢ παρανομῶν ζῆν.

[1] Cicero (de Orat. i. 54, 231)—"Socrates ita in judicio capitis pro se ipse dixit, ut non supplex aut reus, sed magister aut dominus videretur esse judicum". So Epiktêtus also remarked, in reference to the defence of Sokratês—"By all means abstain from supplication for mercy; but do not put it specially forward that you will abstain, unless you intend, like Sokratês, purposely to provoke the judges" (Arrian, Epiktêt Diss. ii. 2, 18).

[2] Quintilian, Inst. Or. iii. 15, 80; xi. 1, 10: Diog. Laert. ii. 40.

and between these two the Dikasts were called on to make their option—no third proposition being admissible. The prudence of an accused party always induced him to propose, even against himself, some measure of punishment which the Dikasts might be satisfied to accept, in preference to the heavier sentence invoked by his antagonist.

Sokratês is called upon to propose some counter-penalty against himself—his behaviour.

Now Melêtus, in his indictment and speech against Sokratês, had called for the infliction of capital punishment. It was for Sokratês to make his own counter-proposition; and the very small majority by which the verdict had been pronounced afforded sufficient proof that the Dikasts were noway inclined to sanction the extreme penalty against him. They doubtless anticipated, according to the uniform practice before the Athenian courts of justice, that he would suggest some lesser penalty—fine, imprisonment, exile, disfranchisement, &c. And had he done this purely and simply, there can be little doubt that the proposition would have passed. But the language of Sokratês, after the verdict, was in a strain yet higher than before it; and his resolution to adhere to his own point of view, disdaining the smallest abatement or concession, only the more emphatically pronounced. "What counter-proposition shall I make to you (he said) as a substitute for the penalty of Melêtus? Shall I name to you the treatment which I think I deserve at your hands? In that case, my proposition would be that I should be rewarded with a subsistence at the public expense in the Prytaneum; for that is what I really deserve as a public benefactor—one who has neglected all thought of his own affairs and embraced voluntary poverty, in order to devote himself to your best interests, and to admonish you individually on the serious necessity of mental and moral improvement. Assuredly I cannot admit that I have deserved from you any evil whatever; nor would it be reasonable in me to propose exile or imprisonment—which I know to be certain and considerable evils—in place of death, which may, perhaps, be not an evil, but a good. I might, indeed, propose to you a pecuniary fine; for the payment of *that* would be no evil. But I am poor, and have no money: all that I could muster might, perhaps, amount to a mina; and I, therefore, propose to you a fine of one mina, as punishment on myself.

Plato, and my other friends near me, desire me to increase this sum to thirty minæ, and they engage to pay it for me. A fine of thirty minæ, therefore, is the counter-penalty which I submit for your judgment."[1]

Aggravation of feeling in the Dikasts against him in consequence of his behaviour.

Subsistence in the Prytaneum, at the public expense, was one of the greatest honorary distinctions which the citizens of Athens ever conferred — an emphatic token of public gratitude. That Sokratês, therefore, should proclaim himself worthy of such an honour, and talk of assessing it upon himself in lieu of a punishment, before the very Dikasts who had just passed against him a verdict of guilty, would be received by them as nothing less than a deliberate insult—a defiance of judicial authority, which it was their duty to prove, to an opinionated and haughty citizen, that he could not commit with impunity. The persons who heard his language with the greatest distress were, doubtless, Plato, Krito, and his other friends around him, who, though sympathizing with him fully, knew well that he was assuring the success of the proposition of Melêtus,[2] and would regret that he should thus throw away his life by what they would think an ill-placed and unnecessary self-exaltation. Had he proposed, with little or no preface, the substitute-fine of thirty minæ with which this part of his speech concluded, there is every reason for believing that the majority of Dikasts would have voted for it.

Sentence of death—resolute adherence of Sokratês to his own convictions.

The sentence of death passed against him, by what majority we do not know. But Sokratês neither altered his tone, nor manifested any regret for the language by which he had himself seconded the purpose of his accusers. On the contrary, he told the Dikasts, in a short address prior to his departure for the prison, that he was satisfied both with his own conduct and with the result. The divine sign (he said) which was wont to restrain him, often on very small occasions, both in deeds and in words, had never manifested itself once to him throughout the whole day, neither when he came thither at first, nor at any one

[1] Plato, Apologia Sokratis, c. 25, 27, 28, pp. 37, 38. I give, as well as I can, the substantive propositions, apart from the emphatic language of the original.

[2] See Plato, Krito, c. 5, p. 45 B.

point throughout his whole discourse. The tacit acquiescence of this infallible monitor satisfied him not only that he had spoken rightly, but that the sentence passed was in reality no evil to him; that to die now was the best thing which could befall him.[1] Either death was tantamount to a sound, perpetual, and dreamless sleep—which in his judgment would be no loss, but rather a gain, compared with the present life; or else, if the common mythes were true, death would transfer him to a second life in Hades, where he would find all the heroes of the Trojan War, and of the past generally—so as to pursue, in conjunction with them, the business of mutual cross-examination, and debate on ethical progress and perfection.[2]

Satisfaction of Sokratês with the sentence, on deliberate conviction.

There can be no doubt that the sentence really appeared to Sokratês in this point of view, and to his friends also, after the event had happened—though, doubtless, not at the time when they were about to lose him. He took his line of defence advisedly, and with full knowledge of the result. It supplied him with the fittest of all opportunities for manifesting, in an impressive manner, both his personal ascendency over human fears and weakness, and the dignity of what he believed to be his divine mission. It took him away in his full grandeur and glory, like the setting of the tropical sun, at a moment when senile decay might be looked upon as close at hand. He calculated that his defence and bearing on the trial would be the most emphatic lesson which he could possibly read to the youth of Athens; more emphatic, probably, than the sum-total of those lessons which his remaining life might suffice to give, if he shaped his defence otherwise. This anticipation of the effect of the concluding scene of his life, setting the seal on all his prior discourses, manifests itself in portions of his concluding words to the Dikasts, wherein he tells them that they will not, by putting him to death, rid themselves of the importunity of the cross-examining Elenchus; that numbers of young men, more restless and obtrusive than he, already carried within them that impulse, which they would now proceed to apply—his superiority having hitherto kept them back.[3] It was thus the persuasion of

[1] Plato, Apol. Sok. c. 31, p. 40 B; c. 33, p. 41 D
[2] Plato, Apol. Sok. c. 32, p. 40 C; p. 41 B.
[3] Plato, Apol. Sok. c. 30, p. 39 C.

Sokratês that his removal would be the signal for numerous apostles putting forth with increased energy that process of interrogatory test and spur to which he had devoted his life, and which, doubtless, was to him far dearer and more sacred than his life. Nothing could be more effective than his lofty bearing on his trial for inflaming the enthusiasm of young men thus predisposed; and the loss of life was to him compensated by the missionary successors whom he calculated on leaving behind.

Sokratês in prison for thirty days—he refuses to accept the means of escape—his serene death.

Under ordinary circumstances, Sokratês would have drunk the cup of hemlock in the prison on the day after his trial. But it so happened that the day of his sentence was immediately after that on which the sacred ship started on its yearly ceremonial pilgrimage from Athens to Dêlos for the festival of Apollo. Until the return of this vessel to Athens, it was accounted unholy to put any person to death by public authority. Accordingly, Sokratês remained in prison—and, we are pained to read, actually with chains on his legs—during the interval that this ship was absent, thirty days altogether. His friends and companions had free access to him, passing nearly all their time with him in the prison; and Krito had even arranged a scheme for procuring his escape, by a bribe to the gaoler. This scheme was only prevented from taking effect by the decided refusal of Sokratês to become a party in any breach of the law[1]—a resolution which we should expect as a matter of course, after the line which he had taken in his defence. His days were spent in the prison in discourse respecting ethical and human subjects, which had formed the charm and occupation of his previous life: it is to the last of these days that his conversation with Simmias, Kebês, and Phædon, on the immortality of the soul, is referred in the Platonic Dialogue called "Phædon". Of that conversation the main topics and doctrines are Platonic rather than Sokratic. But the picture which the dialogue presents of the temper and state of mind of Sokratês, during the last hours of his life, is one of immortal beauty and interest, exhibiting his serene and even playful equanimity, amidst the uncontrollable emotions of his surrounding friends—the genuine unforced persuasion, governing

[1] Plato, Krito, c. 2, 3 *seq.*

both his words and his acts, of what he had pronounced before the Dikasts, that the sentence of death was no calamity to him[1]—and the unabated maintenance of that earnest interest in the improvement of man and society, which had for so many years formed both his paramount motive and his active occupation. The details of the last scene are given with minute fidelity, even down to the moment of his dissolution; and it is consoling to remark that the cup of hemlock (the means employed for executions by public order at Athens) produced its effect by steps far more exempt from suffering than any natural death which was likely to befall him. Those who have read what has been observed above respecting the strong religious persuasions of Sokratês will not be surprised to hear that his last words, addressed to Krito immediately before he passed into a state of insensibility, were—"Krito, we owe a cock to Æsculapius: discharge the debt, and by no means omit it".[2]

Originality of Sokratês.

Thus perished the "parens philosophiæ"—the first of Ethical philosophers—a man who opened to science both new matter, alike copious and valuable, and a new method, memorable not less for its originality and efficacy than for the profound philosophical basis on which it rests. Though Greece produced great poets, orators, speculative philosophers, historians, &c., yet other countries, having the benefit of Grecian literature to begin with, have nearly equalled her in all these lines, and surpassed her in some. But where are we to look for a parallel to Sokratês, either in or out of the Grecian world? The cross-examining Elenchus, which he not only first struck out, but wielded with such matchless effect and to such noble purposes, has been mute ever since his last conversation in the prison; for even his great successor Plato was a writer and lecturer, not a colloquial dialectician. No man has ever been found strong enough to bend his bow; much less sure enough to use it as he did. His life remains as the only evidence, but a very satisfactory evidence, how much can be done by this sort of intelligent interrogation—how powerful is the interest which it can be made to inspire—how energetic the stimulus which it can apply in awakening dormant reason and generating new mental power.

[1] Plato, Phædon, c. 77, p. 84 E. [2] Plato, Phædon, c. 155, p. 118 A.

It has been often customary to exhibit Sokratês as a moral preacher, in which character probably he has acquired to himself the general reverence attached to his name. This is indeed a true attribute, but not the characteristic or salient attribute, nor that by which he permanently worked on mankind. On the other hand, Arkesilaus, and the New Academy,[1] a century and more afterwards, thought that they were following the example of Sokratês (and Cicero seems to have thought so too) when they reasoned against everything—and when they laid it down as a system, that against every affirmative position, an equal force of negative argument might be brought up as counterpoise. Now this view of Sokratês is, in my judgment, not merely partial, but incorrect. He entertained no such systematic distrust of the powers of the mind to attain certainty. He laid down a clear (though erroneous) line of distinction between the knowable and the unknowable. About physics, he was more than a sceptic—he thought that man could know nothing; the gods did not intend that man should acquire any such information, and therefore managed matters in such a way as to be beyond his ken, for all except the simplest phænomena of daily wants; moreover, not only man could not acquire such

Views taken of Sokratês as a moral preacher and as a sceptic—the first inadequate—the second incorrect.

[1] Cicero, Academ. Post. i. 12, 44. "Cum Zenone Arcesilas sibi omne certamen instituit, non pertinaciâ aut studio vincendi (ut mihi quidem videtur), sed earum rerum obscuritate, quæ ad confessionem ignorationis adduxerant Socratem, et jam ante Socratem, Democritum, Anaxagoram, Empedoclem, omnes pene veteres; qui nihil cognosci, nihil percipi, nihil sciri posse dixerunt . . . Itaque Arcesilas negabat, esse quidquam, quod sciri posset, ne illud quidem ipsum, quod Socrates sibi reliquisset: sic omnia latere in occulto." Compare Academ. Prior. ii. 23, 74; de Nat. Deor. i. 5, 11.

In another passage (Academ. Post. i. 4, 17) Cicero speaks (or rather introduces Varro as speaking) rather confusedly. He talks of "illam Socraticam dubitationem de omnibus rebus, et nullâ affirmatione adhibitâ, consuetudinem disserendi"; but a few lines before, he had said what implies that men might (in the opinion of Sokratês) come to learn and know what belonged to human conduct and human duties.

Again (in Tusc. Disp. i. 4, 8), he admits that Sokratês had a positive ulterior purpose in his negative questioning—"vetus et Socratica ratio contra alterius opinionem disserendi: nam ita facillime, quid veri simillimum esset, inveniri posse Socrates arbitrabatur".

Tennemann (Gesch. der Philos. ii. 5, vol. ii. pp. 169—175) seeks to make out considerable analogy between Sokratês and Pyrrho. But it seems to me that the analogy only goes thus far—that both agreed in repudiating all speculations not ethical (see the verses of Timon upon Pyrrho, Diog. Laert ix. 65). But in regard to Ethics, the two differed materially. Sokratês maintained that Ethics was a matter of science, and the proper subject of study. Pyrrho, on the other hand, seems to have thought that speculation was just as useless, and science just as unattainable, upon Ethics as upon Physics; that nothing was to be attended to except feelings, and nothing cultivated except good dispositions.

information, but ought not to labour after it. But respecting the topics which concern man and society, the views of Sokratês were completely the reverse. This was the field which the gods had expressly assigned, not merely to human practice, but to human study and acquisition of knowledge—a field wherein, with that view, they managed phænomena on principles of constant and observable sequence, so that every man who took the requisite pains might know them. Nay, Sokratês went a step farther—and this forward step is the fundamental conviction upon which all his missionary impulse hinges. He thought that every man not only might know these things, but ought to know them; that he could not possibly act well unless he did know them; and that it was his imperious duty to learn them as he would learn a profession; otherwise he was nothing better than a slave, unfit to be trusted as a free and accountable being. Sokratês felt persuaded that no man could behave as a just, temperate, courageous, pious, patriotic agent, unless he taught himself to know correctly what justice, temperance, courage, piety, patriotism, &c., really were. He was possessed with the truly Baconian idea, that the power of steady moral action depended upon, and was limited by, the rational comprehension of moral ends and means. But when he looked at the minds around him, he perceived that few or none either had any such comprehension, or had ever studied to acquire it, yet at the same time every man felt persuaded that he did possess it, and acted confidently upon such persuasion. Here then Sokratês found that the first outwork for him to surmount was that universal "conceit of knowledge without the reality," against which he declares such emphatic war; and against which, also, though under another form of words and in reference to other subjects. Bacon declares war not less emphatically, two thousand years afterwards—"Opinio copiæ inter causas inopiæ est". Sokratês found that those notions respecting human and social affairs, on which each man relied and acted, were nothing but spontaneous products of the "intellectus sibi permissus,"—of the intellect left to itself, either without any guidance, or with only the blind guidance of sympathies, antipathies, authority, or silent assimilation. They were products got together (to use Bacon's language) "from much faith and much chance, and from the primitive suggestions of

boyhood," not merely without care or study, but without even consciousness of the process, and without any subsequent revision. Upon this basis the Sophists, or professed teachers for active life, sought to erect a superstructure of virtue and ability; but to Sokratês such an attempt appeared hopeless and contradictory—not less impracticable than Bacon in his time pronounced it to be, to carry up the tree of science into majesty and fruit-bearing, without first clearing away those fundamental vices which lay unmolested and in poisonous influence round its root. Sokratês went to work in the Baconian manner and spirit; bringing his cross-examining process to bear, as the first condition to all further improvement, upon these rude, self-begotten, incoherent generalizations, which passed in men's minds for competent and directing knowledge. But he, not less than Bacon, performs this analysis, not with a view to finality in the negative, but as the first stage towards an ulterior profit—as the preliminary purification indispensable to future positive result. In the physical sciences, to which Bacon's attention was chiefly turned, no such result could be obtained without improved experimental research, bringing to light facts new and yet unknown; but on those topics which Sokratês discussed, the elementary data of the inquiry were all within the hearer's experience, requiring only to be pressed upon his notice, affirmatively, as well as negatively, together with the appropriate ethical and political end; in such manner as to stimulate within him the rational effort requisite for combining them anew upon consistent principles.

Sokratês, positive and practical in his end—negative only in his means.

If then the philosophers of the New Academy considered Sokratês either as a sceptic or as a partisan of systematic negation, they misinterpreted his character, and mistook the first stage of his process—that which Plato, Bacon, and Herschel call the purification of the intellect—for the ultimate goal. The Elenchus, as Sokratês used it, was animated by the truest spirit of positive science, and formed an indispensable precursor to its attainment.[1]

There are two points, and two points only, in topics concerning man and society, with regard to which Sokratês is a sceptic—or rather, which he denies, and on the negation of which his

[1] Plato, Apol. Sok. c. 7, p. 11 A. δεῖ δὴ ὑμῖν τὴν ἐμὴν πλάνην ἐπιδεῖξαι, ὥσπερ τινὰς πόνους πονοῦντος, &c.

whole method and purposes turn. He denies, first, that men can know that on which they have bestowed no conscious effort, no deliberate pains, no systematic study, in learning. He denies, next, that men can practise what they do not know;[1] that they can be just, or temperate, or virtuous generally, without knowing what justice, or temperance, or virtue is. To imprint upon the minds of his hearers his own negative conviction, on these two points, is indeed his first object, and the primary purpose of his multiform dialectical manœuvring. But though negative in his means, Sokratês is strictly positive in his ends: his attack is undertaken only with distinct view to a positive result; in order to shame them out of the illusion of knowledge, and to spur them on and arm them for the acquisition of real, assured, comprehensive, self-explanatory, knowledge—as the condition and guarantee of virtuous practice. Sokratês was indeed the reverse of a sceptic: no man ever looked upon life with a more positive and practical eye: no man ever pursued his mark with a clearer perception of the road which he was travelling: no man ever combined, in like manner, the absorbing enthusiasm of a missionary with the acuteness, the originality, the inventive resource, and the generalizing comprehension of a philosopher.

Two points on which Sokratês is systematically negative.

His method yet survives, as far as such method can survive, in some of the dialogues of Plato. It is a process of eternal value and of universal application. That purification of the intellect, which Bacon signalized as indispensable for rational or scientific progress, the Sokratic Elenchus affords the only known instrument for at least partially accomplishing. However little that instrument may have been applied since the death of its inventor, the necessity and use of it neither have disappeared, nor ever can disappear. There are few men whose minds are not more or less in that state

Method of Sokratês, of universal application

[1] So Demokritus, Fragm. ed. Mullach, p. 185, Fr. 131. οὔτε τέχνῃ, οὔτε σοφίῃ, ἰφκεκὸν, ἣν μὴ μάθῃ τις. . . .

[2] Aristotle (Problem. c. 30, p. 953 Bek.) numbers both Sokratês and Plato (compare Plutarch, Lysand. c. 2) among those to whom he ascribes φύσιν μελαγχολικὴν—the black bile and ecstatic temperament. I do not know how to reconcile this with a passage in his Rhetoric (ii. 17), in which he ranks Sokratês among the *sedate* persons (στάσιμον). The first of the two assertions seems countenanced by the anecdotes respecting Sokratês (in Plato, Symposion, p. 175 B, p. 220 C), that he stood in the same posture, quite unmoved, even for several hours continuously, absorbed in meditation upon some idea which had seized his mind.

of sham knowledge against which Sokratês made war: there is no man whose notions have not been first got together by spontaneous, unexamined, unconscious, uncertified association—resting upon forgotten particulars, blending together disparates or inconsistencies, and leaving in his mind old and familiar phrases and oracular propositions, of which he has never rendered to himself account: there is no man, who, if he be destined for vigorous and profitable scientific effort, has not found it a necessary branch of self-education to break up, disentangle, analyse, and reconstruct these ancient mental compounds, and who has not been driven to it by his own lame and solitary efforts, since the giant of the colloquial Elenchus no longer stands in the market-place to lend him help and stimulus.

To hear of any man,[1] especially of so illustrious a man, being condemned to death on such accusations as that of heresy and alleged corruption of youth, inspires at the present day a sentiment of indignant reprobation, the force of which I have no desire to enfeeble. The fact stands eternally recorded as one among the thousand misdeeds of intolerance, religious and political. But since amidst this catalogue each item has its own peculiar character, grave or light, we are bound to consider at what point of the scale the condemnation of Sokratês is to be placed, and what inferences it justifies in regard to the character of the Athenians. Now if we examine the circumstances of the case, we shall find them all extenuating; and so powerful indeed, as to reduce such inferences to their minimum, consistent with the general class to which the incident belongs.

Condemnation of Sokratês—one of the misdeeds of intolerance.

First, the sentiment now prevalent is founded upon a conviction that such matters as heresy and heretical teaching of youth are not proper for judicial cognizance. Even in the modern world, such a conviction is of recent date; and in the fifth century B.C.

[1] Dr. Thirlwall has given, in an Appendix to his fourth volume (Append. VII. p. 526 *seq.*), an interesting and instructive review of the recent sentiments expressed by Hegel, and by some other eminent German authors, on Sokratês and his condemnation. It affords me much satisfaction to see that he has bestowed such just animadversions on the unmeasured bitterness, as well as upon the untenable views, of M. Forchhammer's treatise respecting Sokratês.

I dissent, however, altogether from the manner in which Dr. Thirlwall speaks about the Sophists both in this Appendix and elsewhere. My opinion respecting the persons so called has been given at length in the preceding chapter

it was unknown. Sokratês himself would not have agreed in it; and all Grecian governments, oligarchical and democratical alike, recognized the opposite. The testimony furnished by Plato is on this point decisive. When we examine the two positive communities which he constructs, in the treatises "De Republica" and "De Legibus," we find that there is nothing about which he is more anxious than to establish an unresisted orthodoxy of doctrine, opinion, and education. A dissenting and free-spoken teacher, such as Sokratês was at Athens, would not have been allowed to pursue his vocation for a week in the Platonic Republic. Plato would not indeed condemn him to death; but he would put him to silence, and in case of need send him away. This in fact is the consistent deduction, if you assume that the state is to determine what is orthodoxy and orthodox teaching, and to repress what contradicts its own views. Now all the Grecian states, including Athens, held this principle,[1] of interference against the dissenting teacher. But at Athens, though the principle was recognized, yet the application of it was counteracted by resisting forces which it did not find elsewhere: by the democratical constitution with its liberty of speech and love of speech—by the more active spring of individual intellect—and by the toleration, greater there than anywhere else, shown to each man's peculiarities of every sort. In any other government of Greece, as well as in the Platonic Republic, Sokratês would have been quickly arrested in his career, even if not severely punished; in Athens, he was allowed to talk and teach publicly for twenty-five or thirty years, and then condemned when an old man. Of these two applications of the same mischievous principle, assuredly the latter is at once the more moderate and the less noxious.

Extenuating circumstances—principle of orthodox enforcements recognized generally in ancient times.

Secondly, the force of this last consideration, as an extenuating circumstance in regard to the Athenians, is much increased, when we reflect upon the number of individual enemies whom Sokratês made to himself in the prosecution of his cross-examining process. Here were a multitude of individuals, including men personally the most eminent and effective in the city, prompted by special

Number of personal enemies made by Sokratês.

[1] See Plato, Euthyphron, c. 3, p. 2 D.

antipathies, over and above general convictions, to call into action the dormant state-principle of intolerance against an obnoxious teacher. If, under such provocation, he was allowed to reach the age of seventy, and to talk publicly for so many years, before any real Melêtus stood forward, this attests conspicuously the efficacy of the restraining dispositions among the people, which made their practical habits more liberal than their professed principles.

His condemnation brought on by himself.

Thirdly, whoever has read the account of the trial and defence of Sokratês will see that he himself contributed quite as much to the result as all the three acusers united. Not only he omitted to do all that might have been done without dishonour, to ensure acquittal, but he held positive language very nearly such as Melêtus himself would have sought to put in his mouth. He did this deliberately, having an exalted opinion both of himself and his own mission, and accounting the cup of hemlock, at his age, to be no calamity. It was only by such marked and offensive self-exaltation that he brought on the first vote of the Dikastery, even then the narrowest majority, by which he was found guilty: it was only by a still more aggravated manifestation of the same kind, even to the pitch of something like insult, that he brought on the second vote, which pronounced the capital sentence. Now it would be uncandid not to allow for the effect of such a proceeding on the minds of the Dikastery. They were not at all disposed, of their own accord, to put in force the recognized principle of intolerance against him. But when they found that the man who stood before them charged with this offence addressed them in a tone such as Dikasts had never heard before and could hardly hear with calmness, they could not but feel disposed to credit all the worst inferences which his accusers had suggested, and to regard Sokratês as a dangerous man both religiously and politically, against whom it was requisite to uphold the majesty of the court and constitution.

In appreciating this memorable incident, therefore, though the mischievous principle of intolerance cannot be denied, yet all the circumstances show that that principle was neither irritable nor predominant in the Athenian bosom; that even a large body of collateral antipathies did not readily call it forth

against any individual; that the more liberal and generous dispositions, which deadened its malignity, were of steady efficacy, not easily overborne; and that the condemnation ought to count as one of the least gloomy items in an essentially gloomy catalogue.

Let us add, that as Sokratês himself did not account his own condemnation and death, at his age, to be any misfortune, but rather a favourable dispensation of the gods, who removed him just in time to escape that painful consciousness of intellectual decline which induced Demokritus to prepare the poison for himself, so his friend Xenophôn goes a step farther, and while protesting against the verdict of guilty, extols the manner of death as a subject of triumph—as the happiest, most honourable, and most gracious way, in which the gods could set the seal upon an useful and exalted life.[1]

The Athenians did not repent it.

It is asserted by Diodôrus, and repeated with exaggerations by other later authors, that after the death of Sokratês the Athenians bitterly repented of the manner in which they had treated him, and that they even went so far as to put his accusers to death without trial.[2] I know not upon what authority this statement is made, and I disbelieve it altogether. From the tone of Xenophôn's "Memorabilia," there is every reason to presume that the memory of Sokratês still continued to be unpopular at Athens when that collection was composed. Plato, too, left Athens immediately after the death of his master, and remained absent for some time: indirectly, I think, this affords a presumption that no such reaction took place in Athenian sentiment as that which Diodôrus alleges; and the same presumption is countenanced by the manner in which the orator Æschinês speaks of the condemnation, half a century afterwards. I see no reason to believe that the Athenian Dikasts, who doubtless felt themselves justified, and more than justified, in condemning Sokratês after his own speech, retracted that sentiment after his decease.

[1] Xen. Mem. iv. 8, 3—

"Denique Democritum postquam matura vetustas
Admonuit memores motus languescere mentis,
Sponte suâ letho caput obvius obtulit ipse".—(Lucretius, iii. 1052.)

[2] Diodôr. xiv. 37, with Wesseling's note; Diog. Laert. ii. 43; Argument. ad Isokrat. Or. xi. Busiris.

CHAPTER LXIX.

CYRUS THE YOUNGER AND THE TEN THOUSAND GREEKS.

In my sixty-sixth chapter, I brought down the history of Grecian affairs to the close of the Peloponnesian War, including a description of the permanent loss of imperial power, the severe temporary oppression, the enfranchisement and renewed democracy, which marked the lot of defeated Athens. The defeat of that once-powerful city, accomplished by the Spartan confederacy—with large pecuniary aid from the young Persian prince Cyrus, satrap of most of the Ionian seaboard—left Sparta mistress for the time of the Grecian world. Lysander, her victorious admiral, employed his vast temporary power for the purpose of setting up, in most of the cities, Dekarchies or ruling Councils of Ten, composed of his own partisans, with a Lacedæmonian Harmost and garrison to enforce their oligarchical rule. Before I proceed however to recount, as well as they can be made out, the unexpected calamities thus brought upon the Grecian world, with their eventual consequences, it will be convenient to introduce here the narrative of the Ten Thousand Greeks, with their march into the heart of the Persian Empire and their still more celebrated Retreat. This incident, lying apart from the main stream of Grecian affairs, would form an item, strictly speaking, in Persian history rather than in Grecian. But its effects on the Greek mind, and upon the future course of Grecian affairs, were numerous and important; while as an illustration of Hellenic character and competence, measured against that of the contemporary Asiatics, it stands pre-eminent and full of instruction.

Spartan empire.

This march from Sardis up to the neighbourhood of Babylon,

conducted by Cyrus the younger, and undertaken for the purpose of placing him on the Persian throne in the room of his elder brother Artaxerxês Mnemon—was commenced about March or April in the year 401 B.C. It was about six months afterwards, in the month of September or October of the same year, that the battle of Kunaxa was fought, in which, though the Greeks were victorious, Cyrus himself lost his life. They were then obliged to commence their retreat, which occupied about one year, and ultimately brought them across the Bosphorus of Thrace to Byzantium, in October or November, 400 B.C.

B.C. 401.

March of the Ten Thousand Greeks

The death of king Darius Nothus, father both of Artaxerxês and Cyrus, occurred about the beginning of 404 B.C., a short time after the entire ruin of the force of Athens at Ægospotami. His reign of 19 years, with that of his father Artaxerxês Longimanus, which lasted nearly 40 years, fill up almost all the interval from the death of Xerxês in 465 B.C. The close of the reigns both of Xerxês and of his son Artaxerxês had indeed been marked by those phænomena of conspiracy, assassination, fratricide, and family tragedy, so common in the transmission of an Oriental sceptre. Xerxês was assassinated by the chief officer of the palace named Artabanus—who had received from him at a banquet the order to execute his eldest son Darius, but had not fulfilled it. Artabanus, laying the blame of the assassination upon Darius, prevailed upon Artaxerxês to avenge it by slaying the latter; he then attempted the life of Artaxerxês himself, but failed, and was himself killed, after carrying on the government a few months. Artaxerxês Longimanus, after reigning about forty years, left the sceptre to his son Xerxês the second, who was slain after a few months by his brother Sogdianus, who again was put to death after seven months, by a third brother, Darius Nothus, mentioned above.[1]

Persian kings—Xerxês—Artaxerxês Longimanus

The wars between the Persian Empire and Athens as the head of the confederacy of Dêlos (477—449 B.C.) have been already related in one of my earlier volumes. But the internal history

[1] See Diod. xi. 69; xii. 64—71; Ktesias, Persica, c. 29—45; Aristotel. Polit. v. 14, 8. This last passage of Aristotle is not very clear. Cp. Justin, x. 1.

For the chronology of these Persian kings, see a valuable Appendix in Mr. Fynes Clinton's Fasti Hellenici, App. 18, vol. ii. pp. 318—326.

of the Persian Empire during these reigns is scarcely at all known to us, except a formidable revolt of the satrap Megabyzus obscurely noticed in the Fragments of Ktesias.[1] About 414 B.C. the Egyptians revolted. Their native prince Amyrtæus maintained his independence—though probably in a part only, and not the whole, of that country.[2] He was succeeded by a native Egyptian dynasty for the space of sixty years. A revolt of the Medes, which took place in 408 B.C., was put down by Darius, and subsequently, a like revolt of the Kadusians.[3] Darius Nothus.

The peace concluded in 449 B.C., between Athens and the Persian Empire, continued without open violation until the ruinous catastrophe which befel the former near Syracuse, in 413 B.C. Yet there had been various communications and envoys from Sparta to the Persian court, endeavouring to procure aid from the Great King during the early years of the war: communications so confused and contradictory, that Artaxerxês (in a letter addressed to the Spartans, in 425 B.C., and carried by his envoy Artaphernês who was captured by the Athenians) complained of being unable to understand what they meant—no two Spartans telling the same story.[4] It appears that Pissuthnês, satrap of Sardis, revolted from the Persian king, shortly after this period, and that Tissaphernês was sent by the Great King to suppress this revolt; in which having succeeded, by bribing the Grecian commander of the satrap's mercenary troops, he was rewarded by the possession of the satrapy.[5] We find Tissaphernês satrap in the year 413 B.C., commencing operations, jointly with the Spartans, for detaching the Asiatic allies from Athens, after her reverses in Sicily, and employing the Spartans successfully against Amorges, the revolted son of Pissuthnês, who occupied the strong maritime town of Iasus.[6]

[1] Ktesias, Persica, c. 38—40.

[2] See the Appendix of Mr. Fynes Clinton (mentioned in the preceding note), p. 317.

There were some Egyptian troops in the army of Artaxerxês at the battle of Kunaxa: on the other hand, there were other Egyptians in a state of pronounced revolt. Compare two passages of Xenophôn's Anabasis, i 8, 9; ii. 5, 13; Diodor. xiii. 46; and the Dissertation of F. Ley, Fata et Conditio Ægypti sub Imperio Persarum, pp. 20—56 (Cologne, 1830).

[3] Xen. Hellen. i. 2, 19; ii. 1, 13.

[4] Thucyd. iv. 50. πολλῶν γὰρ ἀλθόντων πρεσβέων οὐδένα ταὐτὰ λέγειν

This incompetence, or duplicity, on the part of the Spartan envoys helps to explain the facility with which Alkibiadês duped them at Athens (Thuc. v. 45). See above, in this History, ch. lv.

[5] Ktesias, Persic. c. 52.

[6] Thucyd. viii. 28. See ch. lxi. of this History.

Cyrus the younger in Ionia—his vigorous operations against Athens.

The increased vigour of Persian operations against Athens, after Cyrus the younger son of Darius Nothus came down to the Ionic coast in 407 B.C., has been recounted in my sixty-fourth chapter, together with the complete prostration of Athenian power, accomplished during the ensuing three years. Residing at Sardis and placed in active co-operation with Greeks, this ambitious and energetic young prince soon became penetrated with their superior military and political efficiency, as compared with the native Asiatics. For the abilities and character of Lysander, the Peloponnesian admiral, he contracted so much admiration, that, when summoned to court during the last illness of his father Darius in 405 B.C., he even confided to that officer the whole of his tribute and treasure, to be administered in furtherance of the war,[1] which during his absence was brought to a victorious close.

Youth and education of Cyrus.

Cyrus, born after the accession of his father to the throne, was not more than eighteen years of age when first sent down to Sardis (in 407 B.C.) as satrap of Lydia, Phrygia, and Kappadokia, and as commander of that Persian military division which mustered at the plain of Kastôlus—a command not including the Ionic Greeks on the seaboard, who were under the satrapy of Tissaphernês.[2] We cannot place much confidence in the account which Xenophôn gives of his education—that he had been brought up with his brother and many noble Persian youths in the royal palace, under the strictest discipline and restraint, enforcing modest habits, with the reciprocal duties of obedience and command, upon all of them, and upon him with peculiar success.[3] It is contradicted by all the realities which we read about the Persian court, and is a patch of Grecian rather than of Oriental sentiment, better suited to the romance of the Cyropædia than to the Anabasis. But in the Persian accomplishments of horsemanship, mastery of the bow and of the javelin, bravery in the field, daring as well as endurance in hunting wild beasts, and power of drinking much wine without being intoxicated, Cyrus stood

[1] Xen. Hellen. ii. 1, 14. Compare Hellen. i. 4, 3. Xen. Œconom. iv. 20.

[2] Xen. Anab. i. 1, 2; i. 9, 7; Xen. Cyropædia, i. 2, 4—6; viii. 1, 16, &c.

[3] Xen. Anab. i. 9, 3—5. Compare

pre-eminent, and especially so when compared with his elder brother Artaxerxês, who was at least unwarlike, if not lazy and timid.[1] And although the peculiar virtue of the Hellenic citizen —competence for alternate command and obedience—formed no part of the character of Cyrus, yet it appears that Hellenic affairs and ideas became early impressed upon his mind; insomuch that on first coming down to Sardis as satrap, he brought down with him strong interest for the Peloponnesian cause, and strenuous antipathy to that ancient enemy by whom the Persian arms had been so signally humbled and repressed. How zealously he co-operated with Lysander and the Peloponnesians in putting down Athens has been shown in my preceding chapters.[2]

His esteem for the Greeks—his hopes of the crown

An energetic and ambitious youth like Cyrus, having once learnt from personal experience to appreciate the Greeks, was not slow in divining the value of such auxiliaries as instruments of power to himself. To co-operate effectively in the war, it was necessary that he should act to a certain extent upon Grecian ideas, and conciliate the goodwill of the Ionic Greeks; so that he came to combine the imperious and unsparing despotism of a Persian prince with something of the regularity and system belonging to a Grecian administrator. Though younger than Artaxerxês, he seems to have calculated from the first upon succeeding to the Persian crown at the death of his father. So undetermined was the law of succession in the Persian royal family, and so constant the dispute and fratricide on each vacancy of the throne, that such ambitious schemes would appear feasible to a young man of much less ardour than Cyrus. Moreover he was the favourite son of Queen Parysatis,[3] who greatly preferred him to his elder brother Artaxerxês. He was born after the accession of Darius to the throne, while Artaxerxês had been born prior to that event. And as this latter consideration had been employed seventy years earlier by Queen Atossa[4] in determining her husband Darius son of Hystaspes to declare (even during his lifetime) her son Xerxês as his intended successor, to the exclusion of an elder son by a

1 Plutarch, Artaxerx. c. 2—6; Xen. Anab. *ut sup.*

2 See vol. vi. ch. lxiv.

3 Darius had had thirteen children by Parysatis, but all except Artaxerxês and Cyrus died young. Ktesias asserts that he heard this statement from Parysatis herself (Ktesias, Persica, c. 49)

4 Herodot. vii. 4.

different wife and born before Darius's accession, so Cyrus perhaps anticipated the like effective preference to himself from the solicitations of Parysatis. Probably his hopes were further inflamed by the fact that he bore the name of the great founder of the monarchy, whose memory every Persian reverenced. How completely he reckoned on becoming king is shown by a cruel act performed about the early part of 405 B.C. It was required as a part of Persian etiquette that every man who came into the presence of the king should immerse his hands in certain pockets or large sleeves, which rendered them for the moment inapplicable to active use; but such deference was shown to no one except the king. Two first cousins of Cyrus—sons of Hieramenês (seemingly one of the satraps or high Persian dignitaries in Asia Minor) by a sister of Darius—appeared in his presence without thus concealing their hands,[1] upon which Cyrus ordered them both to be put to death. The father and mother preferred bitter complaints of this atrocity to Darius, who was induced to send for Cyrus to visit him in Media, on the ground, not at all fictitious, that his own health was rapidly declining.

Death of Darius Nothus—succession of Artaxerxês Mnemon.

If Cyrus expected to succeed to the crown, it was important that he should be on the spot when his father died. He accordingly went up from Sardis to Media, along with his body-guard of 300 Greeks under the Arcadian Xenias, who were so highly remunerated for this distant march, that the rate of pay was long celebrated.[2] He also took with him Tissaphernês as an ostensible friend; though there seems to have been a real enmity between them. Not long after his arrival, Darius died, but without complying with the request of Parysatis that he should declare in favour of Cyrus as his successor. Accordingly Artaxerxês, being proclaimed king, went to Pasargadæ, the religious capital of the Persians, to perform the customary solemnities. Thus disappointed, Cyrus was further accused by Tissaphernês of conspiring the death of his brother, who caused him to be seized, and was even on the

[1] Xen. Hell. ii. 1, 8, 9; Thuc. viii. 58. Compare Xen. Cyropæd. viii. 8, 10; and Lucian, Navigium seu Vota, c. 30, vol. iii. p. 267, ed. Hemsterhuys, with Du Soul's note.

It is remarkable that in this passage of the Hellenics, either Xenophôn or the copyist makes the mistake of calling Xerxês (instead of Artaxerxês) father of Darius. Some of the editors, without any authority from MSS., wish to alter the text from Ξέρξου to Ἀρταξέρξου.

[2] Xen. Anab. i. 4, 12.

point of putting him to death, when the all-powerful intercession of Parysatis saved his life.[1] He was sent down to his former satrapy at Sardis, whither he returned with insupportable feelings of anger and wounded pride, and with a determined resolution to leave nothing untried for the purpose of dethroning his brother. This statement, given to us by Xenophôn, represents doubtless the story of Cyrus and his friends, current among the Cyreian army. But if we look at the probabilities of the case, we shall be led to suspect that the charge of Tissaphernês may well have been true, and the conspiracy of the disappointed Cyrus against his brother a reality instead of a fiction.[2]

Secret preparations of Cyrus for attacking his brother.

The moment when Cyrus returned to Sardis was highly favourable to his plans and preparations. The long war had just been concluded by the capture of Athens and the extinction of her power. Many Greeks, after having acquired military tastes and habits, were now thrown out of employment: many others were driven into exile by the establishment of the Lysandrian Dekarchies throughout all the cities at once. Hence competent recruits, for a well-paid service like that of Cyrus, were now unusually abundant. Having already a certain number of Greek mercenaries distributed throughout the various garrisons in his satrapy, he directed the officers in command to strengthen their garrisons by as many additional Peloponnesian soldiers as they could obtain. His pretext was, first, defence against Tissaphernês, with whom, since the denunciation by the latter, he was at open war; next, protection of the Ionic cities on the seaboard, who had been hitherto comprised under the government of Tissaphernês, but had now revolted of their own accord, since the enmity of Cyrus against him had been declared. Milêtus alone had been prevented from executing this resolution; for Tissaphernês, reinforcing his garrison in that place, had adopted violent measures of repression, killing or banishing several of the leading men. Cyrus, receiving these exiled Milesians with every demonstration of sympathy, immediately got together both an army and a fleet, under the Egyptian Tamos,[3] to besiege Milêtus by land and sea. He at the same time transmitted to court the regular tribute due from

[1] Xen. Anab. i. 1, 4. [2] So it is presented by Justin, v. 11.
[3] Xen. Anab. i. 1, 6; i. 4, 2.

these maritime cities, and attempted, through the interest of his mother Parysatis, to procure that they should be transferred from Tissaphernês to himself. Hence the Great King was deluded into a belief that the new levies of Cyrus were only intended for private war between him and Tissaphernês—an event not uncommon between two neighbouring satraps. Nor was it displeasing to the court that a suspected prince should be thus occupied at a distance.[1]

Klearchus and other Greeks in the service of Cyrus.

Besides the army thus collected round Milêtus, Cyrus found means to keep other troops within his call, though at a distance and unsuspected. A Lacedæmonian officer named Klearchus, of considerable military ability and experience, presented himself as an exile at Sardis. He appears to have been banished (as far as we can judge amidst contradictory statements) for gross abuse of authority and extreme tyranny, as Lacedæmonian harmost at Byzantium, and even for having tried to maintain himself in that place after the Ephors had formally dismissed him. The known efficiency and restless warlike appetite of Klearchus[2] procured for him the confidence of Cyrus, who gave him the large sum of 10,000 darics (about £7600), which he employed in levying an army of mercenary Greeks for the defence of the Grecian cities in the Chersonese against the Thracian tribes in their neighbourhood, thus maintaining the troops until they were required by Cyrus. Again, Aristippus and Menon, Thessalians of the great family of the Aleuadæ at Larissa, who had maintained their tie of personal hospitality with the Persian royal family ever since the time of Xerxês, and were now in connexion with Cyrus,[3] received from him funds to maintain a force of 2000 mercenaries for their political purposes in Thessaly, subject to his call when-

[1] Xen. Anab. i. 1, 7, 8. ὥστε οὐδὲν ἦχθετο (the king) αὐτῷ πολεμοῦντων.

[2] Xen. Anab. i. 1, 9; ii. 6, 3. The statements here contained do not agree with Diodôr. xiv 12, while both of them differ from Isokratês (Orat viii. De Pace, s. 121; Or. xii. Panath. s. 111) and Plutarch, Artaxerxês, c. 6.

I follow partially the narrative of Diodôrus, so far as to suppose that the tyranny which he mentions was committed by Klearchus as Harmost of Byzantium. We know that there was a Lacedæmonian Harmost in that town, named as soon as the town was taken by Lysander after the battle of Ægospotami (Xen. Hellen. ii. 2, 2). This was towards the end of 405 B.C. We know further from the Anabasis that Klearder was Harmost there in 400 B.C. Klearchus may have been Harmost there in 404 B.C.

[3] Xen. Anab. i. 1, 10; Herodot. vii. 6; ix 1; Plato, Menon, c. 1, p. 70; c. 11, p. 78 C.

ever he should require them. Other Greeks, too, who had probably contracted similar ties of hospitality with Cyrus by service during the late war—Proxenus, a Bœotian; Agias and Sophænetus, Arcadians; Sokratês, an Achæan, &c.—were empowered by him to collect mercenary soldiers. His pretended objects were—partly the siege of Milêtus, partly an ostensible expedition against the Pisidians, warlike and predatory mountaineers who did much mischief from their fastnesses in the south-east of Asia Minor.

Besides these unavowed Grecian levies, Cyrus sent envoys to the Lacedæmonians to invoke their aid, in requital for the strenuous manner in which he had seconded their operations against Athens, and received a favourable answer. He further got together a considerable native force, taking great pains to conciliate friends as well as to inspire confidence. "He was straightforward and just, like a candidate for command," to use the expression of Herodotus respecting the Median Deiokês;[1] maintaining order and security throughout his satrapy, and punishing evil-doers in great numbers, with the utmost extremity of rigour, of which the public roads exhibited abundant living testimony in the persons of mutilated men, deprived of their hands, feet, or eyesight.[2] But he was also

Strict administration and prudent behaviour of Cyrus.

[1] Herodot. i. 96. ὁ δὲ (Deiokês) οἷα μνεώμενος ἀρχὴν, ἰθὺς τε καὶ δίκαιος ἦν.

Xenoph. Hellen. iii. 1, 1; Diodôr. xiv 19.

[2] Xen. Anab. i, 9, 8 πολλάκις δ' ἐδεῖτο ἡμῶν ἀνὰ τὰς στειβομένας ὁδοὺς, καὶ ποδῶν καὶ χειρῶν καὶ ὀφθαλμῶν στερουμένους ἀνθρώπους.

For other samples of mutilation inflicted by Persians, not merely on malefactors, but on prisoners by wholesale, see Quintus Curtius, v. 5, 6. Alexander the Great was approaching near to Persepolis. "quum miserabile agmen, inter panca fortunæ exempla memorandum, regi occurrit. Captivi erant Græci ad quatuor milia ferè quos Persæ vario suppliciorum modo affecerunt. Alios pedibus, quosdam manibus auribusque, amputatis, inustisque barbararum literarum notis, in longum sui ludibrium reservaverant," &c. Compare Diodôrus, xvii. 69; and the prodigious tales of cruelty recounted in Herodot ix. 112; Ktesias, Persic. c. 54; Plutarch, Artaxerx. c. 14, 16, 17.

It is not unworthy of remark that while there was nothing in which the Persian rulers displayed greater invention than in exaggerating bodily suffering upon a malefactor or an enemy, at Athens, whenever any man was put to death by public sentence, the execution took place within the prison by administering a cup of hemlock, without even public exposure. It was the minimum of pain, as well as the minimum of indignity, as any one may see who reads the account of the death of Sokratês, given by Plato at the end of the Phædon.

It is certain that, on the whole, the public sentiment in England is more humane now than it was in that day at Athens. Yet an Athenian public could not have borne the sight of a citizen publicly hanged or beheaded in the market-place. Much less could they have borne the sight of the prolonged tortures inflicted on Damiens at Paris in 1757 (a fair parallel to the Persian

exact in requiting faithful service, both civil and military. He not only made various expeditions against the hostile Mysians and Pisidians, but was forward in exposing his own person, and munificent, rewarding the zeal of all soldiers who distinguished themselves. He attached men to his person both by a winning demeanour and by seasonable gifts. As it was the uniform custom (and is still the custom in the East) for every one who appproached Cyrus to come with a present in his hand,[1] so he usually gave away again these presents as marks of distinction to others. Hence he not only acquired the attachment of all in his own service, but also of those Persians whom Artaxerxês sent down on various pretences for the purpose of observing his motions. Of these emissaries from Susa some were even sent to obstruct and enfeeble him. It was under such orders that a Persian named Orontês, governor of Sardis, acted, in levying open war against Cyrus, who twice subdued him, and twice pardoned him on solemn assurance of fidelity for the future.[2] In all agreements, even with avowed enemies, Cyrus kept faith exactly, so that his word was trusted by every one.

B.C. 401. Cyrus collects his army at Sardis

Of such virtues (rare in an Oriental ruler, either ancient or modern), and of such secret preparations, Cyrus sought to reap the fruits at the beginning of 401 B.C. Xenias, his general at home, brought together all the garrisons, leaving a bare sufficiency for defence of the towns. Klearchus, Menon, and the other Greek generals were recalled, and the siege of Milêtus was relinquished; so that there was concentrated at Sardis a body of 7700 Grecian hoplites, with 500 light-armed.[3] Others afterwards joined on the march, and there was, besides, a native army of about 100,000 men. With such means Cyrus set forth (March or April, 401 B.C.) from Sardis. His real purpose was kept secret: his ostensible purpose, as proclaimed and understood by every one except himself and Klearchus, was to conquer and root out the Pisidian mountaineers. A joint Lacedæmonian and Persian fleet, under the Lacedæmonian admiral Samius, at the same time coasted round

σκάφευσις described in Plutarch, Artaxerx. c. 16), in the presence of an immense crowd of spectators, when every window commanding a view of the Place de Grève was let at a high price, and filled by the best company in Paris.

1 Xen. Anab. i. 9, 13
2 Xen. Anab. i. 6, 6.
3 Xen. Anab. i. 2, 2—3.

the south of Asia Minor, in order to lend co-operation from the sea-side.[1] This Lacedæmonian co-operation passed for a private levy effected by Cyrus himself; for the ephors would not formally avow hostility against the Great King.[2]

The body of Greeks, immortalized under the name of the Ten Thousand, who were thus preparing to plunge into so many unexpected perils, though embarking on a foreign mercenary service, were by no means outcasts, or even men of extreme poverty. They were for the most part persons of established position, and not a few even opulent. Half of them were Arcadians or Achæans.

The Ten Thousand Greeks—their position and circumstances

Such was the reputation of Cyrus for honourable and munificent dealing, that many young men of good family had run away from their fathers and mothers; others of mature age had been tempted to leave their wives and children; and there were even some who had embarked their own money in advance of outfit for other poorer men, as well as for themselves.[3] All calculated on a year's campaign in Pisidia; which might perhaps be hard, but would certainly be lucrative, and would enable them to return with a well-furnished purse. So the Greek commanders at Sardis all confidently assured them, extolling, with the emphasis and eloquence suitable to recruiting officers, both the liberality of Cyrus[4] and the abundant promise for all men of enterprise.

Among others, the Bœotian Proxenus wrote to his friend Xenophôn, at Athens, pressing him strongly to come to Sardis, and offering to present him to Cyrus, whom he (Proxenus) "considered as a better friend to him than his own country":[5] a striking evidence of the manner in which such foreign mercenary service overlaid Grecian patriotism, which we shall recognize more and more as we advance forward. This able and accomplished Athenian—entitled to respectful gratitude,

Xenophôn.

1 Xen. Hellen. iii. 1, 1.

2 Diodôr. xiv. 21.

3 Xen. Anab. vi. 4, 8. τῶν γὰρ στρατιωτῶν οἱ πλεῖστοι ἦσαν οὐ σπάνει βίου ἐκπεπλευκότες ἐπὶ ταύτην τὴν μισθοφορὰν, ἀλλὰ τὴν Κύρου ἀρετὴν ἀκούοντες, οἱ μὲν καὶ ἀνδρὰς ἄγοντες, οἱ δὲ καὶ προσαναλωκότες χρήματα, καὶ τούτων ἔτεροι ἀποδεδρακότες πατέρας καὶ μητέρας, οἱ δὲ καὶ τέκνα καταλιπόντες, ὡς κτήματα αὐτοῖς κτησάμενοι ἥξοντες πάλιν, ἀκούοντες καὶ τοὺς ἄλλους τοὺς παρὰ Κύρου πολλὰ καὶ ἀγαθὰ πράττειν. τοιοῦτοι οὖν ὄντες, ἐπόθουν εἰς τὴν Ἑλλάδα σώζεσθαι. Compare v. 10, 10.

4 Compares similar praises of Ptolemy Philadelphus, in order to attract Greek mercenaries from Sicily to Egypt (Theocrit xiv. 50—59)

5 Xen. Anab. iii. 1, 4. ὑπισχνεῖτο δὲ αὐτῷ (Proxenus to Xenophôn) εἰ ἔλθοι, φίλον Κύρῳ ποιήσειν· ὃν αὐτὸς ἔφη κρείττω ἑαυτῷ νομίζειν τῆς πατρίδος.

not indeed from Athens his country, but from the Cyreian army and the intellectual world generally—was one of the class of Knights, or Horsemen, and is said to have served in that capacity at the battle of Delium.[1] Of his previous life we know little or nothing, except that he was an attached friend and diligent hearer of Sokratês, the memorials of whose conversation we chiefly derive from his pen, as we also derive the narrative of the Cyreian march. In my last preceding chapter on Sokratês, I have made ample use of the Memorabilia of Xenophôn; and I am now about to draw from his Anabasis (a model of perspicuous and interesting narrative) the account of the adventures of the Cyreian army, which we are fortunate in knowing from so authentic a source.

How Xenophôn came to join the Cyreian army

On receiving the invitation from Proxenus, Xenophôn felt much inclined to comply. To a member of that class of Knights, which three years before had been the mainstay of the atrocities of the Thirty (how far he was personally concerned we cannot say), it is probable that residence in Athens was in those times not peculiarly agreeable. He asked the opinion of Sokratês; who, apprehensive lest service under Cyrus, the bitter enemy of Athens, might expose him to unpopularity with his countrymen, recommended an application to the Delphian oracle. Thither Xenophôn went; but in truth he had already made up his mind beforehand. So that instead of asking, "whether he ought to go or refuse," he simply put the question, "To which of the gods must I sacrifice, in order to obtain safety and success in a journey which I am now meditating?" The reply of the oracle—indicating Zeus Basileus as the god to whom sacrifice was proper—was brought back by Xenophôn; upon which Sokratês, though displeased that the question had not been fairly put as to the whole project, nevertheless advised, since an answer had now been given, that

[1] Strabo, ix. p. 403. The story that Sokratês carried off Xenophôn wounded and thrown from his horse, on his shoulders, and thus saved his life, seems too doubtful to enter into the narrative.

Among the proofs that Xenophôn was among the horsemen or Ἱππεῖς of Athens, we may remark not only his own strong interest and great skill in horsemanship, in the cavalry service and the duties of its commander, and in all that relates to horses, as manifested in his published works, but also the fact that his son Gryllus served afterwards among the Athenian horsemen at the combat of cavalry which preceded the great battle of Mantineia (Diogen. Laert. ii. 54).

it should be literally obeyed. Accordingly Xenophôn, having offered the sacrifices prescribed, took his departure first to Ephesus and thence to Sardis, where he found the army about to set forth. Proxenus presented him to Cyrus, who entreated him earnestly to take service, promising to dismiss him as soon as the campaign against the Pisidians should be finished.[1] He was thus induced to stay, yet only as volunteer or friend of Proxenus, without accepting any special post in the army, either as officer or soldier. There is no reason to believe that his service under Cyrus had actually the effect apprehended by Sokratês, of rendering him unpopular at Athens. For though he was afterwards banished, this sentence was not passed against him until after the battle of Korôneia in 394 B.C., where he was in arms as a conspicuous officer under Agesilaus, against his own countrymen and their Theban allies—nor need we look further back for the grounds of the sentence.

B.C. 401. March or April. Cyrus marches from Sardis —Kolossæ —Kelænæ.

Though Artaxerxês, entertaining general suspicions of his brother's ambitious views, had sent down various persons to watch him, yet Cyrus had contrived to gain or neutralize these spies, and had masked his preparations so skilfully that no intimation was conveyed to Susa until the march was about to commence. It was only then that Tissaphernês, seeing the siege of Milêtus relinquished and the vast force mustering at Sardis, divined that something more was meant than the mere conquest of Pisidian freebooters, and went up in person to warn the King, who began his preparations forthwith.[2] That which Tissaphernês had divined was yet a secret to every man in the army, to Proxenus as well as the rest, when Cyrus, having confided the provisional management of his satrapy to some Persian kinsmen, and to his admiral the Egyptian Tamos, commenced his march in a south-easterly direction from Sardis, through Lydia and Phrygia.[3] Three days' march, a distance stated at 22 parasangs,[4] brought him to the Mæander; one additional march of

[1] Xen. Anab. iii. 1, 4—9; v. 9, 22—24.

[2] Xen. Anab. i. 2, 4; ii. 3, 19.

Diodôrus (xiv. 11), citing from Ephorus, affirms that the first revelation to Artaxerxês was made by Pharnabazus, who had learnt it from the acuteness of the Athenian exile Alkibiadês. That the latter should have had any concern in it appears improbable. But Diodôrus on more than one occasion confounds Pharnabazus and Tissaphernês

[3] Diodôr xiv 19.

[4] The parasang was a Persian mea-

eight parasangs, after crossing that river, forwarded him to Kolossæ, a flourishing city in Phrygia, where Menon overtook him with a reinforcement of 1000 hoplites and 500 peltasts—Dolopes, Ænianes, and Olynthians. He then marched three

surement of length, but, according to Strabo, not of uniform value in all parts of Asia: in some parts, held equivalent to 30 stadia, in others to 40, in others to 60 (Strabo, xi. p. 518: Forbiger, Handbuch der Alten Geograph. vol. i. p. 655). This variability of meaning is noway extraordinary, when we recollect the difference between English, Irish, and German miles, &c.

Herodotus tells us distinctly what he meant by a parasang, and what the Persian government of his day recognized as such in their measurement of the great road from Sardis to Susa, as well as in their measurements of territory for purposes of tribute (Herod v. 53; vi. 42). It was 30 Greek stadia= nearly 3½ English miles, or nearly 3 geographical miles. The distance between every two successive stations, on the road from Sardis to Susa (which was "all inhabited and all secure," δὰ οἰκεομένης τε ἅπασα καὶ ἀσφαλέος), would seem to have been measured and marked in parasangs and fractions of a parasang. It seems probable, from the account which Herodotus gives of the march of Xerxês (vii. 26), that this road passed from Kappadokia and across the river Halys, through Kelænæ and Kolossæ to Sardis; and therefore that the road which Cyrus took for his march, from Sardis at least as far as Kelænæ, must have been so measured and marked.

Xenophôn also in his summing up of the route (i. 2, 6, vii. 8, 26) implies the parasang as equivalent to 30 stadia, while he gives, for the most part, each day's journey measured in parasangs. Now, even at the outset of the march, we have no reason to believe that there was any official measurer of road-progress accompanying the army, like Βαῖτον, ὁ βηματιστὴς Ἀλεξάνδρου, in Alexander's invasion: see Athenæus, x. p. 442, and Geier, Alexandri Magni Histor. Scripptt. p. 357. Yet Xenophôn, throughout the whole march, even as far as Trebizond, states the day's march of the army in parasangs; not merely in Asia Minor, where there were roads, but through the Arabian desert between Thapsakus and Pylæ, through the snows of Armenia, and through the territory of the barbarous Chalybes. He tells us that in the desert of Arabia they marched 90 parasangs in thirteen days, or very nearly 7 parasangs per day—and that too under the extreme heat of summer. He tells us further, that in the deep snows of Armenia, and in the extremity of winter, they marched 15 parasangs in three days; and through the territory (also covered with snow) of the pugnacious Chalybes, 50 parasangs in seven days, or more than 7 parasangs per day. Such marches, at 30 stadia for the parasang, are impossible. And how did Xenophôn measure the distance marched over?

The most intelligent modern investigators and travellers—Major Rennell, Mr. Ainsworth, Mr. Hamilton, Colonel Chesney, Professor Koch, &c., offer no satisfactory solution of the difficulty. Major Rennell reckons the parasangs as equal to 2·25 geogr. miles: Mr. Ainsworth at 3 geogr. miles: Mr. Hamilton (Travels in Asia Minor, c. 42. p. 260) at something less than 2½ geogr. miles: Colonel Chesney (Euphrat and Tigris, ch 8, p 207) at 2·008 geogr. miles between Sardis and Thapsakus—at 1·98 geogr. miles, between Thapsakus and Kunaxa—at something less than this, without specifying how much, during the retreat. It is evident that there is no certain basis to proceed upon, even for the earlier portion of the route; much more, for the retreat. The distance between Ikonium and Dana (or Tyana) is one of the quantities on which Mr. Hamilton rests his calculation, but we are by no means certain that Cyrus took the direct route of march: he rather seems to have turned out of his way, partly to plunder Lykaonia, partly to conduct the Kilikian princess homeward. The other item, insisted upon by Mr. Hamilton, is the distance between Kelænæ and Kolossæ, two places the site of which seems well ascertained, and which are by the best modern maps 52 geographical miles apart. Xenophôn calls the distance 20 parasangs. Assuming the road by which he marched to have been the same with that now travelled, it would make the parasang

days onward to Kelænæ, another Phrygian city, "great and flourishing," with a citadel very strong both by nature and art. Here he halted no less than thirty days, in order to await the arrival of Klearchus, with his division of 1000 hoplites, 800 Thracian peltasts, and 200 Kretan bowmen: at the same time Sophænetus arrived with 1000 further hoplites, and Sosias with 300. This total of Greeks was reviewed by Cyrus in one united body at Kelænæ: 11,000 hoplites and 2000 peltasts.[1]

Peltæ—Keramôn-Agora, Kaystru-Pedion.

As far as Kelænæ, his march had been directed straight towards Pisidia, near the borders of which territory that city is situated. So far, therefore, the fiction with which he started was kept up. But on leaving Kelænæ, he turned his march away from Pisidia, in a direction nearly northward; first in two days, ten parasangs, to the town of Peltæ; next in two days farther, twelve parasangs, to Keramôn-Agora, the last city in the district adjoining Mysia. At Peltæ, in

of Xenophôn=2·3 geographical miles. I have before remarked that the road between Kolossæ and Kelænæ was probably measured and numbered according to parasangs; so that Xenophôn, in giving the number of parasangs between these two places, would be speaking upon official authority.

Even a century and a half afterwards, the geographer Eratosthenês found it not possible to obtain accurate measurements, in much of the country traversed by Cyrus (Strabo, ii. p. 73).

Colonel Chesney remarks—"From Sardis to Cunaxa, or the mounds of Mohammed, cannot be much under or over 12o5 geographical miles, making 2·464 geographical miles for each of the 535 parasangs given by Xenophôn between these two places".

As a measure of distance, the parasang of Xenophôn is evidently untrustworthy. Is it admissible to consider, in the description of this march, that the parasangs and stadia of Xenophôn are measurements rather of time than of space? From Sardis to Kelænæ, he had a measured road and numbered parasangs of distance: it is probable that the same mensuration and numeration continued farther, as far as Keramôn-Agora and Kaystru-Pedion (since I imagine that the road from Kelænæ to the Halys and Kappadokia must have gone through these two places)—and possibly it may have continued even as far as Ikonium or Dana. Hence, by these early marches, Xenophôn had the opportunity of forming to himself roughly an idea of the time (measured by the course of the sun) which it took for the army to march one, two, or three parasangs, and when he came to the ulterior portions of the road, he called *that length of time* by the name of one, two, or three parasangs. Five parasangs seem to have meant with him a full day's march; three or four, a short day; six, seven, or eight, a long or very long day.

We must recollect that the Greeks in the time of Xenophôn had no portable means of measuring hours, and did not habitually divide the day into hours, or into any other recognized fraction. The Alexandrine astronomers, near two centuries afterwards, were the first to use ὥραι in the sense of hour (Ideler, Handbuch der Chronologie, vol. i. p. 239).

This may perhaps help to explain Xenophôn's meaning, when he talks about marching five or seven parasangs amidst the deep snows of Armenia; I do not however suppose that he had this meaning uniformly or steadily present to his mind. Sometimes, it would seem, he must have used the word in its usual meaning of distance.

[1] Xen. Anab. i. 2, 8. 9. About Kelænæ, Arrian, Exp. Al. i. 29, 2; Quint Curt. iii. 1, 6.

a halt of three days, the Arcadian general Xenias celebrated the great festival of his country, the Lykæa, with its usual games and matches, in the presence of Cyrus. From Keramôn-Agora, Cyrus marched in three days the unusual distance of thirty parasangs,[1] to a city called Kâystru-Pedion (the plain of Kâystrus), where he halted for five days. Here his repose was disturbed by the murmurs of the Greek soldiers, who had received no pay for three months (Xenophôn had before told us that they were mostly men who had some means of their own), and who now flocked round his tent to press for their arrears. So impoverished was Cyrus by previous disbursements—perhaps also by remissions of tribute for the purpose of popularizing himself—that he was utterly without money, and was obliged to put them off again with promises. And his march might well have ended here, had he not been rescued from embarrassment by the arrival of Epyaxa, wife of the Kilikian prince, Syennesis, who brought to him a large sum of money, and enabled him to give to the Greek soldiers four months' pay at once. As to the Asiatic soldiers, it is probable that they received little beyond their maintenance.

Distress of Cyrus for money—Epyaxa supplies him.

[1] These three marches, each of ten parasangs, from Keramôn-Agora to Kaystru-Pedion, are the longest recorded in the Anabasis. It is rather surprising to find them so; for there seems no motive for Cyrus to have hurried forward. When he reached Kaystru-Pedion, he halted five days. Koch (Zug der Zehn Tausend, Leipsic, 1850, p. 19) remarks that the three days' march, which seem to have dropped out of Xenophôn's calculation, comparing the items with the total, might conveniently be let in here: so that these thirty parasangs should have occupied six days' march instead of three: five parasangs per day. The whole march which Cyrus had hitherto made from Sardis, including the road from Keramôn-Agora to Kaystru-Pedion, lay in the great road from Sardis to the river Halys, Kappadokia, and Susa. That road (as we see by the march of Xerxês, Herodot. vii. 26; v. 52) passed through both Kelænæ and Kolossæ; though this is a prodigious departure from the straight line. At Kaystru-Pedion, Cyrus seems to have left this great road: taking a different route, in a direction nearly south-east towards Ikonium. About the point, somewhere near Synnada, where these different roads crossed, see Mr. Ainsworth, Trav. in the Track, p. 28.

I do not share the doubts which have been raised about Xenophôn's accuracy, in his description of the route from Sardis to Ikonium; though several of the places which he mentions are not otherwise known to us, and their sites cannot be exactly identified. There is a great departure from the straight line of bearing. But we at the present day assign more weight to that circumstance than is suited to the days of Xenophôn. Straight roads, stretching systematically over a large region of country, are not of that age: the communications were probably all originally made, between one neighbouring town and another, without much reference to saving of distance, and with no reference to any promotion of traffic between distant places.

It was just about this time that King Archelaus began to "cut straight roads" in Macedonia, which Thucydidês seems to note as a remarkable thing (ii. 100).

Thymbrium —Tyriæum —review of the Greeks by Cyrus.

Two ensuing days of march, still through Phrygia, brought the army to Thymbrium; two more to Tyriæum. Each day's march is called five parasangs.[1] It was here that Cyrus, halting three days, passed the army in review, to gratify the Kilikian princess Epyaxa, who was still accompanying the march. His Asiatic troops were first made to march in order before him, cavalry and infantry in their separate divisions; after which he himself in a chariot, and Epyaxa in a harmamaxa (a sort of carriage or litter covered with an awning which opened or shut at pleasure), passed all along the front of the Greek line, drawn up separately. The hoplites were marshalled four deep, all in their best trim—brazen helmets, purple tunics, greaves or leggings, and the shields rubbed bright, just taken out of the wrappers in which they were carried during a mere march.[2] Klearchus commanded on the left and Menon on the right, the other generals being distributed in the centre. Having completed his review along the whole line, and taken a station with the Kilikian princess at a certain distance in front of it, Cyrus sent his interpreter to the generals, and desired that he might see them charge. Accordingly the orders were given, the spears were pro-

[1] Neither Thymbrium nor Tyriæum can be identified. But it seems that both must have been situated on the line of road now followed by the caravans from Smyrna to Konieh (Ikonium), which line of road follows a direction between the mountains called Emir Dagh on the north-east, and those called Sultan Dagh on the south-west (Koch, Der Zug der Zehn Tausend, pp. 21, 22).

[2] Εἶχον δὲ πάντες κράνη χαλκᾶ, καὶ χιτῶνας φοινικοῦς, καὶ κνημῖδας, καὶ τὰς ἀσπίδας ἐκκεκαθαρμένας.

When the hoplite was on march, without expectation of an enemy, the shield seems to have been carried behind him, with this blanket attached to it (see Aristoph. Acharn. 1085, 1089—1149): it was slung by the strap round his neck and shoulder. Sometimes, indeed, he had an opportunity of relieving himself from the burden, by putting the shield in a baggage-waggon (Xen. Anab. i. 7, 20). The officers generally, and doubtless some soldiers, could command attendants to carry their shields for them (iv. 2, 20; Aristoph. l. c.).

On occasion of this review, the shields were unpacked, rubbed, and brightened, as before a battle (Xen. Hell. vii. 5, 20); then fastened round the neck or shoulders, and held out upon the left arm, which was passed through the rings or straps attached to its concave or interior side.

Respecting the cases or wrappers of the shield, see a curious stratagem of the Syracusan Agathoklês (Diodor. xx. 11). The Roman soldiers also carried their shields in leathern wrappers when on march (Plutarch Lucull c. 27).

It is to be remarked that Xenophôn, in enumerating the arms of the Cyreians, does not mention *breastplates*; which (though sometimes worn, see Plutarch, Dion. c. 30) were not usually worn by hoplites, who carried heavy shields. It is quite possible that *some* of the Cyreian infantry may have had breastplates as well as shields, since every soldier provided his own arms; but Xenophôn states only what was common to all.

Grecian cavalry commonly wore a heavy breastplate, but had no shield.

tended, the trumpets sounded, and the whole Greek force moved forward in battle array with the usual shouts. As they advanced, the pace became accelerated, and they made straight against the victualling portion of the Asiatic encampment. Such was the terror occasioned by the sight, that all the Asiatics fled forthwith, abandoning their property — Epyaxa herself among the first, quitting her palanquin. Though she had among her personal guards some Greeks from Aspendus, she had never before seen a Grecian army, and was amazed as well as terrified—much to the satisfaction of Cyrus, who saw in the scene an augury of his own coming success.[1]

Ikonium—Lykaonia—Tyana

Three days of farther march (called twenty parasangs in all) brought the army to Ikonium (now Konieh), the extreme city of Phrygia, where Cyrus halted three days. He then marched for five days (thirty parasangs) through Lykaonia; which country, as being out of his own satrapy, and even hostile, he allowed the Greeks to plunder. Lykaonia being immediately on the borders of Pisidia, its inhabitants were probably reckoned as Pisidians, since they were of the like predatory character;[2] so that Cyrus would be partially realizing the pretended purpose of his expedition. He thus, too, approached near to Mount Taurus, which separated him from Kilikia; and he here sent the Kilikian princess, together with Menon and his division, over the mountain, by a pass shorter and more direct, but seemingly little frequented, and too difficult for the whole army, in order that they might thus get straight into Kilikia,[3] in the rear of Syennesis, who was occupying the regular pass more to the northward. Intending to enter with his main body through this latter pass, Cyrus first proceeded through Kappadokia (four days' march, twenty-five parasangs) to Dana, or Tyana, a flourishing city of Kappadokia, where he halted three days, and where he put to death two Persian officers on a charge of conspiring against him.[4]

This regular pass over Taurus, the celebrated Tauri-Pylæ or

[1] Xen. Anab. i. 2, 18—19.

[2] Xen. Anab. iii. 2, 25.

[3] This shorter and more direct pass crosses the Taurus by Kizil-Chesmeh, Alan-Buzuk, and Mizatli; it led directly to the Kilikian seaport-town Soli, afterwards called Pompeiopolis. It is laid down in the Peutinger Tables as the road from Ikonium to Pompeiopolis (Ainsworth, p. 40 *seq.*; Chesney Euph. and Tigr. ii. p. 209).

[4] Xen. Anab. i. 2, 20.

Kilikian Gates, was occupied by Syennesis. Though a road fit for vehicles, it was yet 3600 feet above the level of the sea, steep, bordered by high ground on each side, and crossed by a wall with gates, so that it could not be forced if ever so moderately defended.[1] But the Kilikian prince, alarmed at the news that Menon had already crossed the mountains by the less frequented pass to his rear, and that the fleet of Cyrus was sailing along the coast, evacuated his own impregnable position, and fell back to Tarsus; from whence he again retired, accompanied by most of the inhabitants, to an inaccessible fastness on the mountains. Accordingly Cyrus, ascending without opposition the great pass thus abandoned, reached Tarsus after a march of four days, there rejoining Menon and Epyaxa. Two lochi, or companies, of the division of Menon, having dispersed on their march for pillage, had been cut off by the natives; for which the main body of Greeks now took their revenge, plundering both the city and palace of Syennesis. That prince, though invited by Cyrus to come back to Tarsus, at first refused, but was at length prevailed upon by the persuasions of his wife to return under a safe conduct. He was induced to contract an alliance, to exchange presents with Cyrus, and to give him a large sum of money towards his expedition, together with a contingent of troops; in return for which it was stipulated that Kilikia should be no further plundered, and that the slaves taken away might be recovered wherever they were found.[2]

Pass over Taurus into Kilikia.

It seems evident, though Xenophôn does not directly tell us so, that the resistance of Syennesis (this was a standing name or title of the hereditary princes of Kilikia under the Persian crown) was a mere feint; that the visit of Epyaxa with a supply of money to Cyrus, and the admission of Menon and his division over Mount

Syennesis of Kilikia—his duplicity—he assists Cyrus with money.

[1] Xen. Anab. i. 2, 21; Diodôr. xiv. 20. See Mr. Kinneir, Travels in Asia Minor, p. 126; Col. Chesney, Euphratês and Tigris, vol. i. pp. 292—354; and Mr. Ainsworth, Travels in the Track of the Ten Thousand, p. 40 *seq.*; also his other work, Travels in Asia Minor, vol. ii. ch. 30, pp. 76—77; and Koch, Der Zug der Zehn Tausend, pp. 26—172, for a description of this memorable pass.

Alexander the Great, as well as Cyrus, was fortunate enough to find this impregnable pass abandoned, as it appears, through sheer stupidity or recklessness of the satrap who ought to have defended it, and who had not even the same excuse for abandoning it as Syennesis had on the approach of Cyrus (Arrian, E. A. ii. 4; Curtius, iii. 9, 10, 11).

[2] Xen. Anab. i. 2, 23—27.

Taurus, were manœuvres in collusion with him; and that, thinking Cyrus would be successful, he was disposed to support his cause, yet careful at the same time to give himself the air of having been overpowered, in case Artaxerxês should prove victorious.[1]

Cyrus at Tarsus—mutiny of the Greeks—their refusal to go farther.

At first, however, it appeared as if the march of Cyrus was destined to finish at Tarsus, where he was obliged to remain twenty days. The army had already passed by Pisidia, the ostensible purpose of the expedition, for which the Grecian troops had been engaged; not one of them, either officer or soldier, suspecting anything to the contrary, except Klearchus, who was in the secret. But all now saw that they had been imposed upon, and found out that they were to be conducted against the Persian king. Besides the resentment at such delusion, they shrunk from the risk altogether; not from any fear of Persian armies, but from the terrors of a march of three months inward from the coast, and the impossibility of return, which had so powerfully affected the Spartan king Kleomenês,[2] a century before; most of them being (as I have before remarked) men of decent position and family in their respective cities. Accordingly they proclaimed their determination to advance no farther, as they had not been engaged to fight against the Great King.[3]

Klearchus tries to suppress the mutiny by severity—he fails.

Among the Grecian officers, each (Klearchus, Proxenus, Menon, Xenias, &c.) commanded his own separate division, without any generalissimo except Cyrus himself. Each of them probably sympathized more or less in the resentment as well as in the repugnance of the soldiers. But Klearchus, an exile, and a mercenary by profession, was doubtless prepared for this mutiny, and had assured Cyrus that it might be overcome. That such a man as Klearchus could be tolerated as a commander of free and non-professional soldiers is a proof of the great susceptibility of the

[1] Diodôrus (xiv. 20) represents Syennesis as playing a double game, though reluctantly. He takes no notice of the proceeding of Epyaxa.

So Livy says, about the conduct of the Macedonian courtiers in regard to the enmity between Perseus and Demetrius, the two sons of Philip II. of Macedon: "Crescente in dies Philippi odio in Romanos, cui Perseus indulgeret, Demetrius summâ ope adversaretur, prospicientes animo exitum incauti a fraude fraternâ juvenis—*adjuvandum, quod futurum erat, rati, jovendamque spem potentioris, Perseo se adjungunt*," &c. (Livy, xl. 5).

[2] See Herodot. v. 49.

[3] Xen. Anab. i. 3, 1.

Greek hoplites for military discipline. For though he had great military merits, being brave, resolute, and full of resource in the hour of danger, provident for the subsistence of his soldiers, and unshrinking against fatigue and hardship, yet his look and manner were harsh, his punishments were perpetual as well as cruel, and he neither tried nor cared to conciliate his soldiers, who accordingly stayed with him, and were remarkable for exactness of discipline, so long as political orders required them, but preferred service under other commanders when they could obtain it.[1] Finding his orders to march forward disobeyed, Klearchus proceeded at once in his usual manner to enforce and punish. But he found resistance universal; he himself, with the cattle who carried his baggage, was pelted when he began to move forward, and narrowly escaped with his life. Thus disappointed in his attempt at coercion, he was compelled to convene the soldiers in a regular assembly, and to essay persuasion.

He tries persuasion —his discourse to the soldiers.

On first appearing before the assembled soldiers, this harsh and imperious officer stood for a long time silent, and even weeping: a remarkable point in Grecian manners, and exceedingly impressive to the soldiers, who looked on him with surprise and in silence. At length he addressed them: "Be not astonished, soldiers, to see me deeply mortified. Cyrus has been my friend and benefactor. It was he who sheltered me as an exile, and gave me 10,000 darics, which I expended not on my own profit or pleasure, but upon you, and in defence of Grecian interests in the Chersonese against Thracian depredators. When Cyrus invited me, I came to him along with you, in order to make him the best return in my power for his past kindness. But now, since you will no longer march along with me, I am under the necessity either of renouncing you or of breaking faith with him. Whether I am doing right or not, I cannot say; but I shall stand by you and share your fate. No one shall say of me that, having conducted Greek troops into a foreign land, I betrayed the Greeks and chose the foreigner. You are to me country, friends, allies: while you are with me, I can help a friend and repel an enemy. Understand me well: I shall go wherever you go, and partake your fortune."[2]

[1] Xen. Anab. ii. 6, 5—15.

[2] Xen. Anab. i. 3, 2—7. Here, as on other occasions, I translate the sense rather than the words

His refusal to march farther—well received.

This speech, and the distinct declaration of Klearchus that he would not march forward against the king, was heard by the soldiers with much delight; in which those of the other Greek divisions sympathized, especially as none of the other Greek commanders had yet announced a similar resolution. So strong was this feeling among the soldiers of Xenias and Pasion, that 2000 of them left their commanders, coming over forthwith, with arms and baggage, to the encampment of Klearchus.

Deceitful manœuvres of Klearchus to bring the soldiers round to Cyrus.

Meanwhile Cyrus himself, dismayed at the resistance encountered, sent to desire an interview with Klearchus, but the latter, knowing well the game that he was playing, refused to obey the summons. He however at the same time despatched a secret message to encourage Cyrus with the assurance that everything would come right at last—and to desire further that fresh invitations might be sent, in order that he (Klearchus) might answer by fresh refusals. He then again convened in assembly both his own soldiers and those who had recently deserted Xenias to join him. "Soldiers (said he), we must recollect that we have now broken with Cyrus. We are no longer his soldiers, nor he our paymaster; moreover, I know that he thinks we have wronged him, so that I am both afraid and ashamed to go near him. He is a good friend, but a formidable enemy, and has a powerful force of his own, which all of you see near at hand. This is no time for us to slumber. We must take careful counsel whether to stay or go; and if we go, how to get away in safety, as well as to obtain provisions. I shall be glad to hear what any man has to suggest."

Instead of the peremptory tone habitual with Klearchus, the troops found themselves now, for the first time, not merely released from his command, but deprived of his advice. Some soldiers addressed the assembly, proposing various measures suitable to the emergency; but their propositions were opposed by other speakers, who, privately instigated by Klearchus himself, set forth the difficulties either of staying or departing. One among these secret partisans of the commander even affected to take the opposite side, and to be impatient for immediate departure. "If Klearchus does not choose to conduct us back (said

this speaker), let us immediately elect other generals, buy provisions, get ready to depart, and then send to ask Cyrus for merchant-vessels, or at any rate for guides in our return march by land. If he refuses both these requests, we must put ourselves in marching order, to fight our way back; sending forward a detachment without delay to occupy the passes." Klearchus here interposed to say that, as for himself, it was impossible for him to continue in command; but he would faithfully obey any other commander who might be elected. He was followed by another speaker, who demonstrated the absurdity of going and asking Cyrus either for a guide or for ships, at the very moment when they were frustrating his projects. How could he be expected to assist them in getting away? Who could trust either his ships or his guides? On the other hand, to depart without his knowledge or concurrence was impossible. The proper course would be to send a deputation to him, consisting of others along with Klearchus, to ask what it was that he really wanted, which no one yet knew. His answer to the question should be reported to the meeting, in order that they might take their resolution accordingly.

To this proposition the soldiers acceded; for it was but too plain that retreat was no easy matter. The deputation went to put the question to Cyrus, who replied that his real purpose was to attack his enemy Abrokomas, who was on the river Euphratês, twelve days' march onward. If he found Abrokomas there, he would punish him as he deserved. If, on the other hand, Abrokomas had fled, they might again consult what step was fit to be taken.

The soldiers agree to accompany Cyrus farther—increase of pay.

The soldiers, on hearing this, suspected it to be a deception, but nevertheless acquiesced, not knowing what else to do. They required only an increase of pay. Not a word was said about the Great King, or the expedition against him. Cyrus granted increased pay of fifty per cent. upon the previous rate. Instead of one daric per month to each soldier, he agreed to give a daric and a half.[1]

This remarkable scene at Tarsus illustrates the character of the Greek citizen-soldier. What is chiefly to be noted is the appeal

[1] Xen. Anab. i. 3, 16—21.

made to their reason and judgment—the habit, established more or less throughout so large a portion of the Grecian world, and attaining its maximum at Athens, of hearing both sides and deciding afterwards. The soldiers are indignant, justly and naturally, at the fraud practised upon them. But instead of surrendering themselves to this impulse arising out of the past, they are brought to look at the actualities of the present, and take measure of what is best to be done for the future. To return back from the place where they stood, against the wish of Cyrus, was an enterprise so full of difficulty and danger that the decision to which they came was recommended by the best considerations of reason. To go on was the least dangerous course of the two, besides its chances of unmeasured reward.

March onward—from Tarsus to Issus.

As the remaining Greek officers and soldiers followed the example of Klearchus and his division, the whole army marched forward from Tarsus, and reached Issus, the extreme city of Kilikia, in five days' march—crossing the rivers Sarus[1] and Pyramus. At Issus, a flourishing and commercial port in the angle of the Gulf so called, Cyrus was joined by his fleet of 60 triremes—35 Lacedæmonian and 25 Persian triremes: bringing a reinforcement of 700 hoplites, under the command of the Lacedæmonian Cheirisophus, said to have been despatched by the Spartan ephors.[2] He also received a further reinforcement of 400 Grecian soldiers, making the total of Greeks in his army 14,000, from which are to be deducted the 100 soldiers of Menon's division, slain in Kilikia.

Flight of Abrokomas—abandonment of the passes

The arrival of this last body of 400 men was a fact of some importance. They had hitherto been in the service of Abrokomas (the Persian general commanding a vast force, said to be 300,000 men, for the king, in Phœnicia and Syria), from whom they now deserted to Cyrus. Such desertion was at once the proof of their reluctance to fight

[1] The breadth of the river Sarus (Seihun) is given by Xenophôn at 300 feet, which agrees nearly with the statements of modern travellers (Koch, Der Zug der Zehn Tausend, p. 84).

Compare, for the description of this country, Kinneir's Journey through Asia Minor, p. 135; Col Chesney, Euphrates and Tigris, ii. p 211; Mr Ainsworth, Travels in the Track of the Ten Thousand, p. 54.

Colonel Chesney affirms that neither the Sarus nor the Pyramus is fordable. There must have been bridges; which, in the then flourishing state of Kilikia, is by no means improbable. He and Mr. Ainsworth, however, differ as to the route which they suppose Cyrus to have taken between Tarsus and Issus.

[2] Diodôr. xiv. 21.

against the great body of their countrymen marching upwards, and of the general discouragement reigning amidst the king's army. So great indeed was that discouragement, that Abrokomas now fled from the Syrian coast into the interior, abandoning three defensible positions in succession—(1) the Gates of Kilikia and Syria; (2) the pass of Beilan over Mount Amanus: (3) the passage of the Euphratês. He appears to have been alarmed by the easy passage of Cyrus from Kappadokia into Kilikia, and still more, probably, by the evident collusion of Syennesis with the invader.[1]

Gates of Kilikia and Syria.

Cyrus had expected to find the Gates of Kilikia and Syria stoutly defended, and had provided for this emergency by bringing up his fleet to Issus, in order that he might be able to transport a division by sea to the rear of the defenders. The pass was at one day's march from Issus. It was a narrow road for the length of near half a mile, between the sea on one side and the steep cliffs terminating Mount Amanus on the other. The two entrances, on the side of Kilikia as well as on that of Syria, were both closed by walls and gates: midway between the two the river Kersus broke out from the mountains and flowed into the sea. No army could force this pass against defenders; but the possession of the fleet doubtless enabled an assailant to turn it. Cyrus was overjoyed to find it undefended.[2] And here we cannot but notice the superior ability and forethought of Cyrus, as compared with the other Persians opposed to him. He had looked at this as well as at the other difficulties of his march beforehand, and had provided the means of meeting them; whereas, on the king's side, all the numerous means and opportunities of defence are successively abandoned: the Persians have no confidence except in vast numbers—or, when numbers fail, in treachery.

Desertion of Xenias and Pasion—prudence of Cyrus.

Five parasangs, or one day's march from this pass, Cyrus reached the Phœnician maritime town of Myriandrus, a place of great commerce, with its harbour full of merchantmen. While he rested here seven days, his two generals Xenias and Pasion deserted him, privately engaging a merchant-vessel to carry them away with their pro-

[1] Xen. Anab. i. 4, 3—5. Ἀβροκόμας ἐκ Φοινίκης, παρὰ βασιλέα ἀπήλαυνεν. δ' οὐ τοῦτο ἐποίησεν, ἀλλ' ἐπεὶ ἤκουε &c. Κῦρον ἐν Κιλικίᾳ ὄντα, ἀναστρέψας

[2] Diodôr. xiv. 21.

perty. They could not brook the wrong which Cyrus had done them in permitting Klearchus to retain under his command those soldiers who had deserted them at Tarsus, at the time when the latter played off his deceitful manœuvre. Perhaps the men who had thus deserted may have been unwilling to return to their original commanders, after having taken so offensive a step. And this may partly account for the policy of Cyrus in sanctioning what Xenias and Pasion could not but feel as a great wrong, in which a large portion of the army sympathized. The general belief among the soldiers was that Cyrus would immediately despatch some triremes to overtake and bring back the fugitives. But instead of this he summoned the remaining generals, and after communicating to them the fact that Xenias and Pasion were gone, added—"I have plenty of triremes to overtake their merchantman if I chose, and to bring them back. But I will do no such thing. No one shall say of me that I make use of a man while he is with me, and afterwards seize, rob, or ill-use him when he wishes to depart. Nay, I have their wives and children under guard as hostages at Trallês,[1] but even these shall be given up to them, in consideration of their good behaviour down to the present day. Let them go if they choose, with the full knowledge that they behave worse towards me than I towards them." This behaviour, alike judicious and conciliating, was universally admired, and produced the best possible effect upon the spirits of the army, imparting a confidence in Cyrus which did much to outweigh the prevailing discouragement in the unknown march upon which they were entering.[2]

Cyrus marches from the sea to Thapsakus on the Euphratês.

At Myriandrus Cyrus finally quitted the sea, sending back his fleet,[3] and striking with his land force eastward into the interior. For this purpose it was necessary first to cross Mount Amanus by the pass of Beilan, an eminently difficult road which he was fortunate enough to find open, though Abrokomas might easily

[1] Xen. Anab. i. 4, 6

To require the wives or children of generals in service, as hostages for fidelity, appears to have been not unfrequent with Persian kings. On the other hand, it was remarked as a piece of gross obsequiousness in the Arcadian Nikostratus, who commanded the contingent of his countrymen serving under Artaxerxês Ochus in Egypt, that he volunteered to bring up his son to the king as an hostage, without being demanded (Theopompus, Frag. 135 (ed. Wichers) ap. Athenæ vi. p. 252).

[2] Xen. Anab. i. 4, 7—9.

[3] Diodôr. xiv. 21.

have defended it if he had chosen.[1] Four days' march brought the army to the Chalus (perhaps the river of Aleppo), full of fish held sacred by the neighbouring inhabitants; five more days to the sources of the river Daradax, with the palace and park of the Syrian satrap Belesys; three days farther to Thapsakus on the Euphratês. This was a great and flourishing town, a centre of commerce enriched by the important ford or transit of the river Euphratês close to it, in latitude about 35° 40′ N.[2] The river, when the Cyreians arrived, was four stadia or somewhat less than half an English mile in breadth

Practical reluctance of the army—they ford the Euphratês.

Cyrus remained at Thapsakus five days. He was now compelled formally to make known to his soldiers the real object of the march, hitherto in name at least disguised. He accordingly sent for the Greek generals, and desired them to communicate publicly the fact that he was on the advance to Babylon against his brother, which to themselves, probably, had been for some time well known. Among the soldiers, however, the first announcement excited

[1] See the remarks of Mr. Ainsworth, Travels in the Track of the Ten Thousand, pp. 58—61; and other citations respecting the difficult road through the pass of Beilan, in Mutzell's valuable notes on Quintus Curtius, iii. 20, 13, p. 101.

[2] Neither the Chalus, nor the Daradax, nor indeed the road followed by Cyrus in crossing Syria from the sea to the Euphratês, can be satisfactorily made out (Koch, Zug der Zehn Tausend, pp. 35, 37).

Respecting the situation of Thapsakus—placed erroneously by Rennell lower down the river at Deir, where it stands marked even in the map annexed to Col. Chesney's Report on the Euphratês, and by Reichard higher up the river, near Bir—see Ritter, Erdkunde, part x. b. iii.; West-Asien, pp. 14—17, with the elaborate discussion, pp. 272—278, in the same volume; also the work of Mr. Ainsworth above cited, p. 70. The situation of Thapsakus is correctly placed in Colonel Chesney's last work (Euphr and Tigr. p. 215), in the excellent map accompanying that work; though I dissent from his view of the march of Cyrus between the pass of Beilan and Thapsakus.

Thapsakus appears to have been the most frequented and best-known passage over the Euphratês, throughout the duration of the Seleukid kings, down to 100 B.C. It was selected as a noted point, to which observations and calculations might be conveniently referred, by Eratosthenês and other geographers (see Strabo, ii. pp. 79—87). After the time when the Roman empire became extended to the Euphratês, the new Zeugma, higher up the river near Bir or Bihrejek (about the 37th parallel of latitude), became more used and better known, at least to the Roman writers.

The passage at Thapsakus was in the line of road from Palmyra to Karrhæ in Northern Mesopotamia; also from Seleukeia (on the Tigris below Bagdad) to the other cities founded in Northern Syria by Seleukus Nikator and his successors, Antioch on the Orontês, Seleukeia in Pieria, Laodikeia, Antioch ad Taurum, &c.

The ford at Thapsakus (says Mr. Ainsworth, pp. 69, 70) "is celebrated to this day as the ford of the Anezeh or Bedouins. On the right bank of the Euphratês there are the remains of a paved causeway leading to the very banks of the river and continued on the opposite side."

loud murmurs, accompanied by accusation against the generals of having betrayed them, in privity with Cyrus. But this outburst was very different to the strenuous repugnance which they had before manifested at Tarsus. Evidently they suspected and had almost made up their minds to the real truth, so that their complaint was soon converted into a demand for a donation to each man as soon as they should reach Babylon, as much as that which Cyrus had given to his Grecian detachment on going up thither before. Cyrus willingly promised them five minæ per head (about £19 5s.), equal to more than a year's pay, at the rate recently stipulated of a daric and a half per month. He engaged to give them besides the full rate of pay until they should have been sent back to the Ionian coast. Such ample offers satisfied the Greeks, and served to counterbalance at least if not to efface the terrors of that unknown region which they were about to tread.

Separate manœuvre of Menon.

But before the general body of Greek soldiers had pronounced their formal acquiescence, Menon with his separate division was already in the water crossing. For Menon had instigated his men to decide separately for themselves, and to execute their decision before the others had given any answer. "By acting thus (said he) you will confer special obligation on Cyrus, and earn corresponding reward. If the others follow you across, he will suppose that they do so because you have set the example. If, on the contrary, the others should refuse, we shall all be obliged to retreat, but he will never forget that you, separately taken, have done all that you could for him." Such breach of communion and avidity for separate gain, at a time when it vitally concerned all the Greek soldiers to act in harmony with each other, was a step suitable to the selfish and treacherous character of Menon. He gained his point, however, completely, for Cyrus, on learning that the Greek troops had actually crossed, despatched Glûs the interpreter to express to them his warmest thanks, and to assure them that he would never forget the obligation, while at the same time he sent underhand large presents to Menon separately.[1] He passed with his whole army immediately afterwards, no man being wet above the breast.

[1] Xen. Anab. i. 4, 12—18.

What had become of Abrokomas and his army, and why did he not defend this passage, where Cyrus might so easily have been arrested? We are told that he had been there a little before, and that he had thought it sufficient to burn all the vessels at Thapsakus, in the belief that the invaders could not cross the river on foot. And Xenophôn informs us that the Thapsakenes affirmed the Euphratês to have been never before fordable, always passed by means of boats, insomuch that they treated the actual low state of the water as a providential interposition of the gods in favour of Cyrus: "the river made way for him to come and take the sceptre". When we find that Abrokomas came too late afterwards for the battle of Kunaxa, we shall be led to suspect that he too, like Syennesis in Kilikia, was playing a double game between the two royal brothers, and that he was content with destroying those vessels which formed the ordinary means of communication between the banks, without taking any means to inquire whether the passage was practicable without them. The assertion of the Thapsakenes, in so far as it was not a mere piece of flattery to Cyrus, could hardly have had any other foundation than the fact that they had never seen the river crossed on foot (whether practicable or not), so long as there were regular ferry-boats.[1]

Abrokomas abandons the defence of the river—his double dealing.

After crossing the Euphratês, Cyrus proceeded for nine days' march[2] southward along its left bank, until he came to its

[1] Xen. Anab. i 4, 18. Compare (Plutarch, Alexand. 17) analogous expressions of flattery—from the historians of Alexander, affirming that the sea near Pamphylia providentially made way for him—from the inhabitants on the banks of the Euphratês, when the river was passed by the Roman legions and the Parthian prince Tiridatês, in the reign of the Emperor Tiberius (Tacitus, Annal. vi. 37); and by Lucullus still earlier (Plutarch. Lucull. c. 24)

The time when Cyrus crossed the Euphratês must probably have been about the end of July or beginning of August. Now the period of greatest height, in the waters of the Euphratês near this part of its course, is from the 21st to the 28th of May; the period when they are lowest is about the middle of November (see Colonel Chesney's Report on the Euphratês, p. 5). Bennell erroneously states that they are lowest in August and September (Expedit of Xenophôn, p. 277) The waters would thus be at a sort of mean height when Cyrus passed.

Mr. Ainsworth states that there were only twenty inches of water in the ford at Thapsakus, from October, 1841, to February, 1842; the steamers Nimrod and Nitocris then struck upon it (p. 72), though the steamers Euphratês and Tigris had passed over it without difficulty in the month of May.

[2] Xenophôn gives these nine days of march as covering fifty parasangs (Anab. i. 4, 19). But Koch remarks that the distance is not half so great as that from the sea to Thapsakus, which latter Xenophôn gives at sixty-

affluent the river Araxês or Chaboras, which divided Syria from Arabia. From the numerous and well-supplied villages there situated, he supplied himself with a large stock of provisions, to confront the desolate march through Arabia on which they were about to enter, following the banks of the Euphratês still farther southward. It was now that he entered on what may be called the Desert—an endless breadth or succession of undulations "like the sea," without any cultivation or even any tree: nothing but wormwood and various aromatic shrubs.[1] Here too the astonished Greeks saw, for the first time, wild asses, antelopes, ostriches, bustards, some of which afforded sport, and occasionally food, to the horsemen, who amused themselves by chasing them; though the wild ass was swifter than any horse, and the ostrich altogether unapproachable. Five days' march brought them to Korsôtê, a town which had been abandoned by its inhabitants—probably, however, leaving the provision-dealers behind, as had before happened at Tarsus, in Kilikia,[2] since the army here increased their supplies for the onward march. All that they could obtain was required, and was indeed insufficient for the trying journey which awaited them. For thirteen successive days and ninety computed parasangs did they march along the left bank of the Euphratês without provisions, and even without herbage except in some few places. Their flour was exhausted, so that the soldiers lived for some days altogether upon meat, while many baggage-animals perished of hunger. Moreover, the ground was often heavy and difficult, full of hills and narrow valleys, requiring the personal efforts of every man to push the cars and waggons at particular junctures—efforts in which the Persian courtiers of Cyrus, under his express orders, took zealous part, toiling in the dirt with their ornamented attire.[3] After these thirteen days of hardship they reached Pylæ, near the entrance of the cultivated territory of Babylonia, where they seem to have halted five or six days to rest and

Cyrus marches along the left bank of the Euphratês—the Desert—privations of the army.

five parasangs. There is here some confusion; together with the usual difficulty in assigning any given distance as the equivalent of the parasang (Koch, Zug der Zehn Tausend, p. 38)

[1] See the remarkable testimony of Mr. Ainsworth, from personal observation, to the accuracy of Xenophôn's description of the country, even at the present day.

[2] Xen. Anab. i. 2, 24.

[3] Xen. Anab. i. 5, 4—8.

refresh.[1] There was on the opposite side of the river, at or near this point, a flourishing city named Charmandê; to which many of the soldiers crossed over (by means of skins stuffed with hay),

[1] I infer that the army halted here five or six days from the story afterwards told respecting the Ambrakiot Silanus, the prophet of the army, who, on sacrificing, had told Cyrus that his brother would not fight for ten days (i. 7, 16) This sacrifice must have been offered, I imagine, during the halt, not during the distressing march which preceded. The ten days named by Silanus expired on the fourth day after they left Pylæ.

It is in reference to this portion of the course of the Euphratês, from the Chaboras southward down by Anah and Hit (the ancient Is, noticed by Herodotus, and still celebrated from its unexhausted supply of bitumen), between latitude 35½° and 34°, that Colonel Chesney, in his Report on the Navigation of the Euphratês (p. 2), has the following remarks:—

"The scenery above Hit, in itself very picturesque, is greatly heightened, as one is carried along the current, by the frequent recurrence, at very short intervals, of ancient irrigating aqueducts. These beautiful specimens of art and durability are attributed by the Arabs to the times of the ignorant, meaning (as is expressly understood) the Persians, when fire-worshippers and in possession of the world. They literally cover both banks, and prove that the borders of the Euphratês were once thickly inhabited by a people far advanced indeed in the application of hydraulics to domestic purposes, of the first and greatest utility—the transport of water. The greater portion is now more or less in ruins; but some have been repaired and kept up for use, either to grind corn or to irrigate. The aqueducts are of stone, firmly cemented, narrowing to about 2 feet or 20 inches at top, placed at right angles to the current, and carried various distances towards the interior, from 200 to 1200 yards.

"But what most concerns the subject of this memoir is the existence of a parapet wall or stone rampart in the river, just above the several aquaducts. In general there is one of the former attached to each of the latter. And almost invariably, between two mills on the opposite banks, one of them crosses the stream from side to side, with the exception of a passage left in the centre for boats to pass up and down. The object of these subaqueous walls would appear to be exclusively to raise the water sufficiently at low seasons to give it impetus, as well as a more abundant supply to the wheels. And their effect at those times is to create a fall in every part of the width, save the opening left for commerce, through which the water rushes with a moderately irregular surface These dams were probably from four to eight feet high originally; but they are now frequently a bank of stones disturbing the evenness of the current, but always affording a sufficient passage for large boats at low seasons."

The marks which Colonel Chesney points out, of previous population and industry on the banks of the Euphratês at this part of its course, are extremely interesting and curious, when contrasted with the desolation depicted by Xenophôn, who mentions that there were no other inhabitants than some who lived by cutting millstones from the stone quarries near, and sending them to Babylon in exchange for grain. It is plain that the population, of which Colonel Chesney saw the remaining tokens, either had already long ceased, or did not begin to exist, or to construct their dams and aqueducts, until a period later than Xenophôn. They probably began during the period of the Seleukid kings, after the year 300 B.C. For this line of road along the Euphratês began then to acquire great importance as the means of communication between the great city of Seleukeia (on the Tigris, below Bagdad) and the other cities founded by Seleukus Nikator and his successors in the north of Syria and Asia Minor, Seleukeia in Pieria, Antioch, Laodikeia, Apameia, &c. This route coincides mainly with the present route from Bagdad to Aleppo, crossing the Euphratês at Thapsakus. It can hardly be doubted that the course of the Euphratês was better protected during the two centuries of the Seleukid kings (B.C 300—100, speaking in round numbers), than it came to be afterwards, when that river became the boundary line between the Romans and the Parthians. Even at the time of the

and procured plentiful supplies, especially of date-wine and millet.[1]

Pylæ—Charmandê—dangerous dispute between the soldiers of Klearchus and those of Menon.

It was during this halt opposite Charmandê that a dispute occurred among the Greeks themselves, menacing to the safety of all. I have already mentioned that Klearchus, Menon, Proxenus, and each of the Greek chiefs enjoyed a separate command over his own division, subject only to the superior control of Cyrus himself. Some of the soldiers of Menon becoming involved in a quarrel with those of Klearchus, the latter examined into the case, pronounced one of Menon's soldiers to have misbehaved and caused him to be flogged. The comrades of the man thus punished resented the proceeding to such a degree that, as Klearchus was riding away from the banks of the river to his own tent, attended by a few followers only, through the encampment of Menon, one of the soldiers, who happened to be cutting wood, flung the hatchet at him, while others hooted and began to pelt him with stones. Klearchus, after escaping unhurt from this danger to his own division, immediately ordered his soldiers to take arms and put themselves in battle order. He himself advanced at the head of his Thracian peltasts and his forty horsemen, in hostile attitude against Menon's division; who on their side ran to arms, with Menon himself at their head, and placed themselves in order of defence. A slight accident might have now brought on irreparable disorder and bloodshed had not Proxenus, coming up at the moment with a company of his hoplites, planted himself in

Emperor Julian's invasion, however, Ammianus Marcellinus describes the left bank of the Euphratês, north of Babylonia, as being in several parts well cultivated, and furnishing ample subsistence. (Ammian Marc. xxiv 1.) At the time of Xenophôn's Anabasis there was nothing to give much importance to the banks of the Euphratês north of Babylonia.

Mr. Ainsworth describes the country on the left bank of the Euphratês, before reaching Pylæ, as being now in the same condition as it was when Xenophôn and his comrades marched through it—"full of hills and narrow valleys, and presenting many difficulties to the movement of an army. The illustrator was, by a curious accident, left by the Euphratês steamer on this very portion of the river, and on the same side as the Perso-Greek army, and he had to walk a day and a night across these inhospitable regions; so that he can speak feelingly of the difficulties which the Greeks had to encounter" (Travels in the Track, &c., p. 81).

[1] I incline to think that Charmandê must have been nearly opposite Pylæ, lower down than Hit. But Major Rennell (p. 107) and Mr. Ainsworth (p. 84) suppose Charmandê to be the same place as the modern Hit (the Is of Herodotus). There is no other known town with which we can identify it.

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military array between the two disputing parties, and entreated Klearchus to desist from further assault. The latter at first refused. Indignant that his recent insult and narrow escape from death should be treated so lightly, he desired Proxenus to retire. His wrath was not appeased until Cyrus himself, apprised of the gravity of the danger, came galloping up with his personal attendants and his two javelins in hand. "Klearchus, Proxenus, and all you Greeks (said he), you know not what you are doing. Be assured that if you now come to blows, it will be the hour of my destruction, and of your own also, shortly after me. For if *your* force be ruined, all these natives whom you see around will become more hostile to us even than the men now serving with the king." On hearing this (says Xenophôn), Klearchus came to his senses, and the troops dispersed without any encounter.[1]

Entry into Babylonia —treason of Orontês— preparation for battle.

After passing Pylæ the territory called Babylonia began. The hills flanking the Euphratês, over which the army had hitherto been passing, soon ceased, and low alluvial plains commenced.[2] Traces were now discovered, the first throughout their long march, of an hostile force moving in their front, ravaging the country and burning the herbage. It was here that Cyrus detected the treason of a Persian nobleman named Orontês, whom he examined in his tent in the presence of various Persians possessing his intimate confidence, as well as of Klearchus with a guard of 3000 hoplites. Orontês was examined, found guilty, and privately put to death.[3]

After three days' march, estimated by Xenophôn at twelve

[1] Xen. Anab i. 5, 11—17.

[2] The commentators agree in thinking that we are to understand by Pylæ a sort of gate or pass, marking the spot where the desert country north of Babylonia—with its undulations of land, and its steep banks along the river—was exchanged for the flat and fertile alluvium constituting Babylonia proper. Perhaps there was a town near the pass, and named after it.

Now it appears from Colonel Chesney's survey that this alteration in the nature of the country takes place a few miles below Hit. He observes (Euphratês and Tigris, vol. i. p. 54)—"Three miles below Hit, the remains of aqueducts disappear, and the windings become shorter and more frequent, as the river flows through a tract of country almost level". Thereabouts it is that I am inclined to place Pylæ.

Colonel Chesney places it lower down, 25 miles from Hit; Professor Koch (Zug der Zehn Tausend, p. 44), lower down still. Mr. Ainsworth places it as much as 70 geographical miles lower than Hit (Travels in the Track of the Ten Thousand, p 81): compare Ritter, Erdkunde, West Asien, x. p. 16; xi pp. 755—763.

[3] The description given of this scene (known to the Greeks through the communications of Klearchus) by Xenophôn is extremely interesting (Anab. i. 6). I omit it from regard to space.

parasangs, Cyrus was induced by the evidences before him, or by the reports of deserters, to believe that the opposing army was close at hand, and that a battle was impending. Accordingly, in the middle of the night, he mustered his whole army, Greeks as well as barbarians; but the enemy did not appear as had been expected. His numbers were counted at this spot, and it was found that there were of Greeks, 10,400 hoplites and 2500 peltasts; of the barbarian or Asiatic force of Cyrus, 100,000 men, with 20 scythed chariots. The numbers of the Greeks had been somewhat diminished during the march from sickness, desertion, or other causes. The reports of deserters described the army of Artaxerxês at 1,200,000 men, besides the 6000 horse-guards commanded by Artagersês, and 200 scythed chariots, under the command of Abrokomas, Tissaphernês, and two others. It was ascertained afterwards, however, that the force of Abrokomas had not yet joined, and later accounts represented the numerical estimation as too great by one-fourth.

Discourse of Cyrus to his officers and soldiers.

In expectation of an action, Cyrus here convened the generals along with the lochages (or captains) of the Greeks; as well to consult about suitable arrangements as to stimulate their zeal in his cause. Few points in this narrative are more striking than the language addressed by the Persian prince to the Greeks on this as well as on other occasions.

"It is not from want of native forces, men of Hellas, that I have brought you hither, but because I account you better and braver than any number of natives. Prove yourselves now worthy of the freedom which you enjoy—that freedom for which I envy you, and which I would choose, be assured, in preference to all my possessions a thousand times multiplied. Learn now from me, who know it well, all that you will have to encounter—vast numbers and plenty of noise; but if you despise these I am ashamed to tell you what worthless stuff you will find in our native men. Behave well, like brave men, and trust me for sending you back in such condition as to make your friends at home envy you; though I hope to prevail on many of you to prefer my service to your own homes."

"Some of us are remarking, Cyrus (said a Samian exile named Gaulitês), that you are full of promises at this hour of danger, but

will forget them, or perhaps will be unable to perform them, when danger is over. . . . As to ability (replied Cyrus), my father's empire reaches northward to the region of intolerable cold, southward to that of intolerable heat. All in the middle is now apportioned in satrapies among my brother's friends; all, if we are victorious, will come to be distributed among mine. I have no fear of not having enough to give away, but rather of not having friends enough to receive it from me. To each of you Greeks, moreover, I shall present a wreath of gold."

Declarations like these, repeated by Cyrus to many of the Greek soldiers, and circulated among the remainder, filled all of them with confidence and enthusiasm in his cause. Such was the sense of force and superiority inspired, that Klearchus asked him, "Do you really think, Cyrus, that your brother will fight you?" "Yes, by Zeus (was the reply); assuredly, if he be the son of Darius and Parysatis, and my brother, I shall not win this prize without a battle." All the Greeks were earnest with him at the same time not to expose his own person, but to take post in the rear of their body.[1] We shall presently see how this advice was followed.

Conception formed by Cyrus of Grecian superiority.

The declarations here reported, as well as the expressions employed before during the dispute between Klearchus and the soldiers of Menon near Charmandê, being, as they are, genuine and authentic, and not dramatic composition such as those of Æschylus in the Persæ, nor historic amplification like the speeches ascribed to Xerxês in Herodotus, are among the most valuable evidences respecting the Hellenic character generally. It is not merely the superior courage and military discipline of the Greeks which Cyrus attests, compared with the cowardice of Asiatics, but also their fidelity and sense of obligation, which he contrasts with the time-serving treachery of the latter;[2] connecting these superior qualities with the political freedom which they enjoy. To hear this young prince expressing such strong admiration and envy for Grecian freedom, and such ardent personal preference for it above all the splendour of his own position, was doubtless the most flattering of all compliments which he could pay to the listening citizen-soldiers. That a young Persian prince should be

[1] Xen. Anab. i. 7, 2—9. [2] Xen. Anab. i. 6, 16.

capable of conceiving such a sentiment is no slight proof of his mental elevation above the level both of his family and of his nation. The natural Persian opinion is expressed by the conversation between Xerxês and Demaratus[1] in Herodotus. To Xerxês the conception of free-citizenship and of orderly self-sufficing courage, planted by a public discipline patriotic as well as equalizing, was not merely repugnant, but incomprehensible. He understood only a master issuing orders to obedient subjects, and stimulating soldiers to bravery by means of the whip. His descendant Cyrus, on the contrary, had learnt by personal observation to enter into the feeling of personal dignity prevalent in the Greeks around him, based as it was on the conviction that they governed themselves, and that there was no man who had any rights of his own over them; that the law was their only master, and that in rendering obedience to it they were working for no one else but for themselves.[2] Cyrus knew where to touch the sentiment of Hellenic honour, so fatally extinguished after the Greeks lost their political freedom by the hands of the Macedonians, and exchanged for that intellectual quickness, combined with moral degeneracy, which Cicero and his contemporaries remark as the characteristic of these once high-toned communities.

Present of Cyrus to the prophet Silanus.

Having concerted the order of battle with the generals, Cyrus marched forward in cautious array during the next day, anticipating the appearance of the king's forces. Nothing of the kind was seen, however, though abundant marks of their retiring footsteps were evident. The day's march (called three parasangs) having been concluded without a battle, Cyrus called to him the Ambrakiotic

[1] See Herodot. vii. 102, 103, 209. Compare the observations of the Persian Achæmenês, c. 2J6

[2] Herod. vii. 104. Demaratus says to Xerxês, respecting the Lacedæmonians —ἐλεύθεροι γὰρ ἐόντες, οὐ πάντα ἐλεύθεροι εἰσι· ἔστι γάρ σφι δεσπότης, νόμος, τὸν ὑποδειμαίνουσι πολλῷ μᾶλλον ἢ οἱ σοὶ σέ.

Again, the historian observes about the Athenians, and their extraordinary increase of prowess after having shaken off the despotism of Hippias (v. 78)— Δηλοῖ δ' οὐ καθ' ἓν μόνον ἀλλὰ πανταχοῦ, ἢ ἰσηγορίη ὡς ἐστι χρῆμα σπουδαῖον· εἰ καὶ Ἀθηναῖοι τυραννευόμενοι μὲν, οὐδαμῶν τῶν σφέας περιοικεόντων ἦσαν τὰ πολέμια ἀμείνονες, ἀπαλλαχθέντες δὲ τυράννων, μακρῷ πρῶτοι ἐγένοντο. Δηλοῖ δὲ ταῦτα, ὅτι κατεχόμενοι μὲν ἐθελοκάκεον, ὡς δεσπότῃ ἐργαζόμενοι· ἐλευθερωθεντων δὲ, αὐτὸς ἕκαστος ἑωυτῷ προθυμέετο ἐργάζεσθαι.

Compare Menander Fragm. Incert. CL. ap. Meineke, Fragm. Comm Græc. vol. iv. p. 288—

Ἐλεύθερος πᾶς ἐνὶ δεδούλωται, νόμῳ· Δυσὶν δὲ δοῦλος, καὶ νόμῳ καὶ δεσπότῃ.

prophet Silanus, and presented him with 3000 darics, or ten Attic talents. Silanus had assured him, on the eleventh day preceding, that there would be no action in ten days from that time; upon which Cyrus had told him, "If your prophecy comes true, I will give you 3000 darics. My brother will not fight at all if he does not fight within ten days".[1]

In spite of the strong opinion which he had expressed in reply to Klearchus, Cyrus now really began to conceive that no battle would be hazarded by his enemies; especially as in the course of this last day's march he came to a broad and deep trench (30 feet broad and 18 feet deep), approaching so near to the Euphratês as to leave an interval of only 20 feet for passage. This trench had been dug by order of Artaxerxês across the plain, for a length said to be of twelve parasangs (about forty-two English miles, if the parasang be reckoned at thirty stadia), so as to touch at its other extremity what was called the Wall of Media.[2] It had been dug as a

Cyrus passes the undefended trench

[1] Xen. Anab. i. 7, 14—17.

[2] From Pylæ to the undefended trench, there intervened three entire days of march and one part of a day; for it occurred in the fourth day's march.

Xenophôn calls the three entire days twelve parasangs in all. This argues short marches, not full marches. And it does not seem that the space of ground traversed during any one of them can have been considerable. For they were all undertaken with visible evidences of an enemy immediately in front of them; which circumstance was the occasion of the treason of Orontês, who asked Cyrus for a body of cavalry, under the pretence of attacking the light troops of the enemy in front, and then wrote a letter to inform Artaxerxês that he was about to desert with this division. The letter was delivered to Cyrus, who thus discovered the treason.

Marching with a known enemy not far off in front, Cyrus must have kept his army in something like battle order, and therefore must have moved slowly. Moreover, the discovery of the treason of Orontês must itself have been an alarming fact, well calculated to render both Cyrus and Klearchus doubly cautious for the time. And the very trial of Orontês appears to have been conducted under such solemnities as must have occasioned a halt of the army.

Taking these circumstances, we can hardly suppose the Greeks to have got over so much as 30 English miles of ground in the three entire days of march. The fourth day they must have got over very little ground indeed; not merely because Cyrus was in momentary expectation of the King's main army, and of a general battle (i 7, 14), but because of the great delay necessary for passing the trench. His whole army (more than 100,000 men), with baggage, chariots, &c., had to pass through the narrow gut of 20 feet wide between the trench and the Euphratês. He can hardly have made more than 5 miles in this whole day's march, getting at night so far as to encamp 2 or 3 miles beyond the trench. We may therefore reckon the distance marched over between Pylæ and the trench as about 32 miles in all, and two or three miles farther to the encampment of the next night. Probably Cyrus would keep near the river, yet not following its bends with absolute precision; so that in estimating distance, we ought to take a mean between the straight line and the full windings of the river.

I conceive the trench to have cut the Wall of Media at a much wider angle than appears in Colonel Chesney's

special measure of defence against the approaching invaders. Yet we hear with surprise, and the invaders themselves found with equal surprise, that not a man was on the spot to defend it; so that the whole Cyreian army and baggage passed without resistance through the narrow breadth of 20 feet. This is the first notice of any defensive measures taken to repel the invasion, except the precaution of Abrokomas in burning the boats at Thapsakus. Cyrus had been allowed to traverse all this immense space, and to pass through so many defensible positions, without having yet struck a blow. And now Artaxerxês, after having cut a prodigious extent of trench at the cost of so much labour, provided a valuable means of resistance, especially against Grecian heavy-armed soldiers, and occupied it seemingly until the very last moment, throws it up from some unaccountable panic, and suffers a whole army to pass unopposed through this very narrow gut. Having surmounted unexpectedly so formidable an obstacle, Cyrus as well as the Greeks imagined that Artaxerxês would never think of fighting in the open plain. All began to relax in that careful array which had been observed since the midnight review, insomuch that Cyrus himself proceeded in his chariot instead of on horseback, while many of the Greek soldiers lodged their arms on the waggons or beasts of burden.[1]

On the next day but one after passing the undefended trench, they were surprised, at a spot called Kunaxa,[2] just when they

map; so that the triangular space included between the trench, the Wall, and the river was much more extensive. The reason, we may presume, why the trench was dug was to defend that portion of the well-cultivated and watered country of Babylonia which lay outside of the Wall of Media—which portion (as we shall see hereafter in the marches of the Greeks after the battle) was very considerable.

[1] Xen. Anab. i. 7, 20.

The account given by Xenophôn of this long line of trench, first dug by order of Artaxerxês, and then left useless and undefended, differs from the narrative of Diodôrus (xiv. 22), which seems to be borrowed from Ephorus. Diodôrus says that the king caused a long trench to be dug, and lined with carriages and waggons as a defence for his baggage, and that he afterwards marched forth from this entrenchment, with his soldiers free and unencumbered, to give battle to Cyrus. Here is a statement more plausible than that of Xenophôn, in this point of view, that it makes out the king to have acted upon a rational scheme; whereas in Xenophôn he appears at first to have adopted a plan of defence, and then to have renounced it, after immense labour and cost, without any reason, so far as we can see. Yet I have no doubt that the account of Xenophôn is the true one. Both the narrow passage and the undefended trench were facts of the most obvious and impressive character to an observing soldier.

[2] Xenophôn does not mention the name Kunaxa, which comes to us from Plutarch (Artaxerx. c. 8), who states that it was 500 stadia (about 58 miles) from Babylon; while Xenophôn was informed that the field of battle was

were about to halt for the midday meal and repose, by the sudden intimation that the King's army was approaching in order of battle on the open plain. Instantly Cyrus hastened to mount on horseback, to arm himself, and to put his forces in order; while the Greeks, on their side, halted and formed their line with all possible speed.[1] They were on the right wing of the army, adjoining the river Euphratês; Ariæus, with the Asiatic forces, being on the left, and Cyrus himself, surrounded by a body-guard of 600 well armed Persian horsemen, in the centre. Among the Greeks, Klearchus commanded the right division of hoplites, with Paphlagonian horsemen and the Grecian peltasts on the extreme right, close to the river; Proxenus with his division stood next; Menon commanded on the left. All the Persian horsemen around Cyrus had breastplates, helmets, short Grecian swords, and two javelins in their right hands; the horses also were defended by facings both over the breast and head. Cyrus himself, armed generally like the rest, stood distinguished by having an upright tiara instead of the helmet. Though the first news had come upon them by surprise, the Cyreians had ample time to put themselves in complete order; for the enemy did not appear until the afternoon was advanced. First was seen dust, like a white cloud

Kunaxa—sudden appearance of the King's army—preparation of Cyrus for battle.

distant from Babylon only 360 stadia. Now, according to Colonel Chesney (Euphratês and Tigris, vol. i. p. 57), Hillah (Babylon) is distant 91 miles by the river, or 61½ miles direct, from Felujah. Following therefore the distance given by Plutarch (probably copied from Ktesias), we should place Kunaxa a little lower down the river than Felujah. This seems the most probable supposition.

Rennell and Mr. Baillie Fraser so place it (Mesopotamia and Assyria, p. 186, Edin., 1842), I think rightly: moreover the latter remarks, what most of the commentators overlook, that the Greeks did not pass through the Wall of Media until long after the battle. See a note a little below, near the beginning of my next chapter, in reference to that Wall.

[1] The distance of the undefended trench from the battle-field of Kunaxa would be about 22 miles. First, 8 miles beyond the trench to the first night-station; next, a full day's march, say 12 miles; thirdly, a half-day's march, to the time of the midday halt, say 7 miles.

The distance from Pylæ to the trench having before been stated at 32 miles, the whole distance from Pylæ to Kunaxa will be about 54 miles.

Now Colonel Chesney has stated the distance from Hit to Felujah Castle (two known points) at 43 miles of straight line, and 77 miles if following the line of the river. Deduct 4 miles for the distance from Hit to Pylæ, and we shall then have between Pylæ and Felujah a rectilinear distance of 44 miles. The marching route of the Greeks (as explained in the previous note, the Greeks following generally, but not exactly, the windings of the river) will give 50 miles from Pylæ to Felujah, and 53 or 54 from Pylæ to Kunaxa.

In Plan II., annexed to this volume, will be found an illustration of the marches of the Cyreian army, as described by Xenophôn, both immediately before, and immediately after, the battle of Kunaxa—from Pylæ to the crossing of the Tigris.

—next, an undefined dark spot, gradually nearing, until the armour began to shine, and the component divisions of troops, arranged in dense masses, became discernible. Tissaphernês was on the left, opposite to the Greeks, at the head of the Persian horsemen, with white cuirasses; on his right stood the Persian bowmen, with their gerrha, or wicker shields, spiked so as to be fastened in the ground while arrows were shot from behind them; next, the Egyptian infantry with long wooden shields covering the whole body and legs. In front of all was a row of chariots with scythes attached to the wheels, destined to begin the charge against the Grecian phalanx.[1]

As the Greeks were completing their array, Cyrus rode to the front, and desired Klearchus to make his attack with the Greeks upon the centre of the enemy, since it was there that the King in person would be posted, and if that were once beaten the victory was gained. But such was the superiority of Artaxerxês in number, that his centre extended beyond the left of Cyrus. Accordingly Klearchus, afraid of withdrawing his right from the river, lest he should be taken both in flank and rear, chose to keep his position on the right, and merely replied to Cyrus that he would manage everything for the best. I have before remarked[2] how often the fear of being attacked on the unshielded side and on the rear led the Greek soldier into movements inconsistent with military expediency; and it will be seen presently that Klearchus, blindly obeying this habitual rule of precaution, was induced here to commit the capital mistake of keeping on the right flank, contrary to the more judicious direction of Cyrus.[3] The latter continued for a short time riding slowly in front of the lines, looking alternately at the two armies, when Xenophôn —one of the small total of Grecian horsemen, and attached to the division of Proxenus—rode forth from the line to accost him, asking if he had any orders to give. Cyrus desired him to proclaim to every one that the sacrifices were favourable. Hearing a murmur going through the Grecian ranks, he inquired from Xenophôn what it was; and received for answer that the watchword was now being passed along for the second time. He asked, with

Last orders of Cyrus.

[1] Xen. Anab. i. 8, 8—11

[2] Thucyd v. 70. See ch. lvi. of this History.

[3] Plutarch (Artaxerx. c. 9) makes this criticism upon Klearchus; and it seems quite just.

some surprise, who gave the watchword? and what it was? Xenophôn replied that it was "Zeus the Preserver, and Victory". —"I accept it," replied Cyrus; "let that be the word," and immediately rode away to his own post in the centre, among the Asiatics.

Battle of Kunaxa—easy victory of the Greeks on their side.

The vast host of Artaxerxês, advancing steadily and without noise, were now within less than half-a-mile of the Cyreians, when the Greek troops raised the pæan, or usual war-cry, and began to move forward. As they advanced, the shout became more vehement, the pace accelerated, and at last the whole body got into a run.[1] This might have proved unfortunate, had their opponents been other Grecian hoplites; but the Persians did not stand to await the charge. They turned and fled, when the assailants were yet hardly within bow-shot. Such was their panic, that even the drivers of the scythed chariots in front, deserting their teams, ran away along with the rest; while the horses, left to themselves, rushed apart in all directions, some turning round to follow the fugitives, others coming against the advancing Greeks, who made open order to let them pass. The left division of the King's army was thus routed without a blow, and seemingly without a man killed on either side; one Greek only being wounded by an arrow, and another by not getting out of the way of one of the chariots.[2] Tissaphernês alone—who, with the body of horse immediately around him, was at the extreme Persian left, close to the river—formed an exception to this universal flight. He charged and penetrated through the Grecian peltasts who stood opposite to him between the hoplites and the river. These peltasts, commanded by Epistheneês of Amphipolis, opened their ranks to let him pass, darting at the men as they rode by, yet without losing any one themselves. Tissaphernês thus got into the rear of the Greeks, who continued on their side to pursue the flying Persians before them.[3]

Matters proceeded differently in the other parts of the field. Artaxerxês, though in the centre of his own army, yet from his superior numbers outflanked Ariæus, who commanded the extreme left of the Cyreians.[4] Finding no one directly opposed to

[1] Xen. Anab. i. 8, 17; Diodôr. xiv. 23.
[2] Xen. Anab. i. 8, 17—20.
[3] Xen. Anab. i. 8, 23; i. 9, 31.
[4] Xen. Anab. i. 10, 4—8.

him, he began to wheel round his right wing, to encompass his enemies, not noticing the flight of his left division. Cyrus, on the other hand, when he saw the easy victory of the Greeks on their side, was overjoyed, and received from every one around him salutations, as if he were already king. Nevertheless, he had self-command enough not yet to rush forward as if the victory was already gained,[1] but remained unmoved, with his regiment of 600 horse round him, watching the movements of Artaxerxês. As soon as he saw the latter wheeling round his right division to get upon the rear of the Cyreians, he hastened to check this movement by an impetuous charge upon the centre, where Artaxerxês was in person, surrounded by the body-guard of 6000 horse under Artagersês. So vigorous was the attack of Cyrus, that with his 600 horse he broke and dispersed this body-guard, killing Artagersês with his own hand. His own 600 horse rushed forward in pursuit of the fugitives, leaving Cyrus himself nearly alone, with only the select few called his "Table-Companions" around him. It was under these circumstances that he first saw his brother Artaxerxês, whose person had been exposed to view by the flight of the body-guards. The sight filled him with such a paroxysm of rage and jealous ambition,[2] that he lost all thought of safety or prudence, cried out, "I see the man," and rushed forward with his mere handful of companions to attack Artaxerxês, in spite of the numerous host behind him. Cyrus made directly at his brother, darting his javelin with so true an aim as to strike him in the breast, and wound him through the cuirass; though the wound (afterwards cured by the Greek surgeon Ktesias) could not have been very severe, since Artaxerxês did not quit the field, but, on the contrary, engaged in personal combat, he and those around him, against this handful of assailants. So unequal a combat did not last long. Cyrus, being

Impetuous attack of Cyrus upon his brother —Cyrus is slain.

[1] Xen. Anab. i. 8, 21. Κῦρος δὲ, ὁρῶν τοὺς Ἕλληνας νικῶντας τὸ καθ' ἑαυτοὺς καὶ διώκοντας, ἡδόμενος καὶ προσκυνούμενος ἤδη ὡς βασιλεὺς ὑπὸ τῶν ἀμφ' αὐτὸν, οὐδ' ὡς ἐξήχθη διώκειν, &c.

The last words are remarkable, as indicating that no other stimulus except that of ambitious rivalry and fraternal antipathy had force enough to overthrow the self-command of Cyrus.

[2] Compare the account of the transport of rage which seized the Theban Pelopidas, when he saw Alexander the despot of Pheræ in the opposite army, which led to the same fatal consequences (Plutarch, Pelopidas, c. 32; Cornel. Nepos, Pelop. c. 5). See also the reflections of Xenophôn on the conduct of Teleutias before Olynthus.—Hellenic. v. 3.

severely wounded under the eye by the javelin of a Karian soldier, was cast from his horse and slain. The small number of faithful companions around him all perished in his defence: Artasyras, who stood first among them in his confidence and attachment, seeing him mortally wounded and fallen, cast himself down upon him, clasped him in his arms, and in this position either slew himself or was slain by order of the King.[1]

The head and the right hand of the deceased prince were immediately cut off by order of Artaxerxês, and doubtless exhibited conspicuously to view. This was a proclamation to every one that the entire contest was at an end; and so it was understood by Ariæus, who together with all the Asiatic troops of Cyrus deserted the field and fled back to the camp. Not even there did they defend themselves, when the King and his forces pursued them; but fled yet farther back to the resting-place of the previous night. The troops of Artaxerxês got into the camp, and began to plunder it without resistance. Even the harem of Cyrus fell into their power. It included two Grecian women, of free condition, good family, and education—one from Phokæa, the other from Milêtus—brought to him by force from their parents to Sardis. The elder of these two, the Phokæan, named Milto, distinguished alike for beauty and accomplished intelligence, was made prisoner, and transferred to the harem of Artaxerxês; the other, a younger person, found means to save herself, though without her upper

Flight of Ariæus and the Asiatic force of Cyrus.

1 Xen. Anab. i. 8, 22—29.

The account of this battle and of the death of Cyrus by Ktesias (as far as we can make it out from the brief abstract in Photius—Ktesias, Fragm. c. 58, 59, ed Bahr) does not differ materially from Xenophôn. Ktesias mentions the Karian soldier (not noticed by Xenophôn) who hurled the javelin; and adds that this soldier was afterwards tortured and put to death by Queen Parysatis, in savage revenge for the death of Cyrus. He also informs us that Bagapatês, the person who by order of Artaxerxês cut off the head and hand of Cyrus, was destroyed by her in the same way.

Diodôrus (xiv. 29) dresses up a much fuller picture of the conflict between Cyrus and his brother, which differs on many points, partly direct and partly implied, from Xenophôn.

Plutarch (Artaxerxês, c 11, 12, 13) gives an account of the battle, and of the death of Cyrus, which he professes to have derived from Ktesias, but which differs still more materially from the narrative in Xenophôn. Compare also the few words of Justin, v. 11.

Diodôrus (xiv. 24) says that 12,000 men were slain of the king's army at Kunaxa, the greater part of them by the Greeks under Klearchus, who did not lose a single man. He estimates the loss of Cyrus's Asiatic army at 3000 men. But as the Greeks did not lose a man, so they can hardly have killed many in the pursuit, for they had scarcely any cavalry, and no great number of peltasts, while hoplites could not have overtaken the flying Persians.

garments,[1] and sought shelter among some Greeks who were left in the camp on guard of the Grecian baggage. These Greeks repelled the Persian assailants with considerable slaughter; preserving their own baggage, as well as the persons of all who fled to them for shelter. But the Asiatic camp of the Cyreians was completely pillaged, not excepting those reserved waggons of provisions which Cyrus had provided in order that his Grecian auxiliaries might be certain under all circumstances of a supply.[2]

Plunder of the Cyreian camp by Artaxerxês. Victorious attitude of the Greeks.

While Artaxerxês was thus stripping the Cyreian camp, he was joined by Tissaphernês and his division of horse, who had charged through between the Grecian division and the river. At this time there was a distance of no less than thirty stadia, or three and a half miles, between him and Klearchus with the Grecian division; so far had the latter advanced forward in pursuit of the Persian fugitives. Apprised, after some time, that the King's troops had been victorious on the left and centre and were masters of the camp—but not yet knowing the death of Cyrus—Klearchus marched back his troops, and met the enemy's forces also returning. He was apprehensive of being surrounded by superior numbers, and therefore took post with his rear upon the river. In this position, Artaxerxês again marshalled his troops in front, as if to attack him; but the Greeks, anticipating his movement, were first in making the attack themselves, and forced the Persians to take flight even more terror-stricken than before. Klearchus, thus relieved from all enemies, waited awhile in hopes of hearing news of Cyrus. He then returned to the camp,

[1] Xen. Anab. i. 10, 3. The accomplishments and fascinations of this Phokæan lady, and the great esteem in which she was held first by Cyrus and afterwards by Artaxerxês, have been exaggerated into a romantic story, in which we cannot tell what may be the proportion of truth (see Ælian, V. H. xii. 1; Plutarch, Artaxerx. c. 26, 27; Justin, x. 2). Both Plutarch and Justin state that the subsequent enmity between Artaxerxês and his son Darius, which led to the conspiracy of the latter against his father, and to his destruction when the conspiracy was discovered, arose out of the passion of Darius for her. But as that transaction certainly happened at the close of the long life and reign of Artaxerxês, who reigned forty-six years—and as she must have been then sixty years old, if not more—we may fairly presume that the cause of the family tragedy must have been something different.

Compare the description of the fate of Berenikê of Chios and Monimê of Miletus, wives of Mithridatês king of Pontus, during the last misfortunes of that prince (Plutarch, Lucullus, c. 18).

[2] Xen. Anab. i. 10, 17.

This provision must probably have been made during the recent halt at Pylæ.

which was found stripped of all its stores; so that the Greeks were compelled to pass the night without supper, while most of them also had had no dinner, from the early hour at which the battle had commenced.[1] It was only on the next morning that they learnt through Proklês (descendant of the Spartan king Demaratus, formerly companion of Xerxês in the invasion of Greece), that Cyrus had been slain—news which converted their satisfaction at their own triumph into sorrow and dismay.[2]

Character of Cyrus.

Thus terminated the battle of Kunaxa, and along with it the ambitious hopes as well as the life of this young prince. His character and proceedings suggest instructive remarks. Both in the conduct of this expedition, and in the two or three years of administration in Asia Minor which preceded it, he displayed qualities such as are not seen in Cyrus called the Great, nor in any other member of the Persian regal family, nor indeed in any other Persian general throughout the history of the monarchy. We observe a large and long-sighted combination—a power of foreseeing difficulties and providing means beforehand for overcoming them—a dexterity in meeting variable exigences, and dealing with different parties, Greeks or Asiatics, officers or soldiers—a conviction of the necessity, not merely of purchasing men's service by lavish presents, but of acquiring their confidence by straightforward dealing and systematic good faith—a power of repressing displeasure when policy commanded, as at the desertion of Xenias and Pasion and the first conspiracies of Orontês, although usually the punishments which he inflicted were full of Oriental barbarity. How rare were the merits and accomplishments of Cyrus, as a Persian, will be best felt when we contrast this portrait by Xenophôn with the description of the Persian satraps by Isokratês.[3] That many persons deserted from Artaxerxês to Cyrus—none, except Orontês, from Cyrus to Artaxerxês—has been remarked by Xenophôn. Not merely throughout the march, but even as to the manner of fighting at Kunaxa, the judgment of Cyrus was sounder than that of Klearchus. The two matters of supreme importance to the Greeks were, to take care of the person of Cyrus, and to

[1] Xen. Anab. i. 10, 18, 19.

[2] Xen. Anab. ii. 1, 3, 4.

[3] Isokratês, Orat. iv. (Panegyric.) s. 175—182: a striking passage, as describing the way in which political institutions work themselves into the individual character and habits.

strike straight at that of Artaxerxês with the central division around him. Now it was the fault of Klearchus, and not of Cyrus, that both these matters were omitted, and that the Greeks gained only a victory comparatively insignificant on the right. Yet in spite of such mistake, not his own, it appears that Cyrus would have been victorious, had he been able to repress that passionate burst of antipathy which drove him like a madman against his brother. The same insatiable ambition and jealous fierceness when power was concerned, which had before led him to put to death two first cousins, because they omitted in his presence an act of deference never paid except to the King in person—the same impulse, exasperated by the actual sight of his rival brother, and by that standing force of fraternal antipathy so frequent in regal families,[1] blinded him for the moment to all rational calculation.

If Cyrus had succeeded, he would have been the most formidable enemy to Greece.

We may however remark that Hellas, as a whole, had no cause to regret the fall of Cyrus at Kunaxa. Had he dethroned his brother and become king, the Persian empire would have acquired under his hand such a degree of strength as might probably have enabled him to forestall the work afterwards performed by the Macedonian kings, and to make the Greeks in Europe as well as those in Asia his dependents. He would have employed Grecian military organization against Grecian independence, as Philip and Alexander did after him. His

[1] Diodôrus (xiv. 23) notices the legendary pair of hostile brothers, Eteoklês and Polyneikês, as a parallel. Compare Tacitus, Annal. iv. 60. "Atrox Drusi ingenium, super cupidinem potentiæ, et *solita fratribus odia* accendebatur invidiâ, quod mater Agrippina promptior Neroni erat," &c.; and Justin, xlii. 4.

Compare also the interesting narrative of M. Prosper Mérimée, in his Life of Don Pedro of Castile, a prince commonly known by the name of Peter the Cruel. Don Pedro was dethroned, and slain in personal conflict, by the hand of his bastard brother, Henri of Transtamare.

At the battle of Navarrete, in 1367, says M. Mérimée—"Don Pèdre, qui, pendant le combat, s'était jeté au plus fort de la mêlée, s'acharna long temps à la poursuite des fuyards. On le voyait galopper dans la plaine, monté sur un cheval noir, sa bannière armoriée de Castille devant lui, cherchant son frère partout où l'on combattait encore, et criant, échauffé par le carnage—'Où est ce bâtard, qui se nomme roi de Castille?'" (Histoire de Don Pèdre, p. 504).

Ultimately Don Pedro, blocked up and almost starved out in the castle of Montiel, was entrapped by simulated negotiations into the power of his enemies. He was slain in personal conflict by the dagger of his brother Henri, after a desperate struggle, in which he seemed likely to prevail, if Henri had not been partially aided by a bystander.

This tragical scene (on the night of the 23rd of March, 1359) is graphically described by M. Mérimée, pp. 564—566).

money would have enabled him to hire an overwhelming force of Grecian officers and soldiers, who would (to use the expression of Proxénus as recorded by Xenophôn[1]) have thought him a better friend to them than their own country. It would have enabled him also to take advantage of dissension and venality in the interior of each Grecian city, and thus to weaken their means of defence while he strengthened his own means of attack. This was a policy which none of the Persian kings, from Darius son of Hystaspês down to Darius Codomannus, had ability or perseverance enough to follow out: none of them knew either the true value of Grecian instruments or how to employ them with effect. The whole conduct of Cyrus, in reference to this memorable expedition, manifests a superior intelligence, competent to use the resources which victory would have put in his hands, and an ambition likely to use them against the Greeks, in avenging the humiliations of Marathôn, Salamis, and the peace of Kallias.

[1] Xen. Anab. iii. 1, 5. ὑπισχνεῖτο δὲ κρείττω ἑαυτῷ νομίζειν τῆς αὐτὸν (Ξενοφῶντα Πρόξενος) εἰ ἔλθοι, πατρίδος. φίλον Κύρῳ ποιήσειν· ὃν αὐτὸς ἔφη

CHAPTER LXX.

RETREAT OF THE TEN THOUSAND GREEKS.

THE first triumphant feeling of the Greek troops at Kunaxa was exchanged, as soon as they learnt the death of Cyrus, for dismay and sorrow, accompanied by unavailing repentance for the venture into which he and Klearchus had seduced them. Probably Klearchus himself too repented, and with good reason, of having displayed, in his manner of fighting the battle, so little foresight, and so little regard either to the injunctions or to the safety of Cyrus. Nevertheless he still maintained the tone of a victor in the field, and, after expressions of grief for the fate of the young prince, desired Proklês and Glûs to return to Ariæus, with the reply, that the Greeks on their side were conquerors, without any enemy remaining; that they were about to march onward against Artaxerxês; and that if Ariæus would join them, they would place him on the throne which had been intended for Cyrus. While this reply was conveyed to Ariæus by his particular friend Menon along with the messengers, the Greeks procured a meal as well as they could, having no bread, by killing some of the baggage animals; and by kindling fire, to cook their meat, from the arrows, the wooden Egyptian shields which had been thrown away on the field, and the baggage carts.[1]

Dismay of the Greeks on learning the death of Cyrus. Klearchus offers the throne to Ariæus.

Before any answer could be received from Ariæus, heralds appeared coming from Artaxerexês; among them being Phalinus, a Greek from Zakynthus, and the Greek surgeon Ktesias of Knidus, who was in the service of the Persian king.[2] Phalinus,

[1] Xen. Anab. ii. 1, 5—7.

[2] We know from Plutarch (Artaxer. c. 13) that Ktesias distinctly asserted himself to have been present at this

an officer of some military experience and in the confidence of Tissaphernês, addressed himself to the Greek commanders; requiring them on the part of the King, since he was now victor and had slain Cyrus, to surrender their arms and appeal to his mercy. To this summons, painful in the extreme to a Grecian ear, Klearchus replied that it was not the practice for victorious men to lay down their arms. Being then called away to examine the sacrifice which was going on, he left the interview to the other officers, who met the summons of Phalînus by an emphatic negative. "If the King thinks himself strong enough to ask for our arms unconditionally, let him come and try to seize them." "The King (rejoined Phalînus) thinks that you are in his power, being in the midst of his territory, hemmed in by impassable rivers, and encompassed by his innumerable subjects."—"Our arms and our valour are all that remain to us (replied a young Athenian); we shall not be fools enough to hand over to you our only remaining treasure, but shall employ them still to have a fight for *your* treasure."[1] But though several spoke in this resolute tone, there were not wanting others disposed to encourage a negotiation; saying that they had been faithful to Cyrus as long as he lived, and would now be faithful to Artaxerxês, if he wanted their services in Egypt or anywhere else. In the midst of this parley, Klearchus returned, and was requested by Phalînus to return a final answer on behalf of all. He at first asked the advice of Phalînus himself; appealing to the common feeling of Hellenic patriotism, and anticipating, with very little judgment, that the latter would encourage the Greeks in holding out. "If (replied Phalînus) I saw one chance out of ten thousand in your favour, in the event of a contest with the King, I should advise you to refuse the surrender of your arms. But as there is no chance of safety for you against

Artaxerxês summons the Greeks to surrender —their reply —language of Phalînus.

interview, and I see no reason why we should not believe him. Plutarch indeed rejects his testimony as false, affirming that Xenophôn would certainly have mentioned him, had he been there; but such an objection seems to me insufficient. Nor is it necessary to construe the words of Xenophôn, ἦν δ' αὐτῶν Φαλῖνος εἷς Ἑλλήν (ii. 1, 7), so strictly as to negative the presence of one or two other Greeks. Phalînus is thus specified because he was the spokesman of the party—a military man.

[1] Xen. Anab ii. 1, 12. μὴ οὖν οἷον τὰ μόνα ἡμῖν ἀγαθὰ ὄντα ὑμῖν παραδῶσιν· ἀλλὰ σὺν τούτοις καὶ περὶ τῶν ὑμετέρων ἀγαθῶν μαχούμεθα.

the King's consent, I recommend you to look out for safety in the only quarter where it presents itself." Sensible of the mistake which he had made in asking the question, Klearchus rejoined—"That is *your* opinion: now report our answer. We think we shall be better friends to the King, if we are to be his friends—or more effective enemies, if we are to be his enemies—with our arms, than without them." Phalinus, in retiring, said that the King proclaimed a truce so long as they remained in their present position, but war if they moved either onward or backward. And to this Klearchus acceded, without declaring which he intended to do.[1]

Ariæus refuses the throne, but invites the Greeks to join him for retreat.

Shortly after the departure of Phalinus, the envoys despatched to Ariæus returned; communicating his reply that the Persian grandees would never tolerate any pretensions on his part to the crown, and that he intended to depart early the next morning on his return; if the Greeks wished to accompany him, they must join him during the night. In the evening, Klearchus, convening the generals and the lochages (or captains of lochi), acquainted them that the morning sacrifice had been of a nature to forbid their marching against the King—a prohibition of which he now understood the reason, from having since learnt that the King was on the other side of the Tigris, and therefore out of their reach—but that it was favourable for rejoining Ariæus. He gave directions accordingly for a night-march back along the Euphratês, to the station where they had passed the last night but one prior to the battle. The other Grecian generals, without any formal choice of Klearchus as chief, tacitly acquiesced in his orders, from a sense of his superior decision and experience, in an emergency when no one knew what to propose. The night-march was successfully accomplished, so that they joined Ariæus at the preceding station about midnight, not without the alarming symptom, however, that Miltokythês the Thracian deserted to the King at the head of 340 of his countrymen, partly horse, partly foot.

[1] Xen. Anab. ii. 1, 14—22. Diodôrus (xiv. 25) is somewhat copious in his account of the interview with Phalinus. But he certainly followed other authorities besides Xenophôn, if even it be true that he had Xenophôn before him. The allusion to the past heroism of Leonidas seems rather in the style of Ephorus.

The first proceeding of the Grecian generals was to exchange solemn oaths of reciprocal fidelity and fraternity with Ariæus. According to an ancient and impressive practice, a bull, a wolf, a boar, and a ram were all slain, and their blood allowed to run into the hollow of a shield; in which the Greek generals dipped a sword, and Ariæus, with his chief companions, a spear.[1] The latter, besides the promise of alliance, engaged also to guide the Greeks in good faith down to the Asiatic coast. Klearchus immediately began to ask what route he proposed to take; whether to return by that along which they had come up, or by any other. To this Ariæus replied, that the road along which they had marched was impracticable for retreat, from the utter want of provisions through seventeen days of desert; but that he intended to choose another road, which, though longer, would be sufficiently productive to furnish them with provisions. There was, however, a necessity (he added) that the first two or three days' marches should be of extreme length, in order that they might get out of the reach of the King's forces, who would hardly be able to overtake them afterwards with any considerable numbers.

The Greeks rejoin Ariæus—interchange of oaths—resolution to retreat together

They had now come 93 days' march[2] from Ephesus, or 90 from Sardis.[3] The distance from Sardis to Kunaxa is, according to Colonel Chesney, about 1265 geographical miles, or 1464 English miles. There had been at least 96 days of rest, enjoyed at various places, so that the total of time elapsed must have at least been 189 days, or a little more than half a year;[4] but it was probably greater, since some intervals of rest are not specified in number of days.

[1] Xen. Anab. ii. 2, 7—9.

Koch remarks however, with good reason, that it is difficult to see how they could get a wolf in Babylonia for the sacrifice (Zug der Zehn Tausend, p. 51).

[2] Such is the sum-total stated by Xenophôn himself (Anab. ii. 1, 5). It is greater, by nine days, than the sum-total which we should obtain by adding together the separate days' march specified by Xenophôn from Sardis But the distance from Sardis to Ephesus, as we know from Herodotus, was three days' journey (Herod. v. 55); and therefore the discrepancy is really only to the amount of six, not of nine. See Kruger ad Anabas p. 566, Koch, Zug der Zehn Tausend, p. 141.

[3] Colonel Chesney (Euphratês and Tigris, c. ii. p. 208) calculates 1265 geographical miles from Sardis to Kunaxa or the Mounds of Mohammed.

[4] For example, we are not told how long they rested at Pylæ, or opposite to Charmandê. I have given some grounds (in the preceding chapter) for believing that it cannot have been less than five days. The army must have been in the utmost need of repose, as well as of provisions.

Position of the Greeks—to all appearance hopeless.

How to retrace their steps was now the problem, apparently insoluble. As to the military force of Persia in the field, indeed, not merely the easy victory at Kunaxa, but still more the undisputed march throughout so long a space, left them no serious apprehensions.[1] In spite of this great extent, population, and riches, they had been allowed to pass through the most difficult and defensible country, and to ford the broad Euphratês, without a blow; nay, the King had shrunk from defending the long trench which he had specially caused to be dug for the protection of Babylonia. But the difficulties which stood between them and their homes were of a very different character. How were they to find their way back or obtain provisions, in defiance of a numerous hostile cavalry, which, not without efficiency even in a pitched battle, would be most formidable in opposing their retreat? The line of their upward march had all been planned, with supplies furnished, by Cyrus; yet even under such advantages, supplies had been on the point of failing in one part of the march. They were now, for the first time, called upon to think and provide for themselves; without knowledge of either roads or distances—without trustworthy guides—without any one to furnish or even to indicate supplies—and with a territory all hostile, traversed by rivers which they had no means of crossing. Klearchus himself knew nothing of the country, nor of any other river except the Euphratês; nor does he indeed in his heart seem to have conceived retreat as practicable without the consent of the King.[2] The reader who casts his eye on a map of Asia, and imagines the situation of this Greek division on the left bank of the Euphratês, near the parallel of latitude 32° 30′, will hardly be surprised at any measure of despair, on the part either of general or soldiers. And we may add that Klearchus had not even the advantage of such a map, or probably of any map at all, to enable him to shape his course.

In this dilemma, the first and most natural impulse was to consult Ariæus, who (as has been already stated) pronounced, with good reason, that return by the same road was impracticable, and promised to conduct them home by another road—longer, indeed, yet better supplied. At daybreak on the ensuing

[1] Xen. Anab. i. 5, 9. [2] Xen. Anab. ii. 4, 6, 7.

morning they began their march in an easterly direction, anticipating that before night they should reach some villages of the Babylonian territory, as in fact they did;[1] yet not before they had been alarmed in the afternoon by the supposed approach of some of the enemy's horse, and by evidences that the enemy were not far off, which induced them to slacken their march for the purpose of more cautious array. Hence they did not reach the first villages before dark; these, too, had been pillaged by the enemy while retreating before them, so that only the first-comers under Klearchus could obtain accommodation, while the succeeding troops, coming up in the dark, pitched as they could, without any order. The whole camp was a scene of clamour, dispute, and even alarm, throughout the night. No provisions could be obtained. Early the next morning Klearchus ordered them under arms; and, desiring to expose the groundless nature of the alarm,

Commencement of the retreat, along with Arieus—disorder of the army.

[1] Xen. Anab ii. 2, 13. ἐπεὶ γὰρ ἡμέρα ἐγένετο, ἐπορεύοντο ἐν δεξιᾷ ἔχοντες τὸν ἥλιον, λογιζόμενοι ἥξειν ἅμα ἡλίῳ δύνοντι εἰς κώμας τῆς Βαβυλωνίας χώρας· καὶ τοῦτο μὲν οὐκ ἐψεύσθησαν.

Schneider in his note on this passage, as well as Ritter (Erdkunde, part x. 3, p. 17), Mr. Ainsworth (Travels in the Track, p. 103), and Colonel Chesney (Euph. and Tigr. p. 219) understand the words here used by Xenophon in a sense from which I dissent. "When it was day, the army proceeded onward on their march, having the sun on their right hand." These words they understand as meaning that the army marched *northward*; whereas, in my judgment, the words intimate that the army marched *eastward*. *To have the sun on the right hand* does not so much refer either to the precise point where, or to the precise instant when, the sun rises, but to his diurnal path through the heavens, and to the general direction of the day's march. This may be seen by comparing the remarkable passage in Herodotus, iv. 42, in reference to the alleged circumnavigation of Africa, from the Red Sea round the Cape of Good Hope to the Strait of Gibraltar, by the Phœnicians, under the order of Nekos. These Phœnicians said "that in sailing round Africa (from the Red Sea) they had the sun on their right hand"—ὡς τὴν Λιβύην περιπλώοντες τὸν ἥλιον ἔσχον ἐπὶ δεξιᾷ. Herodotus rejects this statement as incredible. Not knowing the phænomena of a southern latitude beyond the tropic of Capricorn, he could not imagine that men in sailing from east to west could possibly have the sun on their *right* hand: any man journeying from the Red Sea to the Straits of Gibraltar must, in his judgment, have the sun on the *left* hand, as he himself had always experienced in the north latitude of the Mediterranean or the African coast. See ch. xviii. of this History.

In addition to this reason, we may remark that Arieus and the Greeks, starting from their camp on the banks of the Euphratês (the place where they had passed the last night but one before the battle of Kunaxa), and marching *northward*, could not expect to arrive, and could not really arrive, at villages of the Babylonian territory. But they might naturally expect to do so, if they marched *eastward*, towards the Tigris. Nor would they have hit upon the enemy in a northerly march, which would, in fact, have been something near to a return upon their own previous steps. They would, moreover, have been stopped by the undefended trench, which could only be passed at the narrow opening close to the Euphratês.

caused the herald to proclaim that whoever would denounce the person who had let the ass into the camp on the preceding night should be rewarded with a talent of silver.[1]

Heralds from the Persians to treat about a truce.

What was the project of route entertained by Ariæus, we cannot ascertain,[2] since it was not further pursued. For the effect of the unexpected arrival of the Greeks as if to attack the enemy—and even the clamour and shouting of the camp during the night—so intimidated the Persian commanders, that they sent heralds the next morning to treat about a truce. The contrast between this message and the haughty summons of the preceding day to lay down their arms was sensibly felt by the Grecian officers, and taught them that the proper way of dealing with the Persians was by a bold and aggressive demeanour. When Klearchus was apprised of the arrival of the heralds, he desired them at first to wait at the outposts until he was at leisure; then, having put his troops into the best possible order, with a phalanx compact on every side to the eye, and the unarmed persons out of sight, he desired the heralds to be admitted. He marched out to meet them with the most showy and best-armed soldiers immediately around him; and when they informed him that they had come from the King with instructions to propose a truce, and to report on what conditions the Greeks would agree to it, Klearchus replied abruptly, "Well then, go and tell the King that our first business must be to fight; for we have nothing to eat, nor will any man presume to talk to Greeks about a truce, without first providing dinner for them". With this reply the heralds rode off, but returned very speedily; thus making it plain that the King, or the commanding officer, was near at hand. They brought word that the King thought their answer reasonable, and had sent guides to conduct them to a place where they would obtain provisions, if the truce should be concluded.

After an affected delay and hesitation, in order to impose upon the Persians, Klearchus concluded the truce, and desired that the guides would conduct the army to those quarters where provisions could be had. He was most circumspect in main-

[1] Xen. Anab. ii. 2, 20. This seems to have been a standing military jest, to make the soldiers laugh at their past panic. See the references in Krüger and Schneider's notes.

[2] Diodôrus (xiv. 25) tells us that Ariæus intended to guide them towards Paphlagonia—a very loose indication.

taining exact order during the march, himself taking charge of the rear guard. The guides led them over many ditches and channels, full of water, and cut for the purpose of irrigation; some so broad and deep that they could not be crossed without bridges. The army had to put together bridges for the occasion, from palm-trees either already fallen or expressly cut down. This was a troublesome business, which Klearchus himself superintended with peculiar strictness. He carried his spear in the left hand, his stick in the right, employing the latter to chastise any soldier who seemed remiss, and even plunging into the mud and lending his own hands in aid wherever it was necessary.[1] As it was not the usual season of irrigation for crops, he suspected that the canals had been filled on this occasion expressly to intimidate the Greeks, by impressing them with the difficulties of their prospective march; and he was anxious to demonstrate to the Persians that these difficulties were no more than Grecian energy could easily surmount.

The heralds conduct the Greeks to villages furnished with provisions

March over the canals

At length they reached certain villages indicated by their guides for quarters and provision; and here for the first time they had a sample of that unparalleled abundance of the Babylonian territory, which Herodotus is afraid to describe with numerical precision. Large quantities of corn—dates not only in great numbers, but of such beauty, freshness, size, and flavour, as no Greek had ever seen or tasted, insomuch that fruit like what was imported into Greece was disregarded and left for the slaves—wine and vinegar, both also made from the date palm: these are the luxuries which Xenophôn is eloquent in describing, after his recent period of scanty fare and anxious apprehension, not without also noticing the headaches which such new and luscious food, in unlimited quantity, brought upon himself and others.[2]

Abundant supplies obtained in the villages.

After three days passed in these restorative quarters, they were visited by Tissaphernês, accompanied by four Persian grandees and a suite of slaves. The satrap began to open a negotiation with Klearchus and the other generals. Speaking through an interpreter, he stated to them that the vicinity of his satrapy to Greece impressed him

Visit of Tissaphernês—negotiations.

[1] Xen. Anab. ii. 3, 7, 13. [2] Xen. Anab. ii. 3, 14, 17.

with a strong interest in favour of the Cyreian Greeks, and made him anxious to rescue them out of their present desperate situation; that he had solicited the King's permission to save them, as a personal recompense to himself for having been the first to forewarn him of the schemes of Cyrus, and for having been the only Persian who had not fled before the Greeks at Kunaxa; that the King had promised to consider this point, and had sent him in the meantime to ask the Greeks what their purpose was in coming up to attack him: and that he trusted the Greeks would give him a conciliatory answer to carry back, in order that he might have less difficulty in realizing what he desired for their benefit. To this Klearchus, after first deliberating apart with the other officers, replied, that the army had come together, and had even commenced their march, without any purpose of hostility to the King; that Cyrus had brought them up the country under false pretences, but that they had been ashamed to desert him in the midst of danger, since he had always treated them generously; that since Cyrus was now dead, they had no purpose of hostility against the King, but were only anxious to return home; that they were prepared to repel hostility from all quarters, but would be not less prompt in requiting favour or assistance. With this answer Tissaphernês departed, and returned on the next day but one, informing them that he had obtained the King's permission to save the Grecian army—though not without great opposition, since many Persian counsellors contended that it was unworthy of the King's dignity, to suffer those who had assailed him to escape. "I am now ready (said he) to conclude a covenant and exchange oaths with you; engaging to conduct you safely back into Greece, with the country friendly, and with a regular market for you to purchase provisions. You must stipulate on your part always to pay for your provisions, and to do no damage to the country: if I do not furnish you with provisions to buy, you are then at liberty to take them where you can find them." Well were the Greeks content to enter into such a covenant, which was sworn, with hands given upon it, by Klearchus, the other generals, and the lochages on their side, and by Tissaphernês with the King's brother-in-law on the

Convention concluded with Tissaphernês, who engages to conduct the Greeks home.

other. Tissaphernês then left them, saying that he would go back to the King, make preparations, and return to reconduct the Greeks home, going himself to his own satrapy.[1]

Motives of the Persians—favourable dispositions of Parysatis towards Cyrus

The statements of Ktesias, though known to us only indirectly, and not to be received without caution, afford ground for believing that Queen Parysatis decidedly wished success to her son Cyrus in his contest for the throne—that the first report conveyed to her of the battle of Kunaxa, announcing the victory of Cyrus, filled her with joy, which was exchanged for bitter sorrow when she was informed of his death,—that she caused to be slain with horrible tortures all those, who, though acting in the Persian army and for the defence of Artaxerxês, had any participation in the death of Cyrus, and that she showed favourable dispositions towards the Cyreian Greeks.[2] It may seem probable, further, that her influence may have been exerted to procure for them an unimpeded retreat, without anticipating the use afterwards made by Tissaphernês (as will soon appear) of the present convention. And in one point of view, the Persian king had an interest in facilitating their retreat. For the very circumstance which rendered retreat difficult also rendered the Greeks dangerous to him in their actual position. They were in the heart of the Persian empire, within seventy miles of Babylon, in a country not only teeming with fertility, but also extremely defensible, especially against cavalry, from the multiplicity of canals, as Herodotus observed respecting Lower Egypt.[3] And Klearchus might say to his Grecian soldiers—what Xenophôn was afterwards preparing to say to them at Kalpê on the Euxine Sea, and what Nikias also affirmed to the unhappy Athenian army whom he afterwards conducted away from Syracuse[4]—that wherever they sat down, they were sufficiently numerous and well-organized to become at once a city. A body of such troops might effectually assist, and would perhaps encourage, the Babylonian population to throw off the Persian yoke, and to exonerate themselves from the prodigious

[1] Xen. Anab. ii. 3, 18—27.

[2] Ktesias, Persica, Fragm. c. 59, ed Bahr: compared with the remarkable Fragment 18, preserved by the so-called Demetrius Phalêreus: see also Plutarch, Artaxerx. c. 17.

[3] Herodot. i. 193; ii. 108; Strabo, xvii. p. 788.

[4] Xenophôntis Anabasis, v. 6, 16; Thucydidês, vii.

tribute which they now paid to the satrap. For these reasons, the advisers of Artaxerxês thought it advantageous to convey the Greeks across the Tigris out of Babylonia, beyond all possibility of returning thither. This was at any rate the primary object of the convention. And it was the more necessary to conciliate the goodwill of the Greeks, because there seems to have been but one bridge over the Tigris; which bridge could only be reached by inviting them to advance considerably farther into the interior of Babylonia.

Long halt of the Greeks —their quarrel with Ariæus.

Such was the state of fears and hopes on both sides, at the time when Tissaphernês left the Greeks, after concluding his convention. For twenty days did they await his return, without receiving from him any communication, the Cyreian Persians under Ariæus being encamped near them. Such prolonged and unexplained delay became, after a few days, the source of much uneasiness to the Greeks; the more so as Ariæus received during this interval several visits from his Persian kinsmen, and friendly messages from the King, promising amnesty for his recent services under Cyrus. Of these messages the effects were painfully felt, in manifest coldness of demeanour on the part of his Persian troops towards the Greeks. Impatient and suspicious, the Greek soldiers impressed upon Klearchus their fears that the King had concluded the recent convention only to arrest their movements, until he should have assembled a larger army and blocked up more effectually the roads against their return. To this Klearchus replied, "I am aware of all that you say. Yet if we now strike our tents, it will be a breach of the convention and a declaration of war. No one will furnish us with provisions; we shall have no guides; Ariæus will desert us forthwith, so that we shall have his troops as enemies instead of friends. Whether there be any other river for us to cross I know not; but we know that the Euphratês itself can never be crossed if there be an enemy to resist us. Nor have we any cavalry, while cavalry is the best and most numerous force of our enemies. If the King, having all these advantages, really wishes to destroy us, I do not know why he should falsely exchange all these oaths and solemnities, and thus make his own word worthless in the eyes both of Greeks and barbarians."[1]

[1] Xen. Anab. ii. 4, 3—8.

Such words from Klearchus are remarkable, as they testify his own complete despair of the situation—certainly a very natural despair—except by amicable dealing with the Persians, and also his ignorance of geography and the country to be traversed. This feeling helps to explain his imprudent confidence afterwards in Tissaphernês.

Secret despair of Klearchus.

That satrap, however, after twenty days, at last came back, with his army prepared to return to Ionia, with the King's daughter, whom he had just received in marriage, and with another grandee named Orontas. Tissaphernês took the conduct of the march, providing supplies for the Greek troops to purchase; while Ariæus and his division now separated themselves altogether from the Greeks, and became intermingled with the other Persians. Klearchus and the Greeks followed them at the distance of about three miles in the rear, with a separate guide for themselves; not without jealousy and mistrust, sometimes shown in individual conflicts, while collecting wood or forage, between them and the Persians of Ariæus. After three days' march (that is, apparently, three days, calculated from the moment when they began their retreat with Ariæus) they came to the Wall of Media, and passed through it,[1] prosecuting their march onward through the country on its other or interior side. It was of bricks cemented with bitumen, 100 feet high, and 20 feet broad; it was said to extend a length of 20

Retreating march begun, under Tissaphernês—they enter within the Wall of Media—march to Sittakê.

[1] Xen. Anab ii. 4, 12. διελθόντες δὲ τρεῖς σταθμοὺς, ἀφίκοντο πρὸς τὸ Μηδίας καλούμενον τεῖχος, καὶ παρῆλθον αὐτοῦ εἴσω. It appears to me that these three days' march or σταθμοί can hardly be computed from the moment when they commenced their march under the conduct of Tissaphernês. Whoever looks at Plan II., annexed to the present volume, will see that there could not be a distance equal to three days' march between the point from whence Tissaphernês began to conduct them, and any point of the Wall of Media at which they were likely to pass through it. And if the Wall of Media be placed two days' march farther to the southward, it cannot have had the length which Xenophôn ascribes to it, since the two rivers come gradually nearer to each other. On the other hand, if we begin from the moment when the Greeks started under conduct of Ariæus, we can plainly trace three distinct *resting-places* (σταθμοὺς) before they reached the Wall of Media. First, at the villages where the confusion and alarm arose (ii. 2. 13—21). Secondly, at the villages of abundant supply, where they concluded the truce with Tissaphernês, and waited twenty days for his return (ii. 3, 14; ii. 4, 9). Thirdly, one night's halt under the conduct of Tissaphernês, before they reached the Wall of Media. This makes three distinct stations or halting-places between the station (the first station after passing the undefended trench) from whence they started to begin their retreat under the conduct of Ariæus, and the point where they traversed the Wall of Media.

parasangs (or about 70 miles, if we reckon the parasang at 30 stadia), and to be not far distant from Babylon. Two days of farther march, computed at eight parasangs, brought them to the Tigris. During these two days they crossed two great ship-canals, one of them over a permanent bridge, the other over a temporary bridge laid on seven boats. Canals of such magnitude must probably have been two among the four stated by Xenophôn to be drawn from the river Tigris, each of them a parasang distant from the other. They were 100 feet broad, and deep enough even for heavy vessels; they were distributed by means of numerous smaller channels and ditches for the irrigation of the soil; and they were said to fall into the Euphratês, or rather, perhaps, they terminated in one main larger canal cut directly from the Euphratês to the Tigris, each of them joining this larger canal at a different point of its course. Within less than two miles of the Tigris was a large and populous city named Sittakê, near which the Greeks pitched their camp, on the verge of a beautiful park or thick grove full of all kinds of trees: while the Persians all crossed the Tigris, at the neighbouring bridge.

Alarm and suspicions of the Greeks—they cross the Tigris

As Proxenus and Xenophôn were here walking in front of the camp after supper, a man was brought up who had asked for the former at the advanced posts. This man said that he came with instructions from Arieus. He advised the Greeks to be on their guard, as there were troops concealed in the adjoining grove for the purpose of attacking them during the night, and also to send and occupy the bridge over the Tigris, since Tissaphernês intended to break it down, in order that the Greeks might be caught without possibility of escape between the river and the canal. On discussing this information with Klearchus, who was much alarmed by it, a young Greek present remarked that the two matters stated by the informant contradicted each other; for that if Tissaphernês intended to attack the Greeks during the night, he would not break down the bridge, so as both to prevent his own troops on the other side from crossing to aid, and to deprive those on this side of all retreat if they were beaten; while, if the Greeks were beaten, there was no escape open to them, whether the bridge continued or not. This remark induced Klearchus to ask the messenger what was the extent of ground between the

Tigris and the canal. The messenger replied that it was a great extent of country, comprising many large cities and villages. Reflecting on this communication, the Greek officers came to the conclusion that the message was a stratagem on the part of Tissaphernês to frighten them and accelerate their passage across the Tigris, under the apprehension that they might conceive the plan of seizing or breaking the bridge and occupying a permanent position in the spot where they were, which was an island, fortified on one side by the Tigris, on the other sides by intersecting canals between the Euphratês and the Tigris.[1] Such an

[1] I reserve for this place the consideration of that which Xenophôn states, in two or three passages, about the Wall of Media and about different canals in connexion with the Tigris, the result of which, as far as I can make it out, stands in my text.

I have already stated, in the preceding chapter, that in the march of the day next but one preceding the battle of Kunaxa, the army came to a deep and broad trench dug for defence across their line of way, with the exception of a narrow gut of twenty feet broad close by the Euphratês, through which gut the whole army passed. Xenophôn says: "This trench had been carried upwards across the plain as far as the Wall of Media, where indeed the canals are situated, flowing from the river Tigris: four canals, 100 feet in breadth, and extremely deep, so that corn-bearing vessels sail along them. They strike into the Euphratês, they are distant each from the other by one parasang, and there are bridges over them—Παρατέτατο δ' ἡ τάφρος ἄνω διὰ τοῦ πεδίου ἐπὶ δώδεκα παρασάγγας, μέχρι τοῦ Μηδίας τείχους, ἔνθα δὴ (the books print a full stop between τείχους and ἔνθα, which appears to me incorrect, as the sense goes on without interruption) εἰσὶν αἱ διῶρυχες, ἀπὸ τοῦ Τίγρητος ποταμοῦ ῥέουσαι· εἰσὶ δὲ τέτταρες, τὸ μὲν εὖρος πλεθριαῖαι, βαθεῖαι δὲ ἰσχυρῶς, καὶ πλοῖα πλεῖ ἐν αὐταῖς σιταγωγά· εἰσβάλλουσι δὲ εἰς τὸν Εὐφράτην, διαλείπουσι δ' ἑκάστη παρασάγγην, γέφυραι δ' ἔπεισιν." The present tense, εἰσὶν αἱ διῶρυχες, seems to mark the local reference of ἔνθα to the Wall of Media, and not to the actual march of the army.

Major Rennell (Illustrations of the Expedition of Cyrus, pp. 79—87, &c.), Ritter (Erdkunde, x. p. 16), Koch (Zug der Zehn Tausend, pp. 46, 47), and Mr. Ainsworth (Travels in the Track of the Ten Thousand, p. 88) consider Xenophôn to state that the Cyreian army, on this day's march (the day but one before the battle), passed through the Wall of Media and over the four distinct canals reaching from the Tigris to the Euphratês. They all, indeed, contest the accuracy of this latter statement; Rennell remarking that the level of the Tigris in this part of its course is lower than that of the Euphratês, and that it could not supply water for so many broad canals so near to each other. Col. Chesney also conceives the army to have passed through the Wall of Media before the battle of Kunaxa.

It seems to me, however, that they do not correctly interpret the words of Xenophôn, who does not say that Cyrus ever passed either the Wall of Media or these four canals *before* the battle of Kunaxa, but who says (as Krüger, De Authentiâ Anabaseos, p. 12, prefixed to his edition of the Anabasis, rightly explains him) that these four canals flowing from the Tigris are at, or near, the Wall of Media, which the Greeks did not pass through until long *after* the battle, when Tissaphernês was conducting them towards the Tigris, two days' march before they reached Sittakê (Anab. ii. 4, 12).

It has been supposed, during the last few years, that the direction of the Wall of Media could be verified by actual ruins still subsisting on the spot. Dr. Ross and Captain Lynch (see Journal of the Geographical Society, vol. ix. pp. 446—473, with Captain Lynch's map annexed) discovered a line of embankment which they considered to be the remnant of it. It begins on the western bank of the Tigris, in latitude 34° 3', and

island was a defensible position, having a most productive territory with numerous cultivators, so as to furnish shelter and means of hostility for all the King's enemies. Tissaphernês calculated that the message now delivered would induce the Greeks to

stretches towards the Euphratês in a direction from N.N.E. to S.S.W. "It is a solitary straight single mound, 25 long paces thick, with a bastion on its western face at every 55 paces, and on the same side it has a deep ditch, 27 paces broad. The wall is here built of the small pebbles of the country, imbedded in cement of lime of great tenacity: it is from 35 to 40 feet in height, and runs in a straight line as far as the eye can trace it. The Bedouins tell me that it goes in the same straight line to two mounds called Ramelah on the Euphratês, some hours above Felujah: that it is, in places far inland, built of brick, and in some parts worn down to a level with the desert" (Dr. Ross, *l. c.* p. 446).

Upon the faith of these observations, the supposed wall (now called Sidd Nimrud by the natives) has been laid down as the Wall of Media, reaching from the Tigris to the Euphratês, in the best recent maps, especially that of Colonel Chesney, and accepted as such by recent inquirers.

Nevertheless, subsequent observations, recently made known by Colonel Rawlinson to the Geographical Society, have contradicted the views of Dr. Ross as stated above, and have shown that the Wall of Media, in the line here assigned to it, has no evidence to rest upon. Captain Jones, commander of the steamer at Bagdad, undertook, at the request of Colonel Rawlinson, a minute examination of the locality, and ascertained that what had been laid down as the Wall of Media was merely a line of mounds—no wall at all, but a mere embankment, extending seven or eight miles from the Tigris, and designed to arrest the winter torrents and drain off the rain-water of the desert into a large reservoir, which served to irrigate an extensive valley between the rivers.

From this important communication it results that there is, as yet, no evidence now remaining for determining what was the line or position of the Wall of Media; which had been supposed to be a datum positively established, serving as premises from whence to deduce other positions mentioned by Xenophôn. As our knowledge now stands, there is not a single point mentioned by Xenophôn in Babylonia which can be positively verified, except Babylon itself; and Pylæ, which is known pretty nearly, as the spot where Babylonia proper commences.

Unable as we are to verify, by any independent evidences, the topographical statements of Xenophôn in Babylonia, nothing more can be done than to explain and illustrate clearly these statements as they stand. For this purpose I have given, annexed to the present volume, a Plan (Plan II.) founded exclusively upon the statements of Xenophôn, and destined to render them clear to the reader. I have in this Plan inserted the Wall of Media, not upon any positive knowledge, but in the course which I think it naturally would follow upon Xenophôn's narrative of facts

The description which Xenophôn gives of the Wall of Media is very plain and specific. I see no reason to doubt that he actually saw it, passed through it, and correctly describes it in height as well as breadth. Its entire length he, of course, only gives from what he was told. His statement appears to me good evidence that there was a Wall of Media, which reached from the Tigris to the Euphratês, or perhaps to some canal cut from the Euphratês, though there exists no mark to show what was the precise locality and direction of the Wall. Ammianus Marcellinus (xxiv. 2), in the expedition of the Emperor Julian, saw near Macepracta, on the left bank of the Euphratês, the ruins of a wall, "which in ancient times had stretched to a great distance, for the defence of Assyria against foreign invasion". It is fair to presume that this was the Wall of Media; but the position of Macepracta cannot be assigned.

It is important, however, to remember—what I have already stated in this note—that Xenophôn did not see and did not cross either the Wall of Media or the two canals here mentioned, until many days after the battle of Kunaxa.

become alarmed with their actual position, and to cross the Tigris with as little delay as possible. At least this was the interpretation which the Greek officers put upon his proceeding—an interpretation highly plausible, since, in order to reach the bridge over the Tigris, he had been obliged to conduct the Greek troops into a position sufficiently tempting for them to hold, and since he knew that his own purposes were purely treacherous. But the Greeks, officers as well as soldiers, were animated only by the wish of reaching home. They trusted, though not without misgivings, in the promise of Tissaphernês to conduct them, and never for a moment thought of taking permanent post in this fertile island. They did not, however, neglect the precaution of sending a guard during the night to the bridge over the Tigris, which no enemy came to assail. On the next morning they passed over it in a body, in cautious and mistrustful array, and found themselves on the eastern bank of the Tigris, not only without attack, but even without sight of a single Persian, except Glûs the interpreter and a few others watching their motions.

Retreating march up the left bank of the Tigris—to the Great Zab

After having crossed by a bridge laid upon thirty-seven pontoons, the Greeks continued their march to the northward upon the eastern side of the Tigris, for four days to the river Physkus, said to be twenty parasangs.[1] The Physkus was 100 feet wide, with a bridge, and the large city of Opis near it. Here, at the frontier

With regard to the two large canals which Xenophôn actually crossed over, after having passed the Wall of Media, and to the four large canals which he mentions as being near to the Wall of Media, I have drawn them on the Plan in such manner as visibly to illustrate his narrative. We know from Herodotus that all the territory of Babylonia was intersected by canals, and that there was one canal greater than the rest and navigable, which flowed from the Euphratês to the Tigris, in a direction to the south of east. This coincides pretty well with the direction assigned in Colonel Chesney's map to the Nahr-Malcha or Regium-Flumen, into which the four great canals, described by Xenophôn as drawn from the Tigris to the Euphratês, might naturally discharge themselves, and still be said to fall into the Euphratês, of which the Nahr-Malcha was as it were a branch. How the level of the two rivers would adjust itself, when the space between them was covered with a network of canals great and small, and when a vast quantity of the water of both was exhausted in fertilizing the earth, is difficult to say.

The *island* wherein the Greeks stood, at their position near Sittake, before crossing the Tigris, would be a parallelogram formed by the Tigris, the Nahr-Malcha, and the two parallel canals joining them It might well be called a large island, containing many cities and villages, with a large population

[1] There seems reason to believe that in ancient times the Tigris, above Bagdad, followed a course more to the westward and less winding than it

of Assyria and Media, the road from the eastern regions to Babylon joined the road northerly on which the Greeks were marching. An illegitimate brother of Artaxerxês was seen at the head of a numerous force, which he was conducting from Susa and Ekbatana as a reinforcement to the royal army. This great host halted to see the Greeks pass by; and Klearchus ordered the march in column of two abreast, employing himself actively to maintain an excellent array, and halting more than once. The army thus occupied so long a time in passing by the Persian host that their numbers appeared greater than the reality, even to themselves; while the effect upon the Persian spectators was very imposing.[1] Here Assyria ended and Media began. They marched, still in a northerly direction, for six days through a portion of Media almost unpeopled, until they came to some flourishing villages which formed a portion of the domain of Queen Parysatis; probably these villages, forming so marked an exception to the desert character of the remaining march, were situated on the Lesser Zab, which flows into the Tigris, and which Xenophôn must have crossed, though he makes no mention of it. According to the order of march stipulated between the Greeks and Tissaphernês, the latter only provided a supply of provisions for the former to purchase; but on the present halt he allowed the Greeks to plunder the villages, which were rich and full of all sorts of subsistence—yet without carrying off the slaves. The wish of the satrap to put an insult on Cyrus, as his personal enemy,[2] through Parysatis, thus proved a sentence of ruin to these unhappy villagers. Five more days' march, called twenty parasangs, brought them to the banks of the river Zabatus, or the Greater Zab, which flows into the Tigris near a town now called Senn. During the first of these five days, they saw on the opposite side of the Tigris a large town called Kænæ, from whence they received supplies of provisions, brought across by the inhabitants upon rafts supported by inflated skins.[3]

does now. The situation of Opis cannot be verified. The ruins of a large city were seen by Captain Lynch near the confluence of the river Adhem with the Tigris, which he supposed to be Opis, in lat. 34°.

[1] Xen. Anab. ii. 4, 26.

[2] Ktesias, Fragm 18, ed. Bahr.

[3] Xen. Anab. ii. 5, 26—28.

Mannert, Rennell, Mr Ainsworth, and most modern commentators identify this town of Καναί or Kænæ with the modern town Senn; which latter place Mannert (Geogr. der Gr. Rom. v. p 338) and Rennell (Illustrations. p. 129) represent to be near the Lesser Zab instead of the Greater Zab.

To me it appears that the locality

On the banks of the Great Zab they halted three days—days of serious and tragical moment. Having been under feelings of mistrust, ever since the convention with Tissaphernês, they had followed throughout the whole march, with separate guides of their own, in the rear of his army, always maintaining their encampment apart. During their halt on the Zab, so many various manifestations occurred to aggravate the mistrust, that hostilities seemed on the point of breaking out between the two camps. To obviate this danger Klearchus demanded an interview with Tissaphernês, represented to him the threatening attitude of affairs, and insisted on the necessity of coming to a clear understanding. He impressed upon the satrap that, over and above the solemn oaths which had been interchanged, the Greeks on their side could have no conceivable motive to quarrel with him; that they had everything to hope from his friendship, and everything to fear, even to the loss of all chance of safe return, from his hostility; that Tissaphernês also could gain nothing by destroying them, but would find them, if he chose, the best and most faithful instruments for his own aggrandizement and for conquering the Mysians and Pisidians—as Cyrus had experienced while he was alive. Klearchus concluded his protest by requesting to be informed what malicious reporter had been filling the mind of Tissaphernês with causeless suspicions against the Greeks.[1]

Suspicions between the Greeks and Tissaphernês.

"Klearchus (replied the satrap), I rejoice to hear such excellent sense from your lips. You remark truly, that if you were to meditate evil against me, it would recoil upon yourselves. I shall prove to you, in my turn, that you have no cause to mistrust either the King or me. If we had wished to destroy you, nothing would be

Klearchus converses with Tissaphernês—and is talked over.

assigned by Xenophôn to Καινaί does not at all suit the modern town of Senn. Nor is there much real similarity of name between the two; although our erroneous way of pronouncing the Latin name *Caenae* creates a delusive appearance of similarity. Mr. Ainsworth shows that some modern writers have been misled in the same manner by identifying the modern town of Sert with Tigrano-*certa*.

It is a perplexing circumstance in the geography of Xenophôn's work that he makes no mention of the Lesser Zab, which yet he must have crossed. Herodotus notices them both, and remarks on the fact that, though distinct rivers, both bore the same name (v. 52). Perhaps in drawing up his narrative after the expedition, Xenophôn may have so far forgotten as to fancy that two synonymous rivers, mentioned as distinct in his memoranda, were only one.

[1] Xen. Anab. ii. 5, 2—15.

easier. We have superabundant forces for the purpose: there are wide plains in which you would be starved—besides mountains and rivers which you would be unable to pass, without our help. Having thus the means of destroying you in our hands, and having nevertheless bound ourselves by solemn oaths to save you, we shall not be fools and knaves enough to attempt it now, when we should draw upon ourselves the just indignation of the gods. It is my peculiar affection for my neighbours the Greeks, and my wish to attach to my own person, by ties of gratitude, the Greek soldiers of Cyrus, which have made me eager to conduct you to Ionia in safety. For I know that when you are in my service, though the King is the only man who can wear his tiara erect *upon his head*, I shall be able to wear mine erect upon *my heart*, in full pride and confidence."[1]

So powerful was the impression made upon Klearchus by these assurances, that he exclaimed—"Surely those informers deserve the severest punishment, who try to put us at enmity, when we are such good friends to each other, and have so much reason to be so". "Yes (replied Tissaphernês), they deserve nothing less: and if you, with the other generals and lochages, will come into my tent to-morrow, I will tell you who the calumniators are." "To be sure I will (rejoined Klearchus), and bring the other generals with me. I shall tell you at the same time who are the parties that seek to prejudice us against you." The conversation then ended, the satrap detaining Klearchus to dinner, and treating him in the most hospitable and confidential manner.

Klearchus, with the other Grecian generals, visits Tissaphernês in his tent.

On the next morning, Klearchus communicated what had passed to the Greeks, insisting on the necessity that all the generals should go to Tissaphernês pursuant to his invitation, in order to re-establish that confidence which unworthy calumniators had shaken, and to punish such of the calumniators as might be Greeks. So emphatically did he pledge himself for the good faith and Phil-hellenic dispositions of the satrap, that he overruled the opposition of many among the soldiers, who, still continuing to entertain their former suspicions, remonstrated especially

[1] Xen. Anab. ii. 5, 17—23. This last comparison is curious, and in all probability the genuine words of the satrap—τὴν μὲν γὰρ ἐπὶ τῇ κεφαλῇ τιάραν βασιλεῖ μόνῳ ἐξεστιν ὀρθὴν ἔχειν, τὴν δ' ἐπὶ τῇ καρδίᾳ ἴσως ἂν ὑμῶν παρόντων καὶ ἕτερος εὐπετῶς ἔχοι.

against the extreme imprudence of putting all the generals at once into the power of Tissaphernês. The urgency of Klearchus prevailed. Himself with four other generals—Proxenus, Menon, Agias, and Sokratês—and twenty lochages or captains—went to visit the satrap in his tent; about 200 of the soldiers going along with them, to make purchases for their own account in the Persian camp-market.[1]

Tissaphernês seizes the Greek generals. They are sent prisoners to the Persian court and there put to death.

On reaching the quarters of Tissaphernês—distant nearly three miles from the Grecian camp, according to habit—the five generals were admitted into the interior, while the lochages remained at the entrance. A purple flag, hoisted from the top of the tent, betrayed too late the purpose for which they had been invited to come. The lochages, with the Grecian soldiers who had accompanied them, were surprised and cut down, while the generals in the interior were detained, put in chains, and carried up as prisoners to the Persian court. Here Klearchus, Proxenus, Agias, and Sokratês were beheaded, after a short imprisonment. Queen Parysatis, indeed, from affection to Cyrus, not only furnished many comforts to Klearchus in the prison (by the hands of her surgeon Ktesias), but used all her influence with her son Artaxerxês to save his life; though her efforts were counteracted, on this occasion, by the superior influence of Queen Stateira his wife. The rivalry between these two royal women, doubtless arising out of many other circumstances besides the death of Klearchus, became soon afterwards so furious, that Parysatis caused Stateira to be poisoned.[2]

Menon is reserved to perish in torture—sentiments of Queen Parysatis.

Menon was not put to death along with the other generals. He appears to have taken credit at the Persian court for the treason of entrapping his colleagues into the hands of Tissaphernês. But his life was only prolonged to perish a year afterwards in disgrace and torture—probably by the requisition of Parysatis, who thus avenged the death of Klearchus. The queen-mother had always power enough to perpetrate cruelties, though not always to avert them.[3] She had already brought to a miserable

[1] Xen. Anab. ii. 5, 30.

[2] Xen. Anab. ii. 6, 1. Ktesiæ Frag. Persica, c. 60, ed. Bähr; Plutarch, Artaxerx. c. 19, 20: Diodôr. xiv. 27.

[3] Tacit. Histor. i. 45. "Othoni nondum auctoritas inerat ad *prohibendum* scelus: *jubere* jam poterat. Ita, simulatione iræ, vinciri jussum (Marium

end every one, even faithful defenders of Artaxerxês, concerned in the death of her son Cyrus.

How Klearchus came to be imposed upon.

Though Menon thought it convenient, when brought up to Babylon, to boast of having been the instrument through whom the generals were entrapped into the fatal tent, this boast is not to be treated as matter of fact. For not only does Xenophôn explain the catastrophe differently, but in the delineation which he gives of Menon, dark and odious as it is in the extreme, he does not advance any such imputation; indirectly, indeed, he sets it aside.[1]

Unfortunately for the reputation of Klearchus, no such reasonable excuse can be offered for his credulity, which brought himself as well as his colleagues to so melancholy an end, and his whole army to the brink of ruin. It appears that the general sentiment of the Grecian army, taking just measure of the character of Tissaphernês, was disposed to greater circumspection in dealing with him. Upon that system Klearchus himself had hitherto acted; and the necessity of it might have been especially present to *his* mind, since he had served with the Lacedæmonian fleet at Milêtus in 411 B.C., and had therefore had fuller experience than other men in the army of the satrap's real character.[2] On a sudden he now turns round, and on the faith of a few verbal declarations, puts all the military chiefs into the most defenceless posture and the most obvious peril, such as hardly the strongest grounds for confidence could have justified. Though the remark

Celsum) et majores pœnas daturum, affirmans, præsenti exitio subtraxit."

Ktesias (Persica, c. 60: compare Plutarch and Diodôrus as referred to in the preceding note) attests the treason of Menon, which he probably derived from the story of Menon himself. Xenophôn mentions the ignominious death of Menon, and he probably derived his information from Ktesias (see Anabasis, ii. 6, 29).

The supposition that it was Parysatis who procured the death of Menon, in itself highly probable, renders all the different statements consistent and harmonious.

[1] Xenophôn seems to intimate that there were various stories current, which he does not credit, to the disparagement of Menon—καὶ τὰ μὲν δὴ ἀφανῆ ἔξεστι περὶ αὐτοῦ ψευδεσθαι, &c. (Anab. ii. 6, 28)

Athenæus (xi. p. 505) erroneously states that Xenophôn affirmed Menon to be the person who caused the destruction of Klearchus by Tissaphernês.

[2] Xenophôn in the Cyropædia (viii 8, 3) gives a strange explanation of the imprudent confidence reposed by Klearchus in the assurance of the Persian satrap. It arose (he says) from the high reputation for good faith, which the Persians had acquired by the undeviating and scrupulous honour of the first Cyrus (or Cyrus the Great), but which they had since ceased to deserve, though the corruption of their character had not before publicly manifested itself.

This is a curious perversion of history to serve the purpose of his romance.

of Machiavel is justified by large experience—that from the short-sightedness of men and their obedience to present impulse, the most notorious deceiver will always find new persons to trust him—still such misjudgment on the part of an officer of age and experience is difficult to explain.[1] Polyænus intimates that beautiful women, exhibited by the satrap at his first banquet to Klearchus alone, served as a lure to attract him with all his colleagues to the second; while Xenophôn imputes the error to continuance of a jealous rivalry with Menon. The latter,[2] it appears, having always been intimate with Ariæus, had been thus brought into previous communication with Tissaphernês, by whom he had been well received, and by whom he was also encouraged to lay plans for detaching the whole Grecian army from Klearchus, so as to bring it all under his (Menon's) command into the service of the satrap. Such at least was the suspicion of Klearchus, who, jealous in the extreme of his own military authority, tried to defeat the scheme by bidding still higher himself for the favour of Tissaphernês. Imagining that Menon was the unknown calumniator who prejudiced the satrap against him, he hoped to prevail on the satrap to disclose his name and dismiss him.[3] Such jealousy seems to have robbed Klearchus of his customary prudence. We must also allow for another impression deeply fixed in his mind—that the salvation of the army was hopeless without the consent of Tissaphernês, and therefore, since the latter had conducted them thus far in safety, when he might have destroyed them before, that his designs at the bottom could not be hostile.[4]

Notwithstanding these two great mistakes—one on the present occasion, one previously, at the battle of Kunaxa, in keeping the Greeks on the right contrary to the order of Cyrus—both committed by Klearchus, the loss of that officer was doubtless a great misfortune to the army; while, on the contrary, the removal of Menon was a signal benefit—perhaps a condition of ultimate safety. A man so treacherous and unprincipled as Xenophôn depicts Menon would probably have ended by really committing towards the army that treason for which he falsely took credit at the Persian court in reference to the seizure of the generals.

[1] Machiavelli, Principe, c. 18, p. 65.
[2] Polyæn. vii. 18.
[3] Xen. Anab. ii. 5, 27, 28.
[4] Compare Anab. ii. 4, 6, 7; ii. 5, 9.

Plans of Tissaphernês—impotence and timidity of the Persians.

The impression entertained by Klearchus, respecting the hopeless position of the Greeks in the heart of the Persian territory after the death of Cyrus, was perfectly natural in a military man who could appreciate all the means of attack and obstruction which the enemy had it in their power to employ. Nothing is so unaccountable in this expedition as the manner in which such means were thrown away—the spectacle of Persian impotence. First, the whole line of upward march, including the passage of the Euphratês, left undefended; next, the long trench dug across the frontier of Babylonia, with only a passage of twenty feet wide left near the Euphratês, abandoned without a guard; lastly, the line of the Wall of Media and the canals which offered such favourable positions for keeping the Greeks out of the cultivated territory of Babylonia, neglected in like manner, and a convention concluded, whereby the Persians engaged to escort the invaders safe to the Ionian coast, beginning by conducting them through the heart of Babylonia, amidst canals affording inexpugnable defences if the Greeks had chosen to take up a position among them. The plan of Tissaphernês, as far as we can understand it, seems to have been to draw the Greeks to some considerable distance from the heart of the Persian empire, and then to open his schemes of treasonable hostility, which the imprudence of Klearchus enabled him to do, on the banks of the Great Zab, with chances of success such as he could hardly have contemplated. We have here a fresh example of the wonderful impotence of the Persians. We should have expected that, after having committed so flagrant an act of perfidy, Tissaphernês would at least have tried to turn it to account; that he would have poured with all his forces and all his vigour on the Grecian camp, at the moment when it was unprepared, disorganized, and without commanders. Instead of which, when the generals (with those who accompanied them to the Persian camp) had been seized or slain, no attack whatever was made except by small detachments of Persian cavalry upon individual Greek stragglers in the plain. One of the companions of the generals, an Arcadian named Nikarchus, ran wounded into the Grecian camp, where the soldiers were looking from afar at the horsemen scouring the plain without knowing what they were about,—exclaiming that the Persians were massacring all the Greeks, officers

as well as soldiers. Immediately the Greek soldiers hastened to put themselves in defence, expecting a general attack to be made upon their camp; but no more Persians came near than a body of about 300 horse, under Ariæus and Mithridatês (the confidential companions of the deceased Cyrus), accompanied by the brother of Tissaphernês. These men, approaching the Greek lines as friends, called for the Greek officers to come forth, as they had a message to deliver from the King. Accordingly, Kleanor and Sophænetus with an adequate guard came to the front, accompanied by Xenophôn, who was anxious to hear news about Proxenus. Ariæus then acquainted them that Klearchus, having been detected in a breach of the convention to which he had sworn, had been put to death; that Proxenus and Menon, who had divulged his treason, were in high honour at the Persian quarters. He concluded by saying—"The King calls upon you to surrender your arms, which now (he says) belong to him, since they formerly belonged to his slave Cyrus".[1]

The Persians summon the Grecian army to surrender.

The step here taken seems to testify a belief on the part of these Persians, that the generals being now in their power, the Grecian soldiers had become defenceless, and might be required to surrender their arms, even to men who had just been guilty of the most deadly fraud and injury towards them. If Ariæus entertained such an expectation, he was at once undeceived by the language of Kleanor and Xenophôn, which breathed nothing but indignant reproach; so that he soon retired and left the Greeks to their own reflections.

Indignant refusal of the Greeks—distress and despair prevalent among them.

While their camp thus remained unmolested, every man within it was a prey to the most agonizing apprehensions. Ruin appeared impending and inevitable, though no one could tell in what precise form it would come. The Greeks were in the midst of a hostile country, ten thousand stadia from home, surrounded by enemies, blocked up by impassable mountains and rivers, without guides, without provisions, without cavalry, to aid their retreat, without generals to give orders. A stupor of sorrow and conscious helplessness seized upon all. Few came to the evening muster; few lighted fires to cook their suppers;

[1] Xen. Anab. ii. 5, 37, 38.

every man lay down to rest where he was; yet no man could sleep, for fear, anguish, and yearning after relatives whom he was never again to behold.[1]

Amidst the many causes of despondency which weighed down this forlorn army, there was none more serious than the fact that not a single man among them had now either authority to command or obligation to take the initiative. Nor was any ambitious candidate likely to volunteer his pretensions, at a moment when the post promised nothing but the maximum of difficulty as well as of hazard. A new, self-kindled light—and self-originated stimulus—was required, to vivify the embers of suspended hope and action, in a mass paralyzed for the moment, but every way capable of effort. And the inspiration now fell, happily for the army, upon one in whom a full measure of soldierly strength and courage was combined with the education of an Athenian, a democrat, and a philosopher.

First appearance of Xenophôn—his dream.

It is in true Homeric vein, and in something like Homeric language, that Xenophôn (to whom we owe the whole narrative of the expedition) describes his dream, or the intervention of Oneirus, sent by Zeus, from which this renovating impulse took its rise.[2] Lying mournful and restless like his comrades, he caught a short repose; when he dreamt that he heard thunder, and saw the burning thunderbolt fall upon his paternal house, which became forthwith encircled by flames. Awaking, full of terror, he instantly sprang up; upon which the dream began to fit on and blend itself with his waking thoughts, and with the cruel realities of his position. His pious and excited fancy generated a series of shadowy analogies. The dream was sent by Zeus[3] the King, since it was from him that thunder and lightning proceeded. In one respect the sign was auspicious—that a great light had appeared to him from Zeus in the midst of peril and suffering. But on the other

[1] Xen. Anab. iii. 1, 2, 3.

[2] Xen. Anab. iii. 1, 4—11. ἦν δέ τις ἐν τῇ στρατίᾳ Ξενοφῶν, Ἀθηναῖος, ὃς οὔτε στρατηγὸς, &c.

Homer, Iliad, v. 9—

Ἦν δέ τις ἐν Τρώεσσι Δάρης, ἀφνειὸς, ἀμύμων,
Ἡφαίστοιο, &c.

Compare the description of Zeus sending Oneirus to the sleeping Agamemnôn, at the beginning of the second book of the Iliad.

[3] Respecting the value of a sign from Zeus Basileus, and the necessity of conciliating him, compare various passages in the Cyropædia, ii. 4, 19; iii. 3, 21; vii. 5, 57.

hand it was alarming, that the house had appeared to be completely encircled by flames, preventing all egress, because this seemed to indicate that he would remain confined where he was in the Persian dominions, without being able to overcome the difficulties which hedged him in. Yet doubtful as the promise was, it was still the message of Zeus addressed to himself, serving as a stimulus to him to break through the common stupor and take the initiative movement.[1] "Why am I lying here? Night is advancing; at daybreak the enemy will be on us, and we shall be put to death with tortures. Not a man is stirring to take measures of defence. Why do I wait for any man older than myself, or for any man of a different city, to begin?"

He stimulates the other captains to take the lead and appoint new officers.

With these reflections, interesting in themselves and given with Homeric vivacity, he instantly went to convene the lochagi or captains who had served under his late friend Proxenus. He impressed upon them emphatically the necessity of standing forward to put the army in a posture of defence. "I cannot sleep, gentlemen; neither, I presume, can you, under our present perils. The enemy will be upon us at daybreak—prepared to kill us all with tortures, as his worst enemies. For my part, I rejoice that his flagitious perjury has put an end to a truce by which we were the great losers—a truce under which we, mindful of our oaths, have passed through all the rich possessions of the King, without touching anything except what we could purchase with our own scanty means. Now, we have our hands free; all these rich spoils stand between us and him, as prizes for the better man. The gods, who preside over the match, will assuredly be on the side of us, who have kept our oaths in spite of strong temptations, against these perjurers. Moreover, our bodies are more enduring and our spirit more gallant than theirs. They

[1] Xen. Anab. iii. 1, 12, 13. περίφοβος δ' εὐθὺς ἀνηγέρθη, καὶ τὸ ὄναρ πῇ μὲν ἐκρινεν ἀγαθὸν, ὅτι ἐν πόνοις ὢν καὶ κινδύνοις φῶς μέγα ἐκ Διὸς ἰδεῖν ἔδοξε, &c. . . . ὁποῖόν τι μέντοι ἐστὶ δῆ τὸ τοιοῦτον ὄναρ ἰδεῖν, ἔξεστι σκοπεῖν ἐκ τῶν συμβέντων μετὰ τὸ ὄναρ. γίνεται γὰρ τάδε· εὐθὺς ἐπειδὴ ἀνηγέρθη, πρῶτον μὲν ἐννοια αὐτῷ ἐμπίπτει—τί κατάκειμαι; ἡ δὲ νὺξ προβαίνει· ἅμα δὲ τῇ ἡμέρᾳ εἰκὸς τοὺς πολεμίους ἥξειν, &c.

The reader of Homer will readily recall various passages in the Iliad and Odyssey, wherein the like mental talk is put into language and expanded—such as Iliad, xi. 403—and several other passages cited or referred to in Colonel Mure's History of the Language and Literature of Greece, ch. xiv. vol. ii. p. 25 *seq.*

A vision, of light shining brightly out of a friendly house, counts for a favourable sign (Plutarch, de Genio Socratis, p. 587 C).

are easier to wound and easier to kill than we are, under the same favour of the gods as we experienced at Kunaxa.

"Probably others also are feeling just as we feel. But let us not wait for any one else to come as monitors to us: let us take the lead, and communicate the stimulus of honour to others. Do you show yourselves now the best among the lochages—more worthy of being generals than the generals themselves. Begin at once, and I desire only to follow you. But if you order me into the front rank, I shall obey without pleading my youth as an excuse—accounting myself to be of complete maturity, when the purpose is to save myself from ruin."[1]

Address of Xenophôn to the officers. New generals are named, Xenophôn being one.

All the captains who heard Xenophôn cordially concurred in his suggestion, and desired him to take the lead in executing it. One captain alone (Apollonidês), speaking in the Bœotian dialect, protested against it as insane; enlarging upon their desperate position, and insisting upon submission to the King as the only chance of safety. "How? (replied Xenophôn). Have you forgotten the courteous treatment which we received from the Persians in Babylonia when we replied to the demand for the surrender of our arms by showing a bold front? Do not you see the miserable fate which has befallen Klearchus when he trusted himself unarmed in their hands, in reliance on their oaths? And yet you scout our exhortations to resistance, again advising us to go and plead for indulgence! My friends, such a Greek as this man disgraces not only his own city, but all Greece besides. Let us banish him from our counsels, cashier him, and make a slave of him to carry baggage." "Nay (observed Agasias of Stymphalus), the man has nothing to do with Greece: I myself have seen his ears bored like a true Lydian." Apollonidês was degraded accordingly.[2]

[1] Xen. Anab. iii. 1, 16—25.
"Vel imperatore, vel milite, me utemini" (Sallust, Bellum Catilin. c. 20).

[2] Xen. Anab. iii. 1, 26—30. It would appear from the words of Xenophôn that Apollonidês had been one of those who had held faint-hearted language (ὑπομελακιζόμενοι, ii. 1, 14) in the conversation with Phalinus shortly after the death of Cyrus. Hence Xenophôn tells him that this is the second time of his offering such advice—ἃ σὺ πάντα εἰδὼς, τοὺς μὲν ἀμύνασθαι κελεύοντας φλαυρεῖν φῄς, πείθεσθαι δὲ πάλιν κελεύεις ἰόντας;

This helps to explain the contempt and rigour with which Xenophôn here treats him. Nothing indeed could be more deplorable, under the actual circumstances, than for a man "to show his acuteness by summing up the perils around". See the remarkable speech of Demosthenês at Pylos (Thucyd. iv. 10).

Xenophôn with the rest then distributed themselves, in order to bring together the chief remaining officers in the army, who were presently convened, to the number of about one hundred. The senior captain of the earlier body next desired Xenophôn to repeat to this larger body the topics upon which he had just before been insisting. Xenophôn obeyed, enlarging yet more emphatically on the situation, perilous, yet not without hope—on the proper measures to be taken—and especially on the necessity that they, the chief officers remaining, should put themselves forward prominently, first fix upon effective commanders, then afterwards submit the names to be confirmed by the army, accompanied with suitable exhortations and encouragement. His speech was applauded and welcomed, especially by the Lacedæmonian general Cheirisophus, who had joined Cyrus with a body of 700 hoplites at Issus in Kilikia. Cheirisophus urged the captains to retire forthwith, and agree upon their commanders instead of the four who had been seized; after which the herald must be summoned, and the entire body of soldiers convened without delay. Accordingly, Timasion of Dardanus was chosen instead of Klearchus; Xanthiklês in place of Sokratês; Kleanor in place of Agias; Philesius in place of Menon; and Xenophôn instead of Proxenus.[1] The captains, who had served under each of the departed generals, separately chose a successor to the captain thus promoted. It is to be recollected that the five now chosen were not the only generals in the camp; thus, for example, Cheirisophus had the command of his own separate division, and there may have been one or two others similarly placed. But it was now necessary for all the generals to form a Board and act in concert.

At daybreak the newly-constituted Board of generals placed proper outposts in advance, and then convened the army in general assembly, in order that the new appointments might be submitted and confirmed. As soon as this had been done, probably on the proposition of Cheirisophus (who had been in command before), that general addressed a few words of exhortation and encouragement to the soldiers. He was followed by Kleanor, who delivered, with the like brevity, an earnest protest against

The army is convened in general assembly—speech of Xenophôn.

[1] Xen. Anab. iii. 1, 36—46.

the perfidy of Tissaphernês and Ariæus. Both of them left to Xenophôn the task, alike important and arduous at this moment of despondency, of setting forth the case at length,—working up the feelings of the soldiers to that pitch of resolution which the emergency required,—and above all extinguishing all those inclinations to acquiesce in new treacherous proposals from the enemy, which the perils of the situation would be likely to suggest.

Favourable augury from a man sneezing.

Xenophôn had equipped himself in his finest military costume at this his first official appearance before the army, when the scales seemed to tremble between life and death. Taking up the protest of Kleanor against the treachery of the Persians, he insisted that any attempt to enter into convention or trust with such liars would be utter ruin; but that if energetic resolution were taken to deal with them only at the point of the sword, and punish their misdeeds, there was good hope of the favour of the gods and of ultimate preservation. As he pronounced this last word, one of the soldiers near him happened to sneeze. Immediately the whole army around shouted with one accord the accustomed invocation to Zeus the Preserver; and Xenophôn, taking up the accident, continued—"Since, gentlemen, this omen from Zeus the Preserver has appeared at the instant when we were talking about preservation, let us here vow to offer the preserving sacrifice to that god, and at the same time to sacrifice to the remaining gods, as well as we can, in the first friendly country which we may reach. Let every man who agrees with me hold up his hand." All held up their hands: all then joined in the vow and shouted the pæan.

Encouraging topics insisted on by Xenophôn.

This accident, so dexterously turned to profit by the rhetorical skill of Xenophôn, was eminently beneficial in raising the army out of the depression which weighed them down, and in disposing them to listen to his animating appeal. Repeating his assurances that the gods were on their side and hostile to their perjured enemy, he recalled to their memory the great invasions of Greece by Darius and Xerxês,—how the vast hosts of Persia had been disgracefully repelled. The army had shown themselves on the field of Kunaxa worthy of such forefathers; and they would for the

future be yet bolder, knowing by that battle of what stuff the Persians were made. As for Ariæus and his troops, alike traitors and cowards, their desertion was rather a gain than a loss. The enemy were superior in horsemen; but men on horseback were after all only men, half occupied in the fear of losing their seats —incapable of prevailing against infantry firm on the ground— and only better able to run away. Now that the satrap refused to furnish them with provisions to buy, they on their side were released from their covenant, and would take provisions without buying. Then as to the rivers: those were indeed difficult to be crossed in the middle of their course; but the army would march up to their sources, and could then pass them without wetting the knee. Or, indeed, the Greeks might renounce the idea of retreat, and establish themselves permanently in the King's own country, defying all his force, like the Mysians and Pisidians. "If (said Xenophôn) we plant ourselves here at our ease in a rich country, with these tall, stately, and beautiful Median and Persian women for our companions,[1] we shall be only too ready, like the Lotophagi, to forget our way home. We ought first to go back to Greece, and tell our countrymen that if they remain poor it is their own fault, when there are rich settlements in this country awaiting all who choose to come, and who have courage to seize them. Let us burn our baggage waggons

[1] Xen. Anab. iii. 2, 25. ἀλλὰ γὰρ δεδοικα μὴ, ἂν ἅπαξ μαθωμεν ἀργοὶ ζῆν, καὶ ἐν ἀφθόνοις διατεύειν, καὶ Μήδων τε καὶ Περσῶν καλαῖς καὶ μεγάλαις γυναιξὶ καὶ παρθένοις ὁμιλεῖν, μὴ ὥσπερ οἱ λωτοφάγοι, ἐπιλαθώμεθα τῆς οἴκαδε ὁδοῦ.

Hippokratês (De Aere, Locis, et Aquis, c 12) compares the physical characteristics of Asiatics and Europeans, noticing the ample, full-grown, rounded, voluptuous, but inactive forms of the first, as contrasted with the more compact, muscular, and vigorous type of the second, trained for movement, action, and endurance.

Dio Chrysostom has a curious passage in reference to the Persian preference for eunuchs as slaves, remarking that they admired even in males an approach to the type of feminine beauty —their eyes and tastes being under the influence only of Aphrodisiac ideas; whereas the Greeks, accustomed to the constant training and naked exercises of the palæstra, boys competing with boys and youths with youths, had their associations of the male beauty attracted towards active power and graceful motion.

Οὐ γὰρ φαιρεῖν, ὅτι οἱ Πέρσαι εὐνούχους ἐποίουν τοὺς καλοὺς, ὅπως αὐτοῖς ὡς κάλλιστοι ὦσι; τοσοῦτον διαφέρειν φασὶ πρὸς κάλλος τὸ θῆλυ· σχεδὸν καὶ πάντες οἱ βάρβαροι, διὰ τὸ μόνον τὰ ἀφροδίσια ἐνοεῖν. κἀκεῖνοι γυναικὸς εἶδος περιτιθέασι τοῖς ἄρρεσιν, ἄλλως δ' οὐκ ἐπίστανται ἐρᾶν· ἴσως δὲ καὶ ἡ τροφὴ αἰτία τοῖς Πέρσαις, τῷ μέχρι πολλοῦ τρέφεσθαι ὑπό τε γυναικῶν καὶ εὐνούχων τῶν πρεσβυτέρων· παῖδας δὲ μετὰ παίδων, καὶ μειράκια μετὰ μειρακίων μὴ πάνυ συνεῖναι, μηδὲ γυμνοῦσθαι ἐν παλαίστραις καὶ γυμνασίοις, &c (Orat. xxi. p. 270.)

Compare Euripidês, Bacchæ, 447 seq.; and the Epigram of Stiabo in the Anthologia, xxxiv. vol. ii. p. 367 Brunck.

and tents, and carry with us nothing but what is of the strictest necessity. Above all things, let us maintain order, discipline, and obedience to the commanders, upon which our entire hope of safety depends. Let every man promise to lend his hand to the commanders in punishing any disobedient individuals; and let us thus show the enemy that we have ten thousand persons like Klearchus, instead of that one whom they have so perfidiously seized. Now is the time for action. If any man, however obscure, has anything better to suggest, let him come forward and state it; for we have all but one object — the common safety."

Great impression produced by his speech—the army confirm the new generals proposed.

It appears that no one else desired to say a word, and that the speech of Xenophôn gave unqualified satisfaction; for when Cheirisophus put the question, that the meeting should sanction his recommendations, and finally elect the new generals proposed, every man held up his hand. Xenophôn then moved that the army should break up immediately, and march to some well-stored villages, rather more than two miles distant; that the march should be in a hollow oblong, with the baggage in the centre; that Cheirisophus, as a Lacedæmonian, should lead the van, while Kleanor and the other senior officers would command on each flank, and himself with Timasion, as the two youngest of the generals, would lead the rear guard.

Great ascendency acquired over the army at once by Xenophôn—qualities whereby he obtained it.

This proposition was at once adopted, and the assembly broke up; proceeding forthwith to destroy, or distribute among one another, every man's superfluous baggage, and then to take their morning meal previous to the march.

The scene just described is interesting and illustrative in more than one point of view.[1] It exhibits that susceptibility to the influence of persuasive discourse which formed so marked a feature in the Grecian character—a resurrection of the collective body out of the depth of despair, under the exhortation of one who had no established ascendency, nor anything to recommend him, except his intelligence, his

[1] A very meagre abstract is given by Diodôrus of that which passed after the seizure of the generals (xiv. 27). He does not mention the name of Xenophôn on this occasion, nor indeed throughout all his account of the march.

oratorical power, and his community of interest with themselves. Next, it manifests, still more strikingly, the superiority of Athenian training as compared with that of other parts of Greece. Cheirisophus had not only been before in office as one of the generals, but was also a native of Sparta, whose supremacy and name was at that moment all-powerful: Kleanor had been before, not indeed a general, but a lochage, or one in the second rank of officers:—he was an elderly man, and he was an Arcadian, while more than the numerical half of the army consisted of Arcadians and Achæans. Either of these two, therefore, and various others besides, enjoyed a sort of prerogative, or established starting-point, for taking the initiative in reference to the dispirited army. But Xenophôn was comparatively a young man, with little military experience:—he was not an officer at all, either in the first or second grade, but simply a volunteer, companion of Proxenus; he was moreover a native of Athens, a city at that time unpopular among the great body of Greeks, and especially of Peloponnesians, with whom her recent long war had been carried on. Not only therefore he had no advantages compared with others, but he was under positive disadvantages. He had nothing to start with except his personal qualities and previous training; in spite of which we find him not merely the prime mover, but also the ascendant person for whom the others make way. In him are exemplified those peculiarities of Athens, attested not less by the denunciation of her enemies than by the panegyric of her own citizens:[1] spontaneous and forward impulse, as well in conception as in execution—confidence under circumstances which made others despair—persuasive discourse

[1] Compare the hostile speech of the Corinthian envoy at Sparta, prior to the Peloponnesian War, with the eulogistic funeral oration of Periklês, in the second year of that war (Thucyd. i. 70, 71; ii. 39, 40).

Οἱ μέν γε (εἰσι) νεωτεροποιοὶ (description of the Athenians by the Corinthian speaker) καὶ ἐπινοῆσαι ὀξεῖς καὶ ἐπιτελέσαι ἔργῳ ὃ ἂν γνῶσιν· ὑμεῖς δὲ (Lacedæmonians), τὰ ὑπάρχοντά τε σώζειν καὶ ἐπιγνῶναι μηδέν, καὶ ἔργῳ οὐδὲ τἀναγκαῖα ἐξικέσθαι. αὖθις δὲ οἱ μὲν καὶ παρὰ δύναμιν τολμηταὶ καὶ παρὰ γνώμην κινδυνευταὶ καὶ ἐπὶ τοῖς δεινοῖς εὐέλπιδες· τὰ δὲ ὑμέτερον, τῆς τε δυνάμεως ἐνδεᾶ πρᾶξαι, τῆς τε γνώμης μηδὲ τοῖς βεβαίοις πιστεῦσαι, τῶν τε δεινῶν μηδέποτε οἴεσθαι ἀπολυθήσεσθαι, καὶ μὴν καὶ ἄσκνοι πρὸς ὑμᾶς μελλητὰς, καὶ ἀσθυμηταὶ πρὸς ἐνθυμοτάτους, &c

Again, in the oration of Periklês—καὶ αὐτοί γε ἤτοι κρίνομέν γε ἢ ἐνθυμούμεθα ὀρθῶς τὰ πράγματα, οὐ τοὺς λόγους τοῖς ἔργοις βλάβην ἡγούμενοι, ἀλλὰ μὴ προδιδαχθῆναι μᾶλλον λόγῳ, πρότερον ἢ ἐπὶ ἃ δεῖ ἔργῳ ἐλθεῖν. Διαφερόντως γὰρ δὴ καὶ τόδε ἔχομεν, ὥστε τολμᾶν τε αἱ αὐτοὶ μάλιστα καὶ περὶ ὧν ἐπιχειρήσομεν ἐκλογίζεσθαι· ὃ τοῖς ἄλλους ἀμαθία μὲν θράσος, λογισμὸς δὲ ὄκνον, φέρει.

and publicity of discussion, made subservient to practical business, so as at once to appeal to the intelligence and stimulate the active zeal of the multitude. Such peculiarities stood out more remarkably from being contrasted with the opposite qualities in Spartans—mistrust in conception, slackness in execution, secrecy in counsel, silent and passive obedience. Though Spartans and Athenians formed the two extremities of the scale, other Greeks stood nearer on this point to the former than to the latter.

Combination of eloquence and confidence, with soldier-like resource and bravery.

If, even in that encouraging autumn which followed immediately upon the great Athenian catastrophe before Syracuse, the inertia of Sparta could not be stirred into vigorous action without the vehemence of the Athenian Alkibiadês, much more was it necessary, under the depressing circumstances which now overclouded the unofficered Grecian army, that an Athenian bosom should be found as the source of new life and impulse. Nor would any one, probably, except an Athenian, either have felt or obeyed the promptings to stand forward as a volunteer at that moment, when there was every motive to decline responsibility, and no special duty to impel him. But if by chance a Spartan or an Arcadian had been found thus forward, he would have been destitute of such talents as would enable him to work on the minds of others[1]—of that flexibility, resource, familiarity with the temper and movements of an assembled crowd, power of enforcing the essential views and touching the opportune chords, which Athenian democratical training imparted. Even Brasidas and Gylippus, individual Spartans of splendid merit, and equal or superior to Xenophôn in military resource, would not have combined with it that political and rhetorical accomplishment which the position of

[1] Compare the observations of Periklēs, in his last speech to the Athenians, about the inefficiency of the best thoughts, if a man had not the power of setting them forth in an impressive manner (Thucyd. ii. 60). καίτοι ἐμοί γε οὐτωσὶ ἀνδρὶ ὀργίζεσθε, ὃς οὐδενὸς οἶμαι ἧσσων εἶναι γνῶναί τε τὰ δέοντα καὶ ἑρμηνεῦσαι ταῦτα, φιλόπολίς τε καὶ χρημάτων κρείττων· ὅ τε γὰρ νοῦς καὶ μὴ σαφῶς διδάξας, ἐν ἴσῳ καὶ εἰ μὴ ἐνεθυμήθη, &c.

The philosopher and the statesman at Athens here hold the same language. It was the opinion of Sokratês—μόνους ἀξίους εἶναι τιμῆς τοὺς εἰδότας τὰ δέοντα, καὶ ἑρμηνεῦσαι δυναμένους (Xenoph. Mem. i. 2, 52).

A striking passage in the funeral harangue of Lysias (Orat. ii. Epitaph. s. 18) sets forth the prevalent idea of the Athenian democracy—authoritative law, with persuasive and instructive speech, as superseding mutual violence (νόμος and λόγος, as the antithesis of βία). Compare a similar sentiment in Isokratês (Or. iv. (Panegyr.) s. 53—56).

the latter demanded. Obvious as the wisdom of his propositions appears, each of them is left to him not only to initiate, but to enforce: Cheirisophus and Kleanor, after a few words of introduction, consign to him the duty of working up the minds of the army to the proper pitch.

How well he performed this may be seen by his speech to the army, which bears in its general tenor a remarkable resemblance to that of Periklês addressed to the Athenian public in the second year of the war, at the moment when the miseries of the epidemic, combined with those of invasion, had driven them almost to despair. It breathes a strain of exaggerated confidence and an undervaluing of real dangers highly suitable for the occasion, but which neither Periklês nor Xenophôn would have employed at any other moment.[1] Throughout the whole of his speech, and especially in regard to the accidental sneeze near at hand which interrupted the beginning of it, Xenophôn displayed that skill and practice in dealing with a numerous audience and a given situation which characterized more or less every educated Athenian. Other Greeks, Lacedæmonians or Arcadians, could act with bravery and in concert; but the Athenian Xenophôn was among the few who could think, speak, and act with equal efficiency.[2] It was this tripartite accomplishment which an aspiring youth was compelled to set before himself as an aim in the democracy of Athens, and which the Sophists as well as the democratical institutions—both of them so hardly depreciated by most critics—helped and encouraged him to acquire. It was

[1] See the speech of Periklês (Thuc. ii. 60—64). He justifies the boastful tone of it by the unwonted depression against which he had to contend on the part of his hearers—Δηλώσω δὲ καὶ τόδε ὃ μοι δοκεῖτε οὔτ' αὐτοὶ πώποτε ἐνθυμηθῆναι ὑπάρχον ὑμῖν μεγέθους περὶ ἐς τὴν ἀρχὴν οὔτ' ἐγὼ ἐν τοῖς πρίν λόγοις, οὐδ' ἂν νῦν ἐχρησάμην κομπωδεστέραν ἔχοντι τὴν προσποίησιν, εἰ μὴ καταπεπληγμένους ὑμᾶς παρὰ τὸ εἰκὸς ἑώρων.

This is also the proper explanation of Xenophôn's tone.

[2] In a passage of the Cyropædia (v. 5, 46) Xenophôn sets forth in a striking manner the combination of the λεκτικὸς καὶ πρακτικός—Ὥσπερ καὶ ὅταν μάχεσθαι δέῃ, ὁ πλείστους χειρωσάμενος ἀλκιμώτατος δοξάζεται εἶναι, οὕτω καὶ ὅταν πείσαι δέῃ, ὁ πλείστους ὁμογνώμονας ἡμῖν ποιήσας οὗτος δικαίως ἂν λεκτικώτατος καὶ πρακτικώτατος κρίνοιτο ἂν εἶναι. μὴ μέντοι ὡς λόγον ἡμῖν ἐπιδειξάμενοι, οἷον ἂν εἴποιτε πρὸς ἕκαστον αὐτῶν, τοῦτο μελετᾶτε—ἀλλ' ὡς τοὺς πεπεισμένους ὑφ' ἑκάστου δήλους ἐσομένους οἷς ἂν πράττωσιν, οὕτω παρασκευάζεσθε.

In describing the duties of a Hipparch or commander of the cavalry, Xenophôn also insists upon the importance of persuasive speech, as a means of keeping up the active obedience of the soldiers—εἰς γε μὴν τὸ εὐπειθεῖς εἶναι τοὺς ἀρχομένους, μέγα μὲν καὶ τὸ λόγῳ διδάσκειν, ὅσα ἀγαθὰ ἔνι ἐν τῷ πειθαρχεῖν, &c. (Xen. Mag. Eq. i. 24).

this tripartite accomplishment, the exclusive possession of which, in spite of constant jealousy on the part of Bœotian officers and comrades of Proxenus,[1] elevated Xenophôn into the most ascendant person of the Cyreian army, from the present moment until the time when it broke up, as will be seen in the subsequent history.

I think it the more necessary to notice this fact, that the accomplishments whereby Xenophôn leaped on a sudden into such extraordinary ascendency, and rendered such eminent service to his army, were accomplishments belonging in an especial manner to the Athenian democracy and education, because Xenophôn himself has throughout his writings treated Athens not merely without the attachment of a citizen, but with feelings more like the positive antipathy of an exile. His sympathies are all in favour of the perpetual drill, the mechanical obedience, the secret government proceedings, the narrow and prescribed range of ideas, the silent and deferential demeanour, the methodical, though tardy, action of Sparta. Whatever may be the justice of his preference, certain it is that the qualities whereby he was himself enabled to contribute so much, both to the rescue of the Cyreian army and to his own reputation, were Athenian far more than Spartan.

Approach of the Persian Mithridatês—the Greeks refuse all parley.

While the Grecian army, after sanctioning the propositions of Xenophôn, were taking their morning meal before they commenced their march, Mithridatês, one of the Persians previously attached to Cyrus, appeared with a few horsemen on a mission of pretended friendship. But it was soon found out that his purposes were treacherous, and that he came merely to seduce individual soldiers to desertion, with a few of whom he succeeded. Accordingly, the resolution was taken to admit no more heralds or envoys.

The Greeks cross the Zab and resume their march, harassed by the Persian cavalry.

Disembarrassed of superfluous baggage and refreshed, the army now crossed the Great Zab River, and pursued their march on the other side, having their baggage and attendants in the centre, and Cheirisophus leading the van with a select body of 300 hoplites.[2] As no mention is made of a bridge, we are to presume that they

[1] See Xenoph. Anab. v. 6, 25. [2] Xen. Anab. iii. 3, 6; iii. 5, 43.

forded the river, which furnishes a ford (according to Mr. Ainsworth) still commonly used, at a place between thirty and forty miles from its junction with the Tigris. When they had got a little way forward, Mithridatês again appeared with a few hundred cavalry and bowmen. He approached them like a friend, but, as soon as he was near enough, suddenly began to harass the rear with a shower of missiles. What surprises us most is that the Persians, with their very numerous force, made no attempt to hinder them from crossing so very considerable a river, for Xenophôn estimates the Zab at 400 feet broad, and this seems below the statement of modern travellers, who inform us that it contains not much less water than the Tigris, and though usually deeper and narrower, cannot be much narrower at any fordable place.[1] It is to be recollected that the Persians, habitually marching in advance of the Greeks, must have reached the river first, and were therefore in possession of the crossing, whether bridge or ford. Though on the watch for every opportunity of perfidy, Tissaphernês did not dare to resist the Greeks, even in the most advantageous position, and ventured only upon sending Mithridatês to harass the rear, which he executed with considerable effect. The bowmen and darters of the Greeks, few in number, were at the same time inferior to those of the Persians, and when Xenophôn employed his rear-guard, hoplites and peltasts, to charge and repel them, he not only could never overtake any one, but suffered much in getting back to rejoin his own main body. Even when retiring, the Persian horseman could discharge his arrow or cast his javelin behind him with effect—a dexterity which the Parthians exhibited afterwards still more signally, and which the Persian horsemen of the present day parallel with their carbines. This was the first experience which the Greeks had of marching under the harassing attack of cavalry. Even the small detachment of Mithridatês greatly delayed their progress, so that they accomplished little more than two miles,

[1] Xen. Anab. iii. 5, 1. Ainsworth, Travels and Researches in Asia Minor, &c., vol. ii. ch. 44. p. 327; also his Travels in the Track of the Ten Thousand, pp. 119—134.

Professor Kuch, who speaks with personal knowledge both of Armenia and of the region east of the Tigris, observes truly that the Great Zab is the only point (east of the Tigris) which Xenophôn assigns in such a manner as to be capable of distinct local identification. He also observes, here as elsewhere, that the number of parasangs specified by Xenophôn is essentially delusive as a measure of distance (Zug der Zehn Tausend, p. 64).

reaching the villages in the evening, with many wounded and much discouragement.[1]

Sufferings of the Greeks from marching under the attacks of the cavalry. Successful precautions taken

"Thank heaven (said Xenophôn in the evening, when Cheirisophus reproached him for imprudence in quitting the main body to charge cavalry whom yet he could not reach)—thank heaven that our enemies attacked us with a small detachment only, and not with their great numbers. They have given us a valuable lesson without doing us any serious harm." Profiting by the lesson, the Greek leaders organized during the night and during the halt of the next day a small body of fifty cavalry, with 200 Rhodian slingers, whose slings, furnished with leaden bullets, both carried farther and struck harder than those of the Persians hurling large stones. On the ensuing morning they started before daybreak, since there lay in their way a ravine difficult to pass. They found the ravine undefended (according to the usual stupidity of Persian proceedings), but when they had got nearly a mile beyond it, Mithridatês reappeared in pursuit with a body of 4000 horsemen and darters. Confident from his achievement of the preceding day, he had promised, with a body of that force, to deliver the Greeks into the hands of the satrap. But the latter were now better prepared. As soon as he began to attack them, the trumpet sounded, and forthwith the horsemen, slingers, and darters issued forth to charge the Persians, sustained by the hoplites in the rear. So effective was the charge that the Persians fled in dismay, notwithstanding their superiority in number; while the ravine so impeded their flight that many of them were slain and eighteen prisoners made. The Greek soldiers of their own accord mutilated the dead bodies, in order to strike terror into the enemy.[2] At the end of the day's march they reached the Tigris, near the deserted city of Larissa, the vast, massive, and lofty brick walls of which (25 feet in thickness, 100 feet high, seven miles in circumference) attested its former grandeur. Near this place was a stone pyramid, 100 feet in breadth and 200 feet high, the summit of which was crowded with fugitives out of the neighbouring villages. Another day's march up the course of the Tigris brought the army to a second deserted city called Mespila, nearly opposite to the modern city of Mosul.

[1] Xen. Anab. iii. 3, 9. [2] Xen. Anab. iii. 4, 1—5.

Although these two cities, which seem to have formed the continuation of (or the substitute for) the once colossal Nineveh or Ninus, were completely deserted, yet the country around them was so well furnished with villages and population, that the Greeks not only obtained provisions, but also strings for the making of new bows, and lead for bullets to be used by the slingers.[1]

Tissaphernês renews the attack with some effect.

During the next day's march, in a course generally parallel with the Tigris and ascending the stream, Tissaphernês, coming up along with some other grandees and with a numerous army, enveloped the Greeks both in flanks and rear. In spite of his advantage of numbers, he did not venture upon any actual charge, but kept up a fire of arrows, darts, and stones. He was however so well answered by the newly-trained archers and slingers of the Greeks, that on the whole they had the advantage, in spite of the superior size of the Persian bows, many of which were taken and effectively employed on the Grecian side. Having passed the night in a well-stocked village, they halted there the next day in order to stock themselves with provisions, and then pursued their march for four successive days along a level country, until on the fifth day they reached hilly ground with the prospect of still higher hills beyond. All this march was made under unremitting annoyance from the enemy, insomuch that though the order of the Greeks was never broken, a considerable number of their men were wounded. Experience taught them that it was inconvenient for the whole army to march in one inflexible, undivided, hollow square, and they accordingly constituted six lochi or regiments of 100 men each, subdivided into companies of 50, and enômoties or smaller companies of 25, each with a special officer (conformably to the Spartan practice) to move separately on each flank, and either to fall back or fall in as might suit the fluctuations of the central mass, arising from impediments in the road or menaces of the enemy.[2] On reaching the hills, in sight of an elevated citadel or palace with several villages around it, the

[1] Xen. Anab. iii. 4, 17—18. It is here, on the site of the ancient Nineveh, that the recent investigations of Mr Layard have brought to light so many curious and valuable Assyrian remains. The legend which Xenophôn heard on the spot, respecting the way in which these cities were captured and ruined, is of a truly Oriental character.

[2] Xen. Anab. iii. 4, 19—23.

I incline to believe that there were six lochi upon *each* flank—that is, twelve lochi in all; though the words of Xenophôn are not quite clear.

Greeks anticipated some remission of the Persian attack. But after having passed over one hill, they were proceeding to ascend the second, when they found themselves assailed with unwonted vigour by the Persian cavalry from the summit of it, whose leaders were seen flogging on the men to the attack.[1] This charge was so efficacious, that the Greek light troops were driven in with loss and forced to take shelter within the ranks of the hoplites. After a march both slow and full of suffering, they could only reach their night-quarters by sending a detachment to get possession of some ground above the Persians, who thus became afraid of a double attack.

Comfortable quarters of the Greeks. They halt to repel the cavalry, and then march fast onward.

The villages which they now reached (supposed by Mr. Ainsworth to have been in the fertile country under the modern town called Zakhu[2]) were unusually rich in provisions; magazines of flour, barley, and wine having been collected there for the Persian satrap. They reposed here three days, chiefly in order to tend the numerous wounded, for whose necessities eight of the most competent persons were singled out to act as surgeons. On the fourth day they resumed their march, descending into the plain. But experience had now satisfied them that it was imprudent to continue in march under the attack of cavalry; so that when Tissaphernês appeared and began to harass them, they halted at the first village, and, when thus in station, easily repelled him. As the afternoon advanced, the Persian assailants began to retire; for they were always in the habit of taking up their night-post at a distance of near seven miles from the Grecian position, being very apprehensive of nocturnal attack in their camp, when their horses were tied by the leg, and without either saddle or bridle.[3] As soon as they had departed, the Greeks resumed their march, and made so much advance during the night, that the Persians did not overtake them either on the next day or the day after.

[1] Xen Anab. iii. 4—25. Compare Herodot. vii. 21, 56, 103.

[2] Professor Koch (Zug der Zehn Tausend, p. 68) is of the same opinion.

[3] Xen Anab iii 4, 35; see also Cyropædia, iii. 3, 37.

The Thracian prince Seuthês was so apprehensive of night attack that he and his troop kept their horses bridled all night (Xen. Anab. vii. 2, 21).

Mr. Kinneir (Travels in Asia Minor, &c., p. 481) states that the horses of Oriental cavalry, and even of the English cavalry in Hindostan, are still kept tied and shackled at night, in the same way as Xenophôn describes to have been practised by the Persians.

On the ensuing day, however, the Persians, having made a forced march by night, were seen not only in advance of the Greeks, but in occupation of a spur of high and precipitous ground overhanging immediately the road whereby the Greeks were to descend into the plain. When Cheirisophus approached he at once saw that descent was impracticable in the face of an enemy thus posted. He therefore halted, sent for Xenophôn from the rear, and desired him to bring forward the peltasts to the van. But Xenophôn, though he obeyed the summons in person and galloped his horse to the front, did not think it prudent to move the peltasts from the rear, because he saw Tissaphernês, with another portion of the army, just coming up; so that the Grecian army was at once impeded in front and threatened by the enemy closing upon them behind. The Persians on the high ground in front could not be directly assailed. But Xenophôn observed that, on the right of the Grecian army, there was an accessible mountain summit yet higher, from whence a descent might be made for a flank attack upon the Persian position. Pointing out this summit to Cheirisophus, as affording the only means of dislodging the troops in front, he urged that one of them should immediately hasten with a detachment to take possession of it, and offered to Cheirisophus the choice either of going or staying with the army. "Choose for yourself," said Cheirisophus. "Well, then (said Xenophôn), I will go, since I am the younger of the two." Accordingly, at the head of a select detachment from the van and centre of the army, he immediately commenced his flank march up the steep ascent to this highest summit. So soon as the enemy saw their purpose, they also detached troops on their side, hoping to get to the summit first; and the two detachments were seen mounting at the same time, each struggling with the utmost efforts to get before the other—each being encouraged by shouts and clamour from the two armies respectively.

Victory of the Greeks—prowess of Xenophôn.

As Xenophôn was riding by the side of his soldiers, cheering them on, and reminding them that their chance of seeing their country and their families all depended upon success in the effort before them, a Sikyonian hoplite in the ranks, named Sotêridas, said to him—"You and I are not on an equal footing, Xenophôn. You are

on horseback: I am painfully struggling up on foot, with my shield to carry." Stung with this taunt, Xenophôn sprang from his horse, pushed Sotêridas out of his place in the ranks, took his shield as well as his place, and began to march forward afoot along with the rest. Though thus weighed down at once by the shield belonging to an hoplite and by the heavy cuirass of a horseman (who carried no shield), he nevertheless put forth all his strength to advance under such double incumbrance, and to continue his incitement to the rest. But the soldiers around him were so indignant at the proceeding of Sotêridas, that they reproached and even struck him, until they compelled him to resume his shield as well as his place in the ranks. Xenophôn then remounted, and ascended the hill on horseback as far as the ground permitted, but was obliged again to dismount presently, in consequence of the steepness of the uppermost portion. Such energetic efforts enabled him and his detachment to reach the summit first. As soon as the enemy saw this, they desisted from their ascent, and dispersed in all directions, leaving the forward march open to the main Grecian army, which Cheirisophus accordingly conducted safely down into the plain. Here he was rejoined by Xenophôn on descending from the summit. All found themselves in comfortable quarters amidst several well-stocked villages on the banks of the Tigris. They acquired, moreover, an additional booty of large droves of cattle, intercepted when on the point of being transported across the river, where a considerable body of horse were seen assembled on the opposite bank.[1]

The Greeks embarrassed as to their route—impossibility either of following the Tigris farther, or of crossing it.

Though here disturbed only by some desultory attacks on the part of the Persians, who burnt several of the villages which lay in their forward line of march, the Greeks became seriously embarrassed whither to direct their steps; for on their left flank was the Tigris, so deep that their spears found no bottom, and on their right mountains of exceeding height. As the generals and the lochages were taking counsel, a Rhodian soldier came to them with a proposition for transporting the whole army across to the other bank of the river by means of inflated skins, which could be furnished in abundance by the

[1] Xen. Anab. iii. 4, 36—49; iii. 5, 3.

animals in their possession. But this ingenious scheme, in itself feasible, was put out of the question by the view of the Persian cavalry on the opposite bank; and as the villages in their front had been burnt, the army had no choice except to return back one day's march to those in which they had before halted. Here the generals again deliberated, questioning all their prisoners as to the different bearings of the country. The road from the south was that in which they had already marched from Babylon and Media; that to the westward, going to Lydia and Ionia, was barred to them by the interposing Tigris; eastward (they were informed) was the way to Ekbatana and Susa; northward lay the rugged and inhospitable mountains of the Karduchians—fierce freemen who despised the Great King, and defied all his efforts to conquer them, having once destroyed a Persian invading army of 120,000 men. On the other side of Karduchia, however, lay the rich Persian satrapy of Armenia, wherein both the Euphratês and the Tigris could be crossed near their sources, and from whence they could choose their farther course easily towards Greece. Like Mysia, Pisidia, and other mountainous regions, Karduchia was a free territory, surrounded on all sides by the dominions of the Great King, who reigned only in the cities and on the plains.[1]

They strike into the mountains of the Karduchians.

Determining to fight their way across these difficult mountains into Armenia, but refraining from any public announcement, for fear that the passes should be occupied beforehand, the generals sacrificed forthwith, in order that they might be ready for breaking up at a moment's notice. They then began their march a little after midnight, so that soon after daybreak they reached the first of the Karduchian mountain-passes, which they found undefended. Cheirisophus, with his front division and all the light troops, made haste to ascend the pass, and having got over the first mountain, descended on the other side to some villages in the valley or nooks beneath; while Xenophôn, with the heavy-

[1] Xen. Anab. iii. 5; vi. 1, 8. Probably the place where the Greeks quitted the Tigris to strike into the Karduchian mountains was the neighbourhood of Jezireh ibn Omar, the ancient Bezabde. It is here that farther march up the eastern side of the Tigris is rendered impracticable by the mountains closing in. Here the modern road crosses the Tigris by a bridge, from the eastern bank to the western (Koch, Zug der Zehn Tausend, p. 72).

armed and the baggage, followed at a slower pace, not reaching the villages until dark, as the road was both steep and narrow. The Karduchians, taken completely by surprise, abandoned the villages as the Greeks approached, and took refuge on the mountains, leaving to the intruders plenty of provisions, comfortable houses, and especially abundance of copper vessels. At first the Greeks were careful to do no damage, trying to invite the natives to amicable colloquy. But none of the latter would come near, and at length necessity drove the Greeks to take what was necessary for refreshment. It was just when Xenophôn and the rear-guard were coming in at night that some few Karduchians first set upon them, by surprise and with considerable success, so that if their numbers had been greater, serious mischief might have ensued [1]

They burn much of their baggage—their sufferings from the activity and energy of the Karduchians.

Many fires were discovered burning on the mountains—an earnest of resistance during the next day—which satisfied the Greek generals that they must lighten the army, in order to ensure greater expedition as well as a fuller complement of available hands during the coming march. They therefore gave orders to burn all the baggage except what was indispensable, and to dismiss all the prisoners, planting themselves in a narrow strait, through which the army had to pass, in order to see that their directions were executed. The women, however, of whom there were many with the army, could not be abandoned; and it seems further that a considerable stock of baggage was still retained:[2] nor could the army make more than slow advance, from the narrowness of the road and the harassing attack of the Karduchians, who were now assembled in considerable numbers. Their attack was renewed with double vigour on the ensuing day, when the Greeks were forced, from want of provisions, to hasten forward their march, though in the midst of a terrible snowstorm. Both Cheirisophus in the front and Xenophôn in the rear were hard pressed by the Karduchian slingers and bowmen; the latter, men of consummate skill, having bows three cubits in length, and arrows of more than two cubits, so strong that the Greeks when they took them could dart them as javelins. These archers, amidst the rugged ground and narrow

[1] Xen. Anab. iv. 1, 12. [2] Xen. Anab. iv. 3, 19—30.

paths, approached so near and drew the bow with such surprising force, resting one extremity of it on the ground, that several Greek warriors were mortally wounded even through both shield and corslet into the reins, and through the brazen helmet into their heads; among them especially two distinguished men, a Lacedæmonian named Kleonymus and an Arcadian named Basias.[1] The rear division, more roughly handled than the rest, was obliged continually to halt to repel the enemy, under all the difficulties of the ground, which made it scarcely possible to act against nimble mountaineers. On one occasion, however, a body of these latter was entrapped into an ambush, driven back with loss, and (what was still more fortunate) two of their number were made prisoners.

Extreme danger of their situation.

Thus impeded, Xenophôn sent frequent messages entreating Cheirisophus to slacken the march of the van division; but instead of obeying, Cheirisophus only hastened the faster, urging Xenophôn to follow him. The march of the army became little better than a rout, so that the rear division reached the halting-place in extreme confusion; upon which Xenophôn proceeded to remonstrate with Cheirisophus for prematurely hurrying forward and neglecting his comrades behind. But the other, pointing out to his attention the hill before them, and the steep path ascending it, forming their future line of march, which was beset with numerous Karduchians, defended himself by saying that he had hastened forward in hopes of being able to reach this pass before the enemy, in which attempt, however, he had not succeeded.[2]

Xenophôn finds out another road to turn the enemy's position.

To advance farther on this road appeared hopeless, yet the guides declared that no other could be taken. Xenophôn then bethought him of the two prisoners whom he had just captured, and proposed that these two should be questioned also. They were accordingly interrogated apart; and the first of them, having persisted in denying, notwithstanding all menaces, that there was any road except that before them, was put to death under the eyes of the second prisoner. This latter, on being then questioned, gave more comfortable intelligence; saying that he knew of a different road, more circuitous, but easier and

[1] Xen. Anab. iv. 1, 18; iv. 2, 28. [2] Xen. Anab. iv. 1, 21.

practicable even for beasts of burden, whereby the pass before them and the occupying enemy might be turned, but that there was one particular high position commanding the road, which it was necessary to master beforehand by surprise, as the Karduchians were already on guard there. Two thousand Greeks, having the guide bound along with them, were accordingly despatched late in the afternoon, to surprise this post by a night-march; while Xenophôn, in order to distract the attention of the Karduchians in front, made a feint of advancing as if about to force the direct pass. As soon as he was seen crossing the ravine which led to this mountain, the Karduchians on the top immediately began to roll down vast masses of rock, which bounded and dashed down the roadway in such a manner as to render it unapproachable. They continued to do this all night, and the Greeks heard the noise of the descending masses long after they had returned to their camp for supper and rest.[1]

The Karduchians are defeated and the road cleared

Meanwhile the detachment of 2000, marching by the circuitous road, and reaching in the night the elevated position (though there was another above yet more commanding) held by the Karduchians, surprised and dispersed them, passing the night by their fires. At daybreak, and under favour of a mist, they stole silently towards the position occupied by the other Karduchians in front of the main Grecian army. On coming near they suddenly sounded their trumpets, shouted aloud, and commenced the attack, which proved completely successful. The defenders, taken unprepared, fled with little resistance, and scarcely any loss, from their activity and knowledge of the country; while Cheirisophus and the main Grecian force, on hearing the trumpet, which had been previously concerted as the signal, rushed forward and stormed the height in front—some along the regular path, others climbing up as they could and pulling each other up by means of their spears. The two bodies of Greeks thus joined each other on the summit, so that the road became open for farther advance.

Xenophôn, however, with the rear-guard, marched on the circuitous road taken by the 2000, as the most practicable for the baggage animals, whom he placed in the centre of his division, the whole array covering a great length of ground, since the road

[1] Xen. Anab. iv. 2, 4.

was very narrow. During this interval the dispersed Karduchians had rallied, and re-occupied two or three high peaks commanding the road, from whence it was necessary to drive them. Xenophôn's troops stormed successively these three positions, the Karduchians not daring to affront close combat, yet making destructive use of their missiles. A Grecian guard was left on the hindermost of the three peaks, until all the baggage train should have passed by. But the Karduchians, by a sudden and well-timed movement, contrived to surprise this guard, slew two out of the three leaders with several soldiers, and forced the rest to jump down the crags as they could, in order to join their comrades in the road. Encouraged by such success, the assailants pressed nearer to the marching army, occupying a crag over against that lofty summit on which Xenophôn was posted. As it was within speaking distance, he endeavoured to open a negotiation with them in order to get back the dead bodies of the slain. To this demand the Karduchians at first acceded, on condition that their villages should not be burned; but finding their numbers every moment increasing, they resumed the offensive. When Xenophôn with the army had begun his descent from the last summit, they hurried onwards in crowds to occupy it, beginning again to roll down masses of rock, and renew their fire of missiles upon the Greeks. Xenophôn himself was here in some danger, having been deserted by his shield-bearer; but he was rescued by an Arcadian hoplite named Eurylochus, who ran to give him the benefit of his own shield as a protection for both in the retreat.[1]

Danger of Xenophôn with the rear division and baggage.

After a march thus painful and perilous, the rear division at length found themselves in safety among their comrades, in villages with well-stocked houses and abundance of corn and wine. So eager however were Xenophôn and Cheirisophus to obtain the bodies of the slain for burial, that they consented to purchase them by surrendering the guide, and to march onward without any guide: a heavy sacrifice in this unknown country, attesting their great anxiety about the burial.[2]

Anxiety of the Greeks to recover the bodies of the slain.

For three more days did they struggle and fight their way

[1] Xen. Anab. iv. 3. 17—21. [2] Xen. Anab. iv 3, 23.

through the narrow and rugged paths of the Karduchian mountains, beset throughout by these formidable bowmen and slingers, whom they had to dislodge at every difficult turn, and against whom their own Cretan bowmen were found inferior indeed, but still highly useful. Their seven days' march through this country, with its free and warlike inhabitants, were days of the utmost fatigue, suffering, and peril; far more intolerable than anything which they had experienced from Tissaphernês and the Persians. Right glad were they once more to see a plain, and to find themselves near the banks of the river Kentritês, which divided these mountains from the hillocks and plains of Armenia—enjoying comfortable quarters in villages, with the satisfaction of talking over past miseries.[1]

They reach the river Kentritês, the northern boundary of Karduchia.

Such were the apprehensions of Karduchian invasion, that the Armenian side of the Kentritês, for a breadth of 15 miles, was unpeopled and destitute of villages.[2] But the approach of the Greeks having become known to Tiribazus, satrap of Armenia, the banks of the river were lined with his cavalry and infantry to oppose their passage—a precaution which if Tissaphernês had taken at the Great Zab at the moment when he perfidiously seized Klearchus and his colleagues, the Greeks would hardly have reached the northern bank of that river. In the face of such obstacles, the Greeks nevertheless attempted the passage of the Kentritês, seeing a regular road on the other side. But the river was 200 feet in breadth (only half the breadth of the Zab), above their breasts in depth, extremely rapid, and with a bottom full of slippery stones; insomuch that they could not hold their shields in the proper position, from the force of the stream; while if they lifted the shields above their heads, they were exposed defenceless to the arrows of the satrap's troops. After various

Difficulties of passing the Kentritês—dream of Xenophôn.

[1] Xenophôntis Anabasis, iv. 3, 2. His expressions have a simple emphasis which marks how unfading was the recollection of what he had suffered in Karduchia.

Καὶ οἱ Ἕλληνες ἐντεῦθεν ἀνεπαύσαντο ἄσμενοι ἐδόκουν γὰρ ἐν πεδίῳ ἤδη εἶναι· ἀπεῖχε δὲ τῶν ὀρέων ὁ ποταμὸς ἓξ ἢ ἑπτὰ στάδια τῶν Καρδουχίων. τότε μὲν οὖν ηὐλίσθησαν μάλα ἡδέως, καὶ τὰ ἐπιτήδεια ἔχοντες καὶ πολλὰ τῶν παρελπισθέντων πόνων μνημονεύοντες. ἕπτα γὰρ ἡμέρας, ὅσας περ ἐπορεύθησαν διὰ τῶν Καρδούχων, πάσας μαχόμενοι διετέλεσαν, καὶ ἔπαθον κατὰ ὅσα οὐδὲ τὰ σύμπαντα ὑπὸ βασιλέως καὶ Τισσαφέρνους. ὡς οὖν ἀπηλλαγμένοι ταύτων ἡδέως ἐκοιμήθησαν.

[2] Xen. Anab. iv. 4, 1.

trials, the passage was found impracticable, and they were obliged to resume their encampment on the left bank. To their great alarm, they saw the Karduchians assembling on the hills in their rear, so that their situation, during this day and night, appeared nearly desperate. In the night Xenophôn had a dream —the first which he has told us since his dream on the terrific night after the seizure of the generals—but on this occasion of augury more unequivocally good. He dreamt that he was bound in chains, but that his chains on a sudden dropt off spontaneously; on the faith of which he told Cheirisophus at daybreak that he had good hopes of preservation; and when the generals offered sacrifice, the victims were at once favourable. As the army were taking their morning meal, two young Greeks ran to Xenophôn with the auspicious news that they had accidentally found another ford near half-a-mile up the river, where the water was not even up to their middle, and where the rocks came so close on the right bank that the enemy's horse could offer no opposition. Xenophôn, starting from his meal in delight, immediately offered libations to those gods who had revealed both the dream to himself in the night, and the unexpected ford afterwards to these youths—two revelations which he ascribed to the same gods.[1]

They discover a ford and pass the river.

Presently they marched in their usual order, Cheirisophus commanding the van and Xenophôn the rear, along the river to the newly-discovered ford, the enemy marching parallel with them on the opposite bank. Having reached the ford, halted, and grounded arms, Cheirisophus placed a wreath on his head, took off his clothes, and then resumed his arms, ordering all the rest to resume their arms also.[2] Each lochus (company of 100 men) was then arranged in column or single file, with Cheirisophus himself in the centre. Meanwhile the prophets were offering sacrifice to the river. So soon as the signs were pronounced to be favourable, all the soldiers shouted the pæan, and all the women joined in chorus with their feminine yell. Cheirisophus then, at the head of the army, entered the river and began to ford it; while Xenophôn, with a large portion of the rear division, made a feint of hastening back to the original ford, as if he were about to attempt the

[1] Xen. Anab. iv. 3, 6—13. [2] Xen. Anab. iv. 3, 17

passage there. This distracted the attention of the enemy's horse, who became afraid of being attacked on both sides, galloped off to guard the passage at the other point, and opposed no serious resistance to Cheirisophus. As soon as the latter had reached the other side, and put his division into order, he marched up to attack the Armenian infantry, who were on the high banks a little way above; but this infantry, deserted by its cavalry, dispersed without awaiting his approach. The handful of Grecian cavalry, attached to the division of Cheirisophus, pursued and took some valuable spoils.[1]

Xenophon with the rear-guard repels the Karduchians and effects his passage.

As soon as Xenophôn saw his colleague successfully established on the opposite bank, he brought back his detachment to the ford over which the baggage and attendants were still passing, and proceeded to take precautions against the Karduchians on his own side who were assembling in the rear. He found some difficulty in keeping his rear division together, for many of them, in spite of orders, quitted their ranks, and went to look after their mistresses or their baggage in the crossing of the water.[2] The peltasts and bowmen, who had gone over with Cheirisophus, but whom that general now no longer needed, were directed to hold themselves prepared on both flanks of the army crossing, and to advance a little way into the water, in the attitude of men just about to recross. When Xenophôn was left with only the diminished rear-guard, the rest having got over, the Karduchians rushed upon him, and began to shoot and sling. But on a sudden the Grecian hoplites charged with their accustomed pæan, upon which the Karduchians took to flight—having no arms for close combat on the plain. The trumpet now being heard to sound, they ran away so much the faster; while this was the signal, according to orders before given by Xenophôn, for the Greeks to suspend their charge, to turn back, and to cross the river as speedily as possible. By favour of this able manœuvre, the passage was accomplished by the whole army with little or no loss, about midday.[3]

They now found themselves in Armenia, a country of even, undulating surface, but very high above the level of the sea, and

[1] Xen. Anab. iv. 3, 20—25. [2] Xen. Anab. iv. 3, 30.
[3] Xen. Anab. iv. 3, 31—34; iv. 4, 1.

extremely cold at the season when they entered it—December. Though the strip of land bordering on Karduchia furnished no supplies, one long march brought them to a village, containing abundance of provisions, together with a residence of the satrap Tiribazus; after which, in two farther marches, they reached the river Teleboas, with many villages on its banks. Here Tiribazus himself, appearing with a division of cavalry, sent forward his interpreter to request a conference with the leaders; which being held, it was agreed that the Greeks should proceed unmolested through his territory, taking such supplies as they required, but should neither burn nor damage the villages. They accordingly advanced onward for three days, computed at fifteen parasangs, or three pretty full days' march; without any hostility from the satrap, though he was hovering within less than two miles of them. They then found themselves amidst several villages, wherein were regal or satrapical residences, with a plentiful stock of bread, meat, wine, and all sorts of vegetables. Here, during their nightly bivouac, they were overtaken by so heavy a fall of snow, that the generals on the next day distributed the troops into separate quarters among the villages. No enemy appeared near, while the snow seemed to forbid any rapid surprise. Yet at night the scouts reported that many fires were discernible, together with traces of military movements around; insomuch that the generals thought it prudent to put themselves on their guard, and again collected the army into one bivouac. Here in the night they were overwhelmed by a second fall of snow, still heavier than the preceding, sufficient to cover over the sleeping men and their arms, and to benumb the cattle. The men however lay warm under the snow and were unwilling to rise, until Xenophôn himself set the example of rising, and employing himself without his arms in cutting wood and kindling a fire.[1] Others followed his example, and great comfort was found in rubbing themselves with pork-fat, oil of almonds or of sesame, or turpentine. Having sent out a clever scout named Demokratês, who captured a native prisoner, they learned that Tiribazus was laying plans to intercept them in a lofty mountain pass lying farther on in their route; upon which they immediately set

March through Armenia. Heavy snow and severe cold.

[1] Xen. Anab. iv. 4, 11.

forth, and by two days of forced march, surprising in their way the camp of Tiribazus, got over the difficult pass in safety.

They ford the Eastern Euphratês or Murad.

Three days of additional march brought them to the Euphratês river[1]—that is, to its eastern branch, now called Murad. They found a ford and crossed it, without having the water higher than the navel; and they were informed that its sources were not far off.

Distressing marches—extreme misery from cold and hunger.

Their four days of march, next on the other side of the Euphratês, were toilsome and distressing in the extreme; through a plain covered with deep snow (in some places six feet deep), and at times in the face of a north wind so intolerably chilling and piercing, that at length one of the prophets urged the necessity of offering sacrifices to Boreas; upon which (says Xenophon[2]), the severity of the wind abated conspicuously, to the evident consciousness of all. Many of the slaves and beasts of burthen, and a few even of the soldiers, perished: some had their feet frost-bitten, others became blinded by the snow, others again were exhausted by hunger. Several of these unhappy men were unavoidably left behind; others lay down to perish, near a warm spring which had melted the snow around, from extremity of fatigue and sheer wretchedness, though the enemy were close upon the rear. It was in vain that Xenophôn, who commanded the rear-guard, employed his earnest exhortations, prayers, and threats to induce them to move forward. The sufferers, miserable and motionless, answered only by entreating him to kill them at once. So greatly was the army disorganized by wretchedness, that we hear of one case in which a soldier, ordered to carry a disabled comrade, disobeyed the order, and was about to bury him alive.[3] Xenophôn made a sally, with loud shouts and clatter of spear with shield, in which even the exhausted men joined, against the pursuing enemy.

[1] Xen. Anab. iv. 5, 2.

The recent editors, Schneider and Krüger, on the authority of various MSS., read here ἐπορεύθησαν—ἐπὶ τὸν Εὐφράτην ποταμόν. The old reading was, as it stands in Hutchinson's edition, παρὰ τὸν Εὐφράτην ποταμόν.

This change may be right, but the geographical data are here too vague to admit of any certainty. See my Appendix annexed to this chapter.

[2] Xen. Anab. iv. 5, 4.

Ἐνταῦθα δὴ τῶν μαντέων τις εἶπε σφαγιάζεσθαι τῷ Ἀνέμῳ· καὶ πᾶσι δὴ περιφανὲς ἔδοξε λῆξαι τὸ χαλεπὸν τοῦ πνεύματος.

The suffering of the army from the terrible snow and cold of Armenia are set forth in Diodôrus, xiv. 28.

[3] Xen. Anab. v. 8, 8—11.

He was fortunate enough to frighten them away, and drive them to take shelter in a neighbouring wood. He then left the sufferers lying down, with assurance that relief should be sent to them on the next day, and went forward, seeing all along the line of march the exhausted soldiers lying on the snow, without even the protection of a watch. He and his rear-guard as well as the rest were obliged thus to pass the night without either food or fire, distributing scouts in the best way that the case admitted. Meanwhile Cheirisophus with the van division had got into a village, which they reached so unexpectedly, that they found the women fetching water from a fountain outside the wall, and the head-man of the village in his house within. This division here obtained rest and refreshment, and at daybreak some of their soldiers were sent to look after the rear. It was with delight that Xenophôn saw them approach, and sent them back to bring up in their arms, into the neighbouring village, those exhausted soldiers who had been left behind.[1]

Repose was now indispensable after the recent sufferings. There were several villages near at hand, and the generals, thinking it no longer dangerous to divide the army, quartered the different divisions among them according to lot. Polykratês, an Athenian, one of the captains in the division of Xenophôn, requested his permission to go at once and take possession of the village assigned to him, before any of the inhabitants could escape. Accordingly, running at speed with a few of the swiftest soldiers, he came upon the village so suddenly as to seize the head-man with his newly-married daughter, and several young horses intended as a tribute for the King. This village, as well as the rest, was found to consist of houses excavated in the ground (as the Armenian villages are at the present day), spacious within, but with a narrow mouth like a well, entered by a descending ladder. A separate entrance was dug for conveniently admitting the cattle. All of them were found amply stocked with live cattle of every kind, wintered upon hay; as well as with wheat, barley, vegetables, and a sort of barley-wine or beer in tubs, with the grains of barley on the surface. Reeds or straws without any joint in them were lying near, through which they sucked the

Rest in good quarters—subterranean villages well stocked with provisions.

[1] Xen. Anab. iv. 5, 8—22.

liquid:[1] Xenophôn did his utmost to conciliate the head-man (who spoke Persian, and with whom he communicated through the Perso-Grecian interpreter of the army), promising him that not one of his relations should be maltreated, and that he should be fully remunerated if he would conduct the army safely out of the country into that of the Chalybes, which he described as being adjacent. By such treatment the head-man was won over, promised his aid, and even revealed to the Greeks the subterranean cellars wherein the wine was deposited; while Xenophôn, though he kept him constantly under watch, and placed his youthful son as a hostage under the care of Episthenês, yet continued to treat him with studied attention and kindness. For seven days did the fatigued soldiers remain in these comfortable quarters, refreshing themselves and regaining strength. They were waited upon by the native youths, with whom they communicated by means of signs. The uncommon happiness which all of them enjoyed after their recent sufferings stands depicted in the lively details given by Xenophôn, who left here his own exhausted horse, and took young horses in exchange, for himself and the other officers.[2]

After a week's rest, onward—their guide runs away.

After this week of repose, the army resumed its march through the snow. The head-man, whose house they had replenished as well as they could, accompanied Cheirisophus in the van as guide, but was not put in chains or under guard: his son remained as an hostage with Episthenês, but his other relations were left unmolested at home. As they marched for three days, without reaching a village, Cheirisophus began to suspect his fidelity, and even became so out of humour, though the man affirmed that there were no villages in the track, as to beat him—yet without the precaution of putting him afterwards in fetters. The next night, accordingly, this head-man made his escape, much to the displeasure of Xenophôn, who severely reproached Cheirisophus first for his

[1] Xen. Anab. iv. 5, 27. κάλαμοι γόνατα οὐκ ἔχοντες

This Armenian practice of sucking the beer through a reed, to which the observation of modern travellers supplies analogies (see Kruger's note), illustrates the Fragment of Archilochus (No. 28, ed. Schneidewin, Poetæ Græc. Minor.):

ὥσπερ αὐλῷ βρύτον ἡ Θρῆιξ ἀνὴρ
ἢ Φρὺξ ἔβρυζε, &c.

The similarity of Armenian customs to those of the Thracians and Phrygians is not surprising

[2] Xen Anab. iv. 5, 26—36.

harshness, and next for his neglect. This was the only point of difference between the two (says Xenophôn) during the whole march—a fact very honourable to both, considering the numberless difficulties against which they had to contend. Episthenês retained the head-man's youthful son, carried him home in safety, and became much attached to him.[1]

Condemned thus to march without a guide, they could do no better than march up the course of the river; and thus, from the villages which had proved so cheering and restorative, they proceeded seven days' march all through snow, up the river Phasis—a river not verifiable, but certainly not the same as is commonly known under that name by Grecian geographers: it was 100 feet in breadth.[2] Two more days' march brought them from this river to the foot of a range of mountains, near a pass occupied by an armed body of Chalybes, Taochi, and Phasiani.

They reach a difficult pass occupied by the Chalybes—raillery exchanged between Xenophôn and Cheirisophus about stealing.

Observing the enemy in possession of this lofty ground, Cheirisophus halted until all the army came up, in order that the generals might take counsel. Here Kleanor began by advising that they should storm the pass with no greater delay than was necessary to refresh the soldiers. But Xenophôn suggested that it was far better to avoid the loss of life which must thus be incurred, and to amuse the enemy by feigned attack, while a detachment should be sent by stealth at night to ascend the mountain at another point and turn the position. "However (continued he, turning to Cheirisophus), stealing a march upon the enemy is more your trade than mine. For I understand that you, the full citizens and peers at Sparta, practise stealing from your boyhood upward;[3] and that it is held noway base, but even honourable, to steal such things as the law does not distinctly forbid. And to the end that you may steal with the greatest effect, and take pains to do it in secret, the custom is to flog you if you are found out. Here, then, you have an excellent opportunity of displaying your training. Take good

[1] Xen. Anab. iv. 6, 1—3.
[2] Xen. Anab. iv. 6, 4.
[3] Xen. Anab. iv. 6, 10—14. Καὶ οὐκ αἰσχρὸν εἶναι, ἀλλὰ καλὸν κλέπτειν, &c. The reading καλόν is preferred by Schneider to ἀναγκαῖον, which had been the vulgar reading, and is still retained by Kruger. Both are sanctioned by authority of MSS., and either would be admissible; on the whole, I incline to side with Schneider.

care that we be not found out in stealing an occupation of the mountain now before us; for if we *are* found out, we shall be well beaten."

"Why, as for that (replied Cheirisophus), you Athenians also, as I learn, are capital hands at stealing the public money—and that too in spite of prodigious peril to the thief; nay, your most powerful men steal most of all—at least if it be the most powerful men among you who are raised to official command. So that this is a time for *you* to exhibit *your* training, as well as for me to exhibit mine."[1]

We have here an interchange of raillery between the two Grecian officers, which is not an uninteresting feature in the history of the expedition. The remark of Cheirisophus, especially, illustrates that which I noted in a former chapter as true both of Sparta and Athens[2]—the readiness to take bribes, so general in individuals clothed with official power; and the readiness, in official Athenians, to commit such peculation, in spite of serious risk of punishment. Now this chance of punishment proceeded altogether from those accusing orators commonly called demagogues, and from the popular judicature whom they addressed. The joint working of both greatly abated the evil, yet was incompetent to suppress it. But according to the pictures commonly drawn of Athens, we are instructed to believe that the crying public evil was—too great a licence of accusation and too much judicial trial. Assuredly such was not the conception of Cheirisophus; nor shall we find it borne out by any fair appreciation of the general evidence. When the peculation of official persons was thus notorious in spite of serious risks, what would it have become if the door had been barred to accusing demagogues, and if the numerous popular Dikasts had been exchanged for a select few judges of the same stamp and class as the official men themselves?

Enforcing his proposition, Xenophôn now informed his colleagues that he had just captured a few guides, by laying an ambush for certain native plunderers who beset the rear, and

[1] Xen. Anab. iv. 6, 16. ἀλλὰ μέντοι, ἔφη ὁ Χειρίσοφος, κἀγὼ ὑμᾶς τοὺς Ἀθηναίους ἀκούω δεινοὺς εἶναι κλέπτειν τὰ δημόσια, καὶ μάλα ὄντος δεινοῦ τοῦ κινδύνου τῷ κλέπτοντι, καὶ τοὺς κρατίστους μέντοι μάλιστα, εἴπερ ὑμῖν οἱ κράτιστοι ἄρχειν ἀξιοῦνται· ὥστε ὥρα καὶ σοὶ ἐπιδείκνυσθαι τὴν παιδείαν.

[2] See vol. vi. ch. lxi.

that these guides acquainted him that the mountain was not inaccessible, but pastured by goats and oxen. He further offered himself to take command of the marching detachment. But this being overruled by Cheirisophus, some of the best among the captains, Aristonymus, Aristeas, and Nikomachus, volunteered their services and were accepted. After refreshing the soldiers, the generals marched with the main army near to the foot of the pass, and there took up their night-station, making demonstrations of a purpose to storm it the next morning. But as soon as it was dark, Aristonymus and his detachment started, and, ascending the mountain at another point, obtained without resistance a high position on the flank of the enemy, who soon however saw them and despatched a force to keep guard on that side. At daybreak those two detachments came to a conflict on the heights, in which the Greeks were completely victorious; while Cheirisophus was marching up the pass to attack the main body. His light troops, encouraged by seeing this victory of their comrades, hastened on to the charge faster than their hoplites could follow. But the enemy were so dispirited by seeing themselves turned, that they fled with little or no resistance. Though only a few were slain, many threw away their light shields of wicker or wood-work, which became the prey of the conquerors.[1]

They turn the pass by a flank-march, and force their way over the mountain.

Thus masters of the pass, the Greeks descended to the level ground on the other side, where they found themselves in some villages well-stocked with provisions and comforts—the first in the country of the Taochi. Probably they halted here some days; for they had seen no villages, either for rest or for refreshment, during the last nine days' march, since leaving those Armenian villages in which they had passed a week so eminently restorative, and which apparently had furnished them with a stock of provisions for the onward journey. Such halt gave time to the Taochi to carry up their families and provisions into inaccessible strongholds, so that the Greeks found no supplies, during five days' march through the territory. Their provisions were completely exhausted, when they arrived before one of these strongholds, a rock on which were seen the families and the

March through the country of the Taochi—exhaustion of provisions—capture of a hill-fort.

[1] Xen. Anab. iv. 6, 20—27.

cattle of the Taochi; without houses or fortification, but nearly surrounded by a river, so as to leave only one narrow ascent, rendered unapproachable by vast rocks which the defenders hurled or rolled from the summit. By an ingenious combination of bravery and stratagem, in which some of the captains much distinguished themselves, the Greeks overcame this difficulty, and took the heights. The scene which then ensued was awful. The Taochian women seized their children, flung them over the precipice, and then cast themselves headlong also, followed by the men. Almost every soul thus perished, very few surviving to become prisoners. An Arcadian captain named Æneas, seeing one of them in a fine dress about to precipitate himself with the rest, seized him with a view to prevent it. But the man in return grasped him firmly, dragged him to the edge of the rock, and leaped down to the destruction of both. Though scarcely any prisoners were taken, however, the Greeks obtained abundance of oxen, asses, and sheep, which fully supplied their wants.[1]

Through the Chalybes, the bravest fighters whom they had yet seen—the Skythini

They now entered into the territory of the Chalybes, which they were seven days in passing through. These were the bravest warriors whom they had seen in Asia. Their equipment was a spear of fifteen cubits long, with only one end pointed—a helmet, greaves, stuffed corslet, with a kilt or dependent flaps—a short sword which they employed to cut off the head of a slain enemy, displaying the head in sight of their surviving enemies with triumphant dance and song. They carried no shield—perhaps because the excessive length of the spear required the constant employment of both hands—yet they did not shrink from meeting the Greeks occasionally in regular, stand-up fight. As they had carried off all their provisions into hill-forts, the Greeks could obtain no supplies, but lived all the time upon the cattle which they had acquired from the Taochi. After seven days of march and combat—the Chalybes perpetually attacking their rear—they reached the river Harpasus (400 feet broad), where they passed into the territory of the Skythini. It rather seems that the territory of the Chalybes was mountainous; that of the Skythini was level, and contained villages, wherein they remained three days, refreshing themselves, and stocking themselves with provisions.[2]

[1] Xen. Anab. iv. 7, 2—15. [2] Xen. Anab. iv. 7, 18.

Four days of additional march brought them to a sight, the like of which they had not seen since Opis and Sittakê on the Tigris in Babylonia—a large and flourishing city called Gymnias, an earnest of the neighbourhood of the sea, of commerce, and of civilization. The chief of this city received them in a friendly manner, and furnished them with a guide, who engaged to conduct them, after five days' march, to a hill from whence they would have a view of the sea. This was by no means their nearest way to the sea, for the chief of Gymnias wished to send them through the territory of some neighbours to whom he was hostile; which territory, as soon as they reached it, the guide desired them to burn and destroy. However, the promise was kept, and on the fifth day, marching still apparently through the territory of the Skythini, they reached the summit of a mountain called Thêchês, from whence the Euxine Sea was visible.[1]

They reach the flourishing city of Gymnias.

An animated shout from the soldiers who formed the van-guard testified the impressive effect of this long-deferred spectacle, assuring, as it seemed to do, their safety and their return home. To Xenophôn and to the rear-guard—engaged in repelling the attack of natives who had come forward to revenge the plunder of their territory—the shout was unintelligible. They at first imagined that the natives had commenced attack in front as well as in the rear, and that the van-guard was engaged in battle. But every moment the shout became louder, as fresh men came to the summit and gave vent to their feelings; so that Xenophôn grew anxious, and galloped up to the van with his handful of cavalry to see what had happened. As he approached, the voice of the overjoyed crowd was heard distinctly crying out *Thalatta, Thalatta* (The sea, the sea), and congratulating each other in ecstasy. The main body, the rear-guard, the baggage-soldiers driving up their horses and cattle before them, became all excited by the sound, and hurried up breathless to the summit. The whole army, officers and soldiers, were thus assembled, manifesting their joyous emotions by tears, embraces, and outpourings of enthusiastic sympathy. With spontaneous impulse they heaped up stones to decorate the spot by a monument and commemorative trophy;

First sight of the sea from the mountain-top Thêchês—extreme delight of the soldiers.

[1] Diodôrus (xiv 29) calls the mountain Χήνιον, Chenium. He seems to have had Xenophôn before him in his brief description of this interesting scene.

putting on the stones such homely offerings as their means afforded —sticks, hides, and a few of the wicker shields just taken from the natives. To the guide, who had performed his engagement of bringing them in five days within sight of the sea, their gratitude was unbounded. They presented him with a horse, a silver bowl, a Persian costume, and ten darics in money, besides several of the soldiers' rings, which he especially asked for. Thus loaded with presents, he left them, having first shown them a village wherein they could find quarters, as well as the road which they were to take through the territory of the Makrônes.[1]

Passes through the Makrônes.

When they reached the river which divided the land of the Makrônes from that of the Skythini, they perceived the former assembled in arms on the opposite side to resist their passage. The river not being fordable, they cut down some neighbouring trees to provide the means of crossing. While these Makrônes were shouting and encouraging each other aloud, a peltast in the Grecian army came to Xenophôn, saying that he knew their language, and that he believed this to be his country. He had been a slave at Athens, exported from home during his boyhood; he had then made his escape (probably during the Peloponnesian War, to the garrison of Dekeleia), and afterwards taken military service. By this fortunate accident the generals were enabled to open negotiations with the Makrônes, and to assure them that the army would do them no harm, desiring nothing more than a free passage and a market to buy provisions. The Makrônes, on receiving such assurances in their own language from a countryman, exchanged pledges of friendship with the Greeks, assisted them to pass the river, and furnished the best market in their power during the three days' march across their territory.[2]

Through the Kolchians— who oppose them and are defeated.

The army now reached the borders of the Kolchians, who were found in hostile array, occupying the summit of a considerable mountain which formed their frontier. Here Xenophôn, having marshalled the soldiers for attack, with each lochus (company of 100 men) in single file, instead of marching up the hill in phalanx or continuous front with only a scanty depth, addressed to them the following pithy encouragement: "Now, gentlemen, these enemies before us are the only impediment that keeps us away

[1] Xen. Anab. iv. 7, 23—27. [2] Xen. Anab. iv. 8, 4—7.

from reaching the point at which we have been so long aiming. We must even eat them raw, if in any way we can do so."

Kolchian villages—unwholesome honey.

Eighty of these formidable companies of hoplites, each in single file, now began to ascend the hill; the peltasts and bowmen being partly distributed among them, partly placed on the flanks. Cheirisophus and Xenophôn, each commanding on one wing, spread their peltasts in such a way as to outflank the Kolchians, who accordingly weakened their centre in order to strengthen their wings. Hence the Arcadian peltasts and hoplites in the Greek centre were enabled to attack and disperse the centre with little resistance; and all the Kolchians presently fled, leaving the Greeks in possession of their camp, as well as of several well-stocked villages in their rear. Amidst these villages the army remained to refresh themselves for several days. It was here that they tasted the grateful but unwholesome honey, which this region still continues to produce, unaware of its peculiar properties. Those soldiers who ate little of it were like men greatly intoxicated with wine; those who ate much were seized with the most violent vomiting and diarrhœa, lying down like madmen in a state of delirium. From this terrible distemper some recovered on the ensuing day, others two or three days afterwards. It does not appear that any one actually died.[1]

Arrival at Trapezus on the Euxine (Trebizond).

Two more days' march brought them to the sea, at the Greek maritime city of Trapezus or Trebizond, founded by the inhabitants of Sinôpê on the coast of the Kolchian territory. Here the Trapezuntines received them with kindness and hospitality, sending them presents of bullocks, barley-meal, and wine. Taking up their quarters in some Kolchian villages near the town, they now enjoyed, for the first time since leaving Tarsus, a safe and undisturbed repose during thirty days, and were enabled to recover in some degree from the severe hardships which they had undergone. While the Trapezuntines brought produce for sale into the camp, the

[1] Xen. Anab. iv. 8, 15—22. Most modern travellers attest the existence, in these regions, of honey intoxicating and poisonous, such as Xenophôn describes. They point out the *Azalea Pontica* as the flower from which the bees imbibe this peculiar quality. Professor Koch, however, calls in question the existence of any honey thus naturally unwholesome near the Black Sea. He states (Zug der Zehn Tausend, p. 111) that after careful inquiries he could find no trace of any such. Not contradicting Xenophôn, he thinks that the honey which the Greeks ate must have been stale or tainted.

Greeks provided the means of purchasing it by predatory incursions against the Kolchians on the hills. Those Kolchians who dwelt under the hills and on the plain were in a state of semi-dependence upon Trapezus; so that the Trapezuntines mediated on their behalf, and prevailed on the Greeks to leave them unmolested, on condition of a contribution of bullocks.

Joy of the Greeks—their discharge of vows to the gods—their festivals and games.

These bullocks enabled the Greeks to discharge the vow which they had made, on the proposition of Xenophôn, to Zeus the Preserver, during that moment of dismay and despair which succeeded immediately on the massacre of their generals by Tissaphernês. To Zeus the Preserver, to Hêraklês the Conductor, and to various other gods, they offered an abundant sacrifice on their mountain camp overhanging the sea; and after the festival ensuing the skins of the victims were given as prizes to competitors in running, wrestling, boxing, and the pankration. The superintendence of such festival games, so fully accordant with Grecian usage and highly interesting to the army, was committed to a Spartan named Drakontius—a man whose destiny recalls that of Patroklus and other Homeric heroes, for he had been exiled as a boy, having unintentionally killed another boy with a short sword. Various departures from Grecian custom however were admitted. The matches took place on the steep and stony hill-side overhanging the sea, instead of on a smooth plain; and the numerous hard falls of the competitors afforded increased interest to the by-standers. The captive non-Hellenic boys were admitted to run for the prize, since otherwise a boy-race could not have been obtained. Lastly, the animation of the scene, as well as the ardour of the competitors, was much enhanced by the number of their mistresses present.[1]

[1] Xen. Anab. iv. 8, 28—27.

A curious and interesting anecdote, in Plutarch's Life of Alexander (c. 41), attests how much these Hetæræ accompanying the soldiers (women for the most part free) were esteemed in the Macedonian army, and by Alexander himself among the rest. A Macedonian of Ægæ named Eurylochus had got himself improperly put on a list of veterans and invalids who were on the point of being sent back from Asia to Europe. The imposition was detected, and on being questioned he informed Alexander that he had practised it in order to be able to follow a free Hetæra named Telesippa, who was about to accompany the departing division. "I sympathize with your attachment, Eurylochus (replied Alexander); let us see whether we cannot prevail upon Telesippa, either by persuasion or by presents, since she is of free condition, to stay behind" (ἡμᾶς μέν, Εὐρύλοχε, συνερῶντας ἔχεις· ὅρα δὲ ὅπως πείθωμεν ἢ λόγοις ἢ δώροις τὴν Τελεσίππαν, ἐπειδήπερ ἐξ ἐλευθέρας ἐστί).

APPENDIX TO CHAPTER LXX.

ON THE GEOGRAPHY OF THE RETREAT OF THE TEN THOUSAND, AFTER THEY QUITTED THE TIGRIS, AND ENTERED THE KARDUCHIAN MOUNTAINS.

It would be injustice to this gallant and long-suffering body of men not to present the reader with a map exhibiting the full length of their stupendous march. Up to the moment when the Greeks enter Karduchia, the line of march may be indicated upon evidence which, though not identifying special halting-places or localities, makes us certain that we cannot be far wrong on the whole. But after that moment the evidence gradually disappears, and we are left with nothing more than a knowledge of the terminus, the general course, and a few negative conditions.

Mr. Ainsworth has given in his Book IV. (Travels in the Track of the Ten Thousand, p. 155 *seq.*) an interesting topographical comment on the march through Karduchia, and on the difficulties which the Greeks would have to surmount. He has further shown what may have been their probable line of march through Karduchia; but the most important point which he has established here seems to be the identity of the river Kentritês with the Buhtan-Chai, an eastern affluent of the Tigris—distinguishing it from the river of Bitlis on the west and the river Khabur on the south-east, with both of which it had been previously confounded (p. 167). The Buhtan-Chai falls into the Tigris at a village called Til, and "constitutes at the present day a natural barrier between Kurdistan and Armenia" (p. 166). In this identification of the Kentritês with the Buhtan-Chai, Professor Koch agrees (Zug der Zehn Tausend, p. 78).

If the Greeks crossed the Kentritês near its confluence with the Tigris, they would march up its right bank in one day to a situation near the modern town of Sert (Mr. Ainsworth thinks), though Xenophôn takes no notice of the river of Bitlis, which nevertheless they must have passed. Their two next days of march, assuming a direction nearly north, would carry them (as Xenophôn states, iv. 4, 2) beyond

the sources of the Tigris; that is, "beyond the headwaters of the eastern tributaries to the Tigris".

Three days of additional march brought them to the river Teleboas —"of no great size, but beautiful" (iv. 4, 4). There appear sufficient reasons to identify this river with the Kara-Su or Black River, which flows through the valley or plain of Mush into the Murad or Eastern Euphratês (Ainsworth, p. 172; Ritter, Erdkunde, part x. s. 37, p. 682). Though Kinneir (Journey through Asia Minor and Kurdistan, 1818, p. 484), Rennell (Illustrations of the Expedition of Cyrus, p. 207), and Bell (System of Geography, iv. p. 140) identify it with the Ak-Su or river of Mush, this, according to Ainsworth, "is only a small tributary to the Kara-Su, which is the great river of the plain and district".

Professor Koch, whose personal researches in and round Armenia give to his opinion the highest authority, follows Mr. Ainsworth in identifying the Teleboas with the Kara-Su. He supposes, however, that the Greeks crossed the Kentritês, not near its confluence with the Tigris, but considerably higher up, near the town of Sert or Sort. From hence he supposes that they marched nearly north-east in the modern road from Sert to Bitlis, thus getting round the head or near the head of the river called Bitlis-Su, which is one of the eastern affluents to the Tigris (falling first into the Buhtan-Chai), and which Xenophôn took for the Tigris itself. They then marched farther, in a line not far distant from the Lake of Van, over the saddle which separates that lake from the lofty mountain Ali-Dagh. This saddle is the watershed which separates the affluents to the Tigris from those to the Eastern Euphratês, of which latter the Teleboas or Kara-Su is one (Koch, Zug der Zehn Tausend, pp. 82—84).

After the river Teleboas, there seems no one point in the march which can be identified with anything approaching to certainty. Nor have we any means even of determining the general line of route, apart from specific places, which they followed from the river Teleboas to Trebizond.

Their first object was to reach and cross the Eastern Euphratês. They would of course cross at the nearest point where they could find a ford. But how low down its course does the river continue to be fordable, in midwinter, with snow on the ground? Here Professor Koch differs from Mr. Ainsworth and Colonel Chesney. He affirms that the river would be fordable a little above its confluence with the Tscharbahur, about latitude 39° 8'. According to Mr. Ainsworth, it would not be fordable below the confluence with the river of Khanus (Khinnis). Koch's authority, as the most recent and systematic investigator of these regions, seems preferable, especially as it puts the

Greeks nearly in the road now travelled over from Mush to Erzerum, which is said to be the only pass over the mountains open throughout all the winter, passing by Khinnis and Koili: see Ritter, Erdkunde, x. p. 387. Xenophôn mentions a warm spring which the army passed by during the third or fourth day after crossing the Euphratês (Anab. iv. 5, 15). Professor Koch believes himself to have identified this warm spring—the only one, as he states (pp. 90—93), south of the range of mountains called the Bingôl-dagh—in the district called Wardo, near the village of Bashkan.

To lay down with any certainty the line which the Greeks followed from the Euphratês to Trebizond appears altogether impossible. I cannot admit the hypothesis of Mr. Ainsworth, who conducts the army across the Araxês to its northern bank, carries them up northward to the latitude of Tiflis in Georgia, then brings them back again across the Harpa-Chai (a northern affluent of the Araxês, which he identifies with the Harpasus mentioned by Xenophôn) and the Araxês itself, to Gymnias, which he places near the site of Erzerum. Professor Koch (pp. 104—108), who dissents with good reason from Mr. Ainsworth, proposes (though with hesitation and uncertainty) a line of his own, which appears to me open greatly to the same objection as that of Mr. Ainsworth. It carries the Greeks too much to the northward of Erzerum, more out of their line of march from the place where they crossed the Eastern Euphratês, than can be justified by any probability. The Greeks knew well that in order to get home they must take a westerly direction (see Anab. iii. 5, 15).

Their great and constant purpose would be to make way to the westward, as soon as they had crossed the Euphratês; and the road from that river, passing near the site of Erzerum, to Trebizond would thus coincide, in the main, with their spontaneous tendency. They had no motive to go northward of Erzerum, nor ought we to suppose it without some proof. I trace upon my map a line of march much less circuitous; not meaning it to be understood as the real road which the army can be proved to have taken, but simply because it seems a possible line, and because it serves as a sort of approximation to complete the reader's idea of the entire ground travelled over by the Ten Thousand.

Koch hardly makes sufficient account of the overwhelming hardships with which the Greeks had to contend, when he states (p. 96) that if they had taken a line as straight or nearly as straight as was practicable, they might have marched from the Euphratês to Trebizond in sixteen or twenty days, even allowing for the bad time of the year. Considering that it was midwinter, in that very high and cold country,

with deep snow throughout; that they had absolutely no advantages or assistance of any kind; that their sick and disabled men, together with their arms, were to be carried by the stronger; that there were a great many women accompanying them; that they had beasts to drive along, carrying baggage and plunder, — the prophet Silanus, for example, having preserved his 3000 darics in coin from the field of Kunaxa until his return; that there was much resistance from the Chalybes and Taochi; that they had to take provisions where provisions were discoverable; that even a small stream must have impeded them, and probably driven them out of their course to find a ford— considering the intolerable accumulation of these and other hardships, we need not wonder at any degree of slowness in their progress. It rarely happens that modern travellers go over these regions in mid-winter: but we may see what travelling is at that season by the dreadful description which Mr. Baillie Fraser gives of his journey from Tauris to Erzerum in the month of March (Travels in Koordhistan, Letter XV.). Mr. Kinneir says (Travels, p. 353)—"The winters are so severe that all communication between Baiburt and the circumjacent villages is cut off for four months in the year, in consequence of the depth of the snow".

Now if we measure on Kiepert's map the rectilinear distance—the air-line—from Trebizond to the place where Koch represents the Greeks to have crossed the Eastern Euphratês, we shall find it 170 English miles. The number of days' journey-marches which Xenophon mentions are 54, even if we include the five days of march undertaken from Gymnias (Anab. iv. 7, 20), which, properly speaking, were directed against the enemies of the governor of Gymnias, more than for the promotion of their retreat. In each of those 54 days, therefore, they must have made 3·14 miles of rectilinear progress. This surely is not an unreasonably slow progress to suppose, under all the disadvantages of their situation; nor does it imply any very great actual departure from the straightest line practicable. Indeed, Koch himself (in his Introduction, p. 4) suggests various embarrassments which must have occurred on the march, but which Xenophôn has not distinctly stated.

The river which Xenophôn calls the Harpasus seems to be probably the Tchoruk-Su, as Colonel Chesney and Professor Koch suppose. At least it is difficult to assign any other river with which the Harpasus can be identified.

I cannot but think it probable that the city which Xenophôn calls *Gymnias* (Diodôrus, xiv. 29, calls it Gymnasia) was the same as that which is now called Gumisch-Khana (Hamilton), Gumush-Kaneh

(Ainsworth), Gemisch-Khaneh (Kinneir). "Gumisch-Khana (says Mr. Hamilton, Travels in Asia Minor, vol. i. ch. xi. p. 168; ch. xiv. p. 234) is celebrated as the site of the most ancient and considerable silver mines in the Ottoman dominions." Both Mr. Kinneir and Mr. Hamilton passed through Gumisch-Khana on the road from Trebizond to Erzerum.

Now here is not only great similarity of name and likelihood of situation, but the existence of the silver mines furnishes a plausible explanation of that which would otherwise be very strange: the existence of this "great, flourishing, inhabited city," inland, in the midst of such barbarians—the Chalybes, the Skythini, the Makrônes, &c.

Mr. Kinneir reached Gumisch-Khana at the end of the third day after quitting Trebizond; the last two days having been very long and fatiguing. Mr. Hamilton, who also passed through Gumisch-Khana, reached it at the end of two long days. Both these travellers represent the road near Gumisch-Khana as extremely difficult. Mr. Ainsworth, who did not himself pass through Gumisch-Khana, tells us (what is of some importance in this discussion) that it lies in the *winter-road* from Erzerum to Trebizond (Travels in Asia Minor, vol. ii. p. 394). "The winter-road, which is the longest, passes by Gumisch-Khana, and takes the longer portion of valley: all the others cross over the mountain at various points, to the east of the road by the mines. But whether going by the mountains or the valley, the muleteers often go indifferently to the west as far as Ash Kaleh, and at other times turn off by the villages of Bey Mansour and Kodjah Bunar, where they take to the mountains."

Mr. Hamilton makes the distance from Trebizond to Gumisch-Khana 18 hours, or 54 calculated post miles; that is, about 40 English miles (Appendix to Travels in Asia Minor, vol. ii. p. 389).

Now we are not to suppose that the Greeks marched in any direct road from Gymnias to Trebizond. On the contrary, the five days' march which they undertook immediately from Gymnias were conducted by a guide sent from that town, who led them over the territories of people hostile to Gymnias, in order that they might lay waste the lands (iv. 7, 20). What progress they made during these marches towards Trebizond is altogether doubtful. The guide promised that on the fifth day he would bring them to a spot from whence they could view the sea, and he performed his promise by leading them to the top of the sacred mountain Thêchê.

Thêchê was a summit (ἄκρον, iv. 7, 25), as might be expected. But, unfortunately, it seems impossible to verify the particular summit on

which the interesting scene described by Xenophôn took place. Mr. Ainsworth presumes it to be the mountain called Kop-Dagh; from whence, however, according to Koch, the sea cannot be discerned. D'Anville and some other geographers identify it with the ridge called Tekieh-Dagh to the east of Gumisch-Khana, nearer to the sea than that place. This mountain, I think, would suit pretty well for the narrative in respect of position; but Koch and other modern travellers affirm that it is neither high enough, nor near enough to the sea, to permit any such view as that which Xenophôn relates. It stands, on Kiepert's map, at a distance of full 35 English miles from the sea, the view of which, moreover, seems intercepted by the still higher mountain-chain now called Kolath-Dagh, a portion of the ancient Paryadrês, which runs along parallel to the coast. It is to be recollected that in the first half of February, the time of Xenophôn's visit, the highest peaks would certainly be all covered with snow, and therefore very difficult to ascend.

There is a striking view obtained of the sea from the mountain called Karakaban. This mountain, more than 4000 feet high, lies rather above twenty miles from the sea, to the south of Trebizond, and immediately north of the still higher chain of Kolath-Dagh. From the Kolath-Dagh chain, which runs east and west, there strike out three or four parallel ridges to the northward, formed of primitive slate, and cut down precipitously so as to leave deep and narrow valleys between. On leaving Trebizond, the traveller ascends the hill immediately above the town, and then descends into the valley on the other side. His road to Karakaban lies partly along the valley, partly along the crest of one of the four ridges just mentioned. But throughout all this road the sea is never seen, being hidden by the hills immediately above Trebizond. He does not again see the sea until he reaches Karakaban, which is sufficiently high to enable him to see over those hills. The guides (as I am informed by Dr. Holland, who twice went over the spot) point out with great animation this view of the sea, as particularly deserving of notice. It is enjoyed for a short space while the road winds round the mountain, and then again lost.

Here is a view of the sea at once distant, sudden, impressive, and enjoyed from an eminence not too high to be accessible to the Cyreian army. In so far it would be suitable to the description of Xenophôn. Yet again, it appears that a person coming to this point from the land side (as Xenophôn of course did) would find it in his descending route, not in his ascending; and this can hardly be reconciled with the description which we read in the Greek historian. Moreover, the subsequent marches which Xenophôn mentions, after quitting the

mountain summit Thêchê, can hardly be reconciled with the supposition that it was the same as what is now called Harakaban. It is indeed quite possible (as Mr. Hamilton suggests) that Thêchê may have been a peak apart from any road, and that the guide may have conducted the soldiers thither for the express purpose of showing the sea, guiding them back again into the road afterwards. This increases the difficulty of identifying the spot. However, the whole region is as yet very imperfectly known, and perhaps it is not impossible that there may be some particular locality even on Tekieh-Dagh, whence, through an accidental gap in the intervening mountains, the sea might become visible.

CHAPTER LXXI.

PROCEEDINGS OF THE TEN THOUSAND GREEKS, FROM THE TIME THAT THEY REACHED TRAPEZUS, TO THEIR JUNCTION WITH THE LACEDÆMONIAN ARMY IN ASIA MINOR

We now commence a third act in the history of this memorable body of men. After having followed them from Sardis to Kunaxa as mercenaries to procure the throne for Cyrus—then from Kunaxa to Trapezus as men anxious only for escape, and purchasing their safety by marvellous bravery, endurance, and organization—we shall now track their proceedings among the Greek colonies on the Euxine and at the Bosphorus of Thrace, succeeded by their struggles against the meanness of the Thracian prince Seuthês, as well as against the treachery and arbitrary harshness of the Lacedæmonian commanders, Anaxibius and Aristarchus.

Greek cities on the Euxine—Sinôpê with her colonies, Kerasus, Kotyôra, and Trapezus.

Trapezus, now Trebizond, where the army had recently found repose, was a colony from Sinôpê, as were also Kerasus and Kotyôra farther westward; each of them receiving an harmost or governor from the mother-city, and paying to her an annual tribute. All these three cities were planted on the narrow strip of land dividing the Euxine from the elevated mountain range which so closely borders on its southern coast. At Sinôpê itself, the land stretches out into a defensible peninsula, with a secure harbour, and a large breadth of adjacent fertile soil. So tempting a site invited the Milesians, even before the year 600 B.C., to plant a colony there, and enabled Sinôpê to attain much prosperity and power. Farther westward, not more than a long day's journey for a rowing vessel from Byzantium, was situated the Megarian colony of Herakleia, in the territory of the Mariandyni.

The native tenants of this line of coast, upon whom the Greek settlers intruded themselves (reckoning from the westward), were the Bithynian Thracians, the Mariandyni, the Paphlagonians, the Tibarêni, Chalybes, Mosynœki, Drilæ, and Kolchians. Here, as elsewhere, these natives found the Greek seaports useful, in giving a new value to inland produce, and in furnishing the great men with ornaments and luxuries to which they would otherwise have had no access. The citizens of Herakleia had reduced into dependence a considerable portion of the neighbouring Mariandyni, and held them in a relation resembling that of the natives of Esthonia and Livonia to the German colonies in the Baltic. Some of the Kolchian villages were also subject in the same manner to the Trapezuntines;[1] and Sinôpê doubtless possessed a similar inland dominion of greater or less extent. But the principal wealth of this important city arose from her navy and maritime commerce; from the rich thunny fishery attached to her promontory; from the olives in her immediate neighbourhood, which was a cultivation not indigenous, but only naturalized by the Greeks on the seaboard; from the varied produce of the interior, comprising abundant herds of cattle, mines of silver, iron, and copper in the neighbouring mountains, wood for shipbuilding, as well as for house furniture, and native slaves.[2] The case was similar with the three colonies of Sinôpê, more to the eastward—Kotyôra, Kerasus, and Trapezus—except that the mountains which border on the Euxine, gradually approaching nearer and nearer to the shore, left to each of them a more confined strip of cultivable land. For these cities the time had not yet arrived to be conquered and absorbed by the inland monarchies around them, as Milêtus and the cities on the western coast of Asia Minor had been. The Paphlagonians were at this time the only indigenous people in those regions who formed a considerable aggregated force, under a prince named Korylas—a prince tributary to Persia, yet half independent, since he had disobeyed the summons of Artaxerxês to come up and help in repelling Cyrus,[3] and now on terms of established alliance with Sinôpê, though not without secret designs, which

Indigenous inhabitants—their relations with the Greek colonies.

[1] Strabo, xii. p. 542; Xen. Anab. iv. 8, 24.

[2] Strabo, xii. pp. 545, 546.

[3] Xen. Anab. v. 6, 8.

he wanted only force to execute, against that city.[1] The other native tribes to the eastward were mountaineers, both ruder and more divided; warlike on their own heights, but little capable of any aggressive combinations.

Feelings of the Greeks on the Euxine when the Ten Thousand descended among them.

Though we are told that Periklês had once despatched a detachment of Athenian colonists to Sinôpê,[2] and had expelled from thence the despot Timesilaus, yet neither that city nor any of her neighbours appear to have taken part in the Peloponnesian War, either for or against Athens, nor were they among the number of tributaries to Persia. They doubtless were acquainted with the upward march of Cyrus, which had disturbed all Asia, and probably were not ignorant of the perils and critical state of his Grecian army. But it was with a feeling of mingled surprise, admiration, and alarm that they saw that army descend from the mountainous region, hitherto only recognized as the abode of Kolchians, Makrônes, and other analogous tribes, among whom was perched the mining city of Gymnias.

Uncertainty and danger of what they might do.

Even after all the losses and extreme sufferings of the retreat, the Greeks still numbered, when mustered at Kerasus,[3] 8600 hoplites, with peltasts or targeteers, bowmen, slingers, &c., making a total of above 10,000 military persons. Such a force had never before been seen in the Euxine. Considering both the numbers and the now acquired discipline and self-confidence of the Cyreians, even Sinôpê herself could have raised no force capable of meeting them in the field. Yet they did not belong to any city nor receive orders from any established government. They were like those mercenary armies which marched about in Italy during the fourteenth century, under the generals called Condottieri, taking service sometimes with one city, sometimes with another. No one could predict what schemes they might conceive, or in what manner they might deal with the established communities on the shores of the

[1] Xen. Anab. v. 5, 23.

[2] Plutarch, Periklês, c. 20.

[3] Xen. Anab. v. 3, 8; v. 7, 9. The maximum of the Grecian force, when mustered at Issus after the junction of those 300 men who deserted from Abrokomas, was 13,000 men. At the review in Babylonia, three days before the battle of Kunaxa, there were mustered however only 12,900 (Anab. i. 7, 10).

Euxine. If we imagine that such an army had suddenly appeared in Sicily, a little time before the Athenian expedition against Syracuse, it would have been probably enlisted by Leontini and Katana in their war against Syracuse. If the inhabitants of Trapezus had wished to throw off the dominion of Sinôpê—or if Korylas the Paphlagonian were meditating war against that city—here were formidable auxiliaries to second their wishes. Moreover, there were various tempting sites open to the formation of a new colony, which, with so numerous a body of original Greek settlers, would probably have overtopped Sinôpê herself. There was no restraining cause to reckon upon, except the general Hellenic sympathies and education of the Cyreian army; and, what was of not less importance, the fact that they were not mercenary soldiers by permanent profession, such as became so formidably multiplied in Greece during the next generation, but established citizens, who had come out on a special service under Cyrus, with the full intention, after a year of lucrative enterprise, to return to their homes and families.[1] We shall find such gravitation towards home steadily operative throughout the future proceedings of the army. But, at the moment when they first emerged from the mountains, no one could be sure that it would be so. There was ample ground for uneasiness among the Euxine Greeks, especially the Sinôpians, whose supremacy had never before been endangered.

An undisturbed repose of thirty days enabled the Cyreians to recover from their fatigues, to talk over their past dangers, and to take pride in the anticipated effect which their unparalleled achievement could not fail to produce in Greece. Having discharged their vows and celebrated their festival to the gods, they held an assembly to discuss their future proceedings, when a Thurian soldier named Antileon exclaimed—"Comrades, I am already tired of packing up, marching, running,

Plans of the army—Cheirisophus is sent to Byzantium to procure vessels for transporting them.

[1] Xen. Anab. vi. 2, 8—a passage already cited above.

This statement respecting the position of most of the soldiers is more authentic, as well as less disparaging, than that of Isokratês (Orat. iv. Panegyr. s. 170).

In another oration, composed about fifty years after the Cyreian expedition, Isokratês notices the large premiums which it had been formerly necessary to give to those who brought together mercenary soldiers, over and above the pay to the soldiers themselves (Isokratês, Orat. v. ad Philipp. s. 112), as contrasted with the over-multiplication of unemployed mercenaries during his own later time (*ibid.* s. 142 *seq.*).

carrying arms, falling into line, keeping watch, and fighting. Now that we have the sea here before us, I desire to be relieved from all these toils, to sail the rest of the way, and to arrive in Greece outstretched and asleep like Odysseus." This pithy address being received with vehement acclamations and warmly responded to by all, Cheirisophus offered, if the army chose to empower him, to sail forthwith to Byzantium, where he thought he could obtain from his friend the Lacedæmonian admiral Anaxibius sufficient vessels for transport. His proposition was gladly accepted, and he departed to execute the project.

Regulations for the army proposed by Xenophôn during his absence.

Xenophôn then urged upon the army various resolutions and measures, proper for the regulation of affairs during the absence of Cheirisophus. The army would be forced to maintain itself by marauding expeditions among the hostile tribes in the mountains. Such expeditions accordingly must be put under regulation: neither individual soldiers nor small companies must be allowed to go out at pleasure without giving notice to the generals; moreover, the camp must be kept under constant guard and scouts, in the event of surprise from a retaliating enemy. It was prudent also to take the best measures in their power for procuring vessels; since, after all, Cheirisophus might possibly fail in bringing an adequate number. They ought to borrow a few ships of war from the Trapezuntines, and detain all the merchant ships which they saw; unshipping the rudders, placing the cargoes under guard, and maintaining the crew during all the time that the ships might be required for transport of the army. Many such merchant vessels were often sailing by,[1] so that they would thus acquire the means of transport even though Cheirisophus should bring few or none from Byzantium. Lastly, Xenophôn proposed to require the Grecian cities to repair and put in order the road along the coast for a land-march; since, perhaps, with all their efforts, it would be found impossible to get together a sufficient stock of transports.

All the propositions of Xenophôn were readily adopted by the army except the last. But the mere mention of a renewed

[1] Xen. Anab. v. 1, 3—13. ὁρῶ δ' ἐγὼ πλοῖα πολλάκις παραπλέοντα, &c. This is a forcible proof how extensive was the Grecian commerce with the town and region of Phasis, at the eastern extremity of the Euxine.

land-march excited such universal murmurs of repugnance, that he did not venture to put that question to the vote. He took upon himself, however, to send messages to the Grecian cities on his own responsibility, urging them to repair the roads in order that the departure of the army might be facilitated. And he found the cities ready enough to carry his wishes into effect as far as Kotyôra.[1]

Adopted by the army—then intense repugnance to farther marching.

The wisdom of these precautionary suggestions of Xenophôn soon appeared, for Cheirisophus not only failed in his object, but was compelled to stay away for a considerable time. A pentekonter (or armed ship with fifty oars) was borrowed from the Trapezuntines and committed to the charge of a Lacedæmonian Periœkus named Dexippus, for the purpose of detaining the merchant vessels passing by. This man having violated his trust, and employed the ship to make his own escape out of the Euxine, a second was obtained and confided to an Athenian, Polykratês, who brought in successfully several merchant vessels. These the Greeks did not plunder, but secured the cargoes under adequate guard, and only reserved the vessels for transports. It became, however, gradually more and more difficult to supply the camp with provisions. Though the army was distributed into suitable detachments for plundering the Kolchian villages on the hills, and seizing cattle and prisoners for sale, yet these expeditions did not always succeed; indeed on one occasion, two Grecian lochi or companies got entangled in such difficult ground that they were destroyed to a man. The Kolchians united on the hills in increased and menacing numbers, insomuch that a larger guard became necessary for the camp, while the Trapezuntines, tired of the protracted stay of the army, as well as desirous of exempting from pillage the natives in their own immediate neighbourhood, conducted the detachments only to villages alike remote and difficult of access. It was in this manner that a large force under Xenophôn himself attacked the lofty and rugged stronghold of the Drilæ, the most warlike nation of mountaineers in the neighbourhood of the Euxine, well armed and troublesome to Trapezus by their incursions. After a difficult

Measures for procuring transports. Marauding expeditions for supplies against the Kolchians and the Drilæ.

[1] Xen. Anab. v. 1, 15.

march and attack, which Xenophôn describes in interesting detail, and wherein the Greeks encountered no small hazard of ruinous defeat, they returned in the end completely successful and with a plentiful booty.[1]

The army leave Trapezus, and march westward along the coast to Kerasus.

At length, after long awaiting in vain the reappearance of Cheirisophus, increasing scarcity and weariness determined them to leave Trapezus. A sufficient number of vessels had been collected to serve for the transport of the women, of the sick and wounded, and of the baggage. All these were accordingly placed on board under the command of Philesius and Sophænetus, the two oldest generals, while the remaining army marched by land, along a road which had been just made good under the representations of Xenophôn. In three days they reached Kerasus, another maritime colony of the Sinôpians, still in the territory called Kolchian; there they halted ten days, mustered and numbered the army, and divided the money acquired by the sale of their prisoners. Eight thousand six hundred hoplites, out of a total probably greater than eleven thousand, were found still remaining, besides targeteers and various light troops.[2]

Acts of disorder and outrage committed by various soldiers near Kerasus

During the halt at Kerasus, the declining discipline of the army became manifest as they approached home. Various acts of outrage occurred, originating now, as afterwards, in the intrigues of treacherous officers. A captain named Klearetus persuaded his company to attempt the plunder of a Kolchian village near Kerasus, which had furnished a friendly market to the Greeks, and which rested secure on the faith of peaceful relations. He intended to make off separately with the booty in one of the vessels, but his attack was repelled and he himself

[1] Xen. Anab. v. 2.

[2] Xen. Anab. v. 3, 3. Mr. Kinneir (Travels in Asia Minor, p. 327) and many other authors have naturally presumed, from the analogy of name, that the modern town Kerasoun (about long. 38° 40') corresponds to the Kerasus of Xenophôn, which Arrian in his Periplus conceives to be identical with what was afterwards called Pharnakia.

But it is remarked both by Dr. Cramer (Asia Minor, vol. i. p. 281) and by Mr. Hamilton (Travels in Asia Minor, ch. xv. p. 250) that Kerasoun is too far from Trebizond to admit of Xenophôn having marched with the army from the one place to the other in three days; or even in less than ten days, in the judgment of Mr. Hamilton. Accordingly Mr. Hamilton places the site of the Kerasus of Xenophôn much nearer to Trebizond (about long. 39° 20', as it stands in Kiepert's map of Asia Minor), near a river now called the Kerasoun Dere Sû.

slain. The injured villagers despatched three elders as heralds, to remonstrate with the Grecian authorities, but these heralds, being seen in Kerasus by some of the repulsed plunderers, were slain. A partial tumult then ensued, in which even the magistrates of Kerasus were in great danger, and only escaped the pursuing soldiers by running into the sea. This enormity, though it occurred under the eyes of the generals immediately before their departure from Kerasus, remained without inquiry or punishment, from the numbers concerned in it.

March to Kotyôra—hostilities with the Mosynœki.

Between Kerasus and Kotyôra there was not then (nor is there now) any regular road.[1] This march cost the Cyreian army not less than ten days, by an inland track departing from the sea-shore, and through the mountains inhabited by the indigenous tribes Mosynœki and Chalybes. The latter, celebrated for their iron-works, were under dependence to the former. As the Mosynœki refused to grant a friendly passage across their territory, the army were compelled to fight their way through it as enemies, with the aid of one section of these people themselves; which alliance was procured for them by the Trapezuntine Timesitheus, who was proxenus of the Mosynœki and understood their language. The Greeks took the mountain fastnesses of this people, and plundered the wooden turrets which formed their abodes. Of their peculiar fashions Xenophôn gives an interesting description, which I have not space to copy.[2] The territory of the Tibarêni was more easy and accessible. This people met the Greeks with presents, and tendered a friendly passage. But the generals at first

[1] It was not without great difficulty that Mr. Kinneir obtained horses to travel from Kotyôra to Kerasoun by land. The aga of the place told him that it was madness to think of travelling by land, and ordered a felucca for him, but was at last prevailed on to furnish horses. There seems indeed to have been no regular or trodden road at all: the hills approach close to the sea, and Mr. Kinneir "travelled the whole of the way along the shore alternately over a sandy beach and a high wooded bank. The hills, at intervals jutting out into the sea, form capes and numerous little bays along the coast; but the nature of the country was still the same—that is to say, studded with fine timber, flowers, and groves of cherry-trees" (Travels in Asia Minor, pp. 324).

Kerasus is the indigenous country of the cherry-tree, and the origin of its name.

Professor Koch thinks that the number of days' march given by Xenophôn (ten days) between Kerasus and Kotyôra is more than consists with the real distance, even if Kerasus be placed where Mr. Hamilton supposes. If the number be correctly stated, he supposes that the Greeks must have halted somewhere (Zug der Zehn Tausend, pp. 115, 116).

[2] Xen. Anab. v. 5, 3.

declined the presents, preferring to treat them as enemies and plunder them; which, in fact, they would have done, had they not been deterred by inauspicious sacrifices.[1]

Long halt at Kotyôra—remonstrance from the Sinôpians.

Near Kotyôra, which was situated on the coast of the Tibarêni, yet on the borders of Paphlagonia, they remained forty-five days, still awaiting the appearance of Cheirisophus with the transports to carry them away by sea. The Sinôpian Harmost or governor did not permit them to be welcomed in so friendly a manner as at Trapezus. No market was provided for them, nor were their sick admitted within the walls. But the fortifications of the town were not so constructed as to resist a Greek force, the like of which had never before been seen in those regions. The Greek generals found a weak point, made their way in, and took possession of a few houses for the accommodation of their sick; keeping a guard at the gate to secure free egress, but doing no further violence to the citizens. They obtained their victuals partly from the Kotyôrite villages, partly from the neigbouring territory of Paphlagonia, until at length envoys arrived from Sinôpê to remonstrate against their proceedings.

Speech of Hekatonymus of Sinôpê to the army—reply of Xenophôn.

These envoys presented themselves before the assembled soldiers in the camp, when Hekatonymus, the chief and the most eloquent among them, began by complimenting the army upon their gallant exploits and retreat. He then complained of the injury which Kotyôra, and Sinôpê as the mother-city of Kotyôra, had suffered at their hands, in violation of common Hellenic kinship. If such proceedings were continued, he intimated that Sinôpê would be compelled in her own defence to seek alliance with the Paphlagonian prince Korylas, or any other barbaric auxiliary who would lend them aid against the Greeks.[2] Xenophôn replied that if the Kotyôrites had sustained any damage, it was owing to their own illwill and to the Sinôpian Harmost in the place; that the generals were under the necessity of procuring subsistence for the soldiers, with house-room for the sick, and that they had taken nothing more; that the sick men were lying within the town, but at their own cost, while the

[1] Xen. Anab. v. 7, 18—25. [2] Xen. Anab. v. 5, 7—12.

other soldiers were all encamped without; that they had maintained cordial friendship with the Trapezuntines, and requited all their good offices; that they sought no enemies except through necessity, being anxious only again to reach Greece; and that as for the threat respecting Korylas, they knew well enough that that prince was eager to become master of the wealthy city of Sinôpê, and would speedily attempt some such enterprise if he could obtain the Cyreian army as his auxiliaries.[1]

This judicious reply shamed the colleagues of Hekatonymus so much that they went the length of protesting against what he had said, and of affirming that they had come with propositions of sympathy and friendship to the army, as well as with promises to give them an hospitable reception at Sinôpê, if they should visit that town on their way home. Presents were at once sent to the army by the inhabitants of Kotyôra, and a good understanding established.

Success of the reply—good understanding established with Sinôpê.

Such an interchange of goodwill with the powerful city of Sinôpê was an unspeakable advantage to the army—indeed, an essential condition to their power of reaching home. If they continued their march by land, it was only through Sinôpian guidance and mediation that they could obtain or force a passage through Paphlagonia; while for a voyage by sea, there was no chance of procuring a sufficient number of vessels except from Sinôpê, since no news had been received of Cheirisophus. On the other hand, that city had also a strong interest in facilitating their transit homeward, and thus removing formidable neighbours, for whose ulterior purposes there could be no guarantee. After some preliminary conversation with the Sinôpian envoys, the generals convoked the army in assembly, and entreated Hekatonymus and his companions to advise them as to the best mode of proceeding westward to the Bosphorus. Hekatonymus, after apologizing for the menacing insinuations of his former speech, and protesting that he had no other object in view except to point out the safest and easiest plan of route for the army, began to unfold the insuperable difficulties of a march through Paphlagonia. The very entrance into the country must be

Consultation of the army with Hekatonymus, who advises going home by sea.

[1] Xen. Anab. v. 5, 13—22.

achieved through a narrow aperture in the mountains, which it was impossible to force if occupied by the enemy. Even assuming this difficulty to be surmounted, there were spacious plains to be passed over, wherein the Paphlagonian horse, the most numerous and bravest in Asia, would be found almost irresistible. There were also three or four great rivers, which the army would be unable to pass—the Thermôdôn and the Iris, each 300 feet in breadth; the Halys, two stadia, or nearly a quarter of a mile in breadth; the Parthenius, also very considerable. Such an array of obstacles (he affirmed) rendered the project of marching through Paphlagonia impracticable; whereas the voyage by sea from Kotyôra to Sinôpê, and from Sinôpê to Herakleia, was easy; and the transit from the latter place, either by sea to Byzantium or by land across Thrace, yet easier.[1]

Envoys sent by the army to Sinôpê to procure vessels.

Difficulties like these, apparently quite real, were more than sufficient to determine the vote of the army, already sick of marching and fighting, in favour of the sea voyage, though there were not wanting suspicions of the sincerity of Hekatonymus. But Xenophôn, in communicating to the latter the decision of the army, distinctly apprised him that they would on no account permit themselves to be divided; that they would either depart or remain all in a body; and that vessels must be provided sufficient for the transport of all. Hekatonymus desired them to send envoys of their own to Sinôpê to make the necessary arrangements. Three envoys were accordingly sent—Ariston, an Athenian; Kallimachus, an Arcadian; and Samolas, an Achæan; the Athenian, probably, as possessing the talent of speaking in the Sinôpian senate or assembly.[2]

Poverty and increasing disorganization of the army.

During the absence of the envoys, the army still continued near Kotyôra, with a market provided by the town, and with traders from Sinôpê and Herakleia in the camp. Such soldiers as had no money wherewith to purchase subsisted by pillaging the neighbouring frontier of Paphlagonia.[3] But they were receiving no pay—every man was living on his own resources; and instead of carrying back a handsome purse to Greece as each soldier had hoped

[1] Xen. Anab. v. 6, 4—11. [2] Xen. Anab. v. 6, 14.
[3] Xen. Anab. v. 6, 19; vi. 1, 2.

when he first took service under Cyrus, there seemed every prospect of their returning poorer than when they left home.[1] Moreover, the army was now moving onward without any definite purpose, with increasing dissatisfaction and decreasing discipline; insomuch that Xenophôn foresaw the difficulties which would beset the responsible commanders when they should come within the stricter restraints and obligations of the Grecian world.

Ideas of Xenophôn about founding a new city in the Euxine, with the army.

It was these considerations which helped to suggest to him the idea of employing the army on some enterprise of conquest and colonization in the Euxine itself—an idea highly flattering to his personal ambition, especially as the army was of unrivalled efficiency against an enemy, and no such second force could ever be got together in those distant regions. His patriotism as a Greek was inflamed with the thoughts of procuring for Hellas a new autonomous city, occupied by a considerable Hellenic population, possessing a spacious territory, and exercising dominion over many indigenous neighbours. He seems to have thought first of attacking and conquering some established non-Hellenic city — an act which his ideas of international morality did not forbid, in a case where he had contracted no special convention with the inhabitants, though he (as well as Cheirisophus) strenuously protested against doing wrong to any innocent Hellenic community.[2] He contemplated the employment of the entire force in capturing Phasis or some other native city; after which, when the establishment was once safely effected, those soldiers who preferred going home to remaining as settlers might do so without imperilling those who stayed, and probably with their own purses filled by plunder and conquest in the neighbourhood. To settle as one of the richest proprietors and chiefs,—perhaps even the recognized Œkist, like Agnon at Amphipolis,—of a new Hellenic city such as could hardly fail to become rich, powerful, and important, was a tempting prospect for one who had now acquired the habits of command. Moreover the sequel will prove how correctly Xenophôn appreciated

[1] Xenophontis Anabasis, vi. 4, 8; vi. 2, 4.

[2] Xenophontis Anabasis, v. 6, 15—30; vi. 2, 6; vii. 1, 25, 29.

Haken and other commentators do injustice to Xenophôn when they ascribe to him the design of seizing the Greek city of Kotyôra.

the discomfort of leading the army back to Greece without pay and without certain employment.

Sacrifice of Xenophôn to ascertain the will of the gods—treachery of the prophet Silanus.

It was the practice of Xenophôn, and the advice of his master Sokratês,[1] in grave and doubtful cases where the most careful reflection was at fault, to recur to the inspired authority of an oracle or a prophet, and to offer sacrifice, in full confidence that the gods would vouchsafe to communicate a special revelation to such persons as they favoured. Accordingly Xenophôn, previous to any communication with the soldiers respecting his new project, was anxious to ascertain the will of the gods by a special sacrifice; for which he invoked the presence of the Ambrakiot Silanus, the chief prophet in the army. This prophet (as I have already mentioned), before the battle of Kunaxa, had assured Cyrus that Artaxerxês would not fight for ten days—and the prophecy came to pass, which made such an impression on Cyrus, that he rewarded him with the prodigious present of 3000 darics or ten Attic talents. While others were returning poor, Silanus, having contrived to preserve this sum throughout all the hardships of the retreat, was extremely rich, and anxious only to hasten home with his treasure in safety. He heard with strong repugnance the project of remaining in the Euxine, and determined to traverse it by intrigue. As far as concerned the sacrifices, indeed, which he offered apart with Xenophôn, he was obliged to admit

[1] Xen. Memorab. i. 1, 8, 9. ἔφη δὲ (Sokratês) δεῖν, ἃ μὲν μανθάνοντας ποιεῖν ἔδωκαν οἱ θεοί, μανθάνειν· ἃ δὲ μὴ δῆλα τοῖς ἀνθρώποις ἐστί, πειρᾶσθαι διὰ μαντικῆς παρὰ τῶν θεῶν πυνθάνεσθαι· τοὺς θεοὺς γὰρ, οἷς ἂν ὦσιν ἵλεω, σημαίνειν.

Compare passages in his Cyropædia, i. 6, 3; De Officio Magistr. Equit. ix. 9.

"The gods (says Euripidês, in the Sokratic vein) have given us wisdom to understand and appropriate to ourselves the ordinary comforts of life: in obscure or unintelligible cases, we are enabled to inform ourselves by looking at the blaze of the fire, or by consulting prophets who understand the livers of sacrificial victims and the flight of birds. When they have thus furnished so excellent a provision for life, who but spoilt children can be discontented, and ask for more? Yet still, human prudence, full of self-conceit, will struggle to be more powerful, and will presume itself to be wiser, than the gods."

Ἃ δ' ἔστ' ἄσημα, κοὐ σαφῆ, γιγνώσκομεν
Εἰς πῦρ βλέποντες, καὶ κατὰ σπλάγχνων πτύχας
Μάντεις προσημαίνουσιν οἰωνῶν τ' ἄπο.
Ἆρ' οὐ τρυφῶμεν, θεοῦ κατασκευὴν βίου
Δόντος τοιαύτην, οἵαν οὐκ ἀρκεῖ τάδε;
Ἀλλ' ἡ φρόνησις τοῦ θεοῦ μείζον σθένειν
Ζητεῖ· τὰ γαύρου δ' ἐν χεροῖν κεκτημένοι
Δοκοῦμεν εἶναι δαιμόνων σοφώτεροι.

(Supplices, 211.)

It will be observed that this constant outpouring of special revelations, through prophets, omens, &c., was (in the view of these Sokratic thinkers) an essential part of divine government, indispensable to satisfy their ideas of the benevolence of the gods, since rational and scientific prediction was so habitually at fault and unable to fathom the phænomena of the future.

that the indications of the victims were favourable ;[1] Xenophôn himself being too familiar with the process to be imposed upon. But he at the same time tried to create alarm by declaring that a nice inspection disclosed evidence of treacherous snares laid for Xenophôn ; which latter indications he himself began to realize, by spreading reports among the army that the Athenian general was laying clandestine plans for keeping them away from Greece without their own concurrence.[2]

Silanus, Timasion, and others raise calumnies against Xenophôn. General assembly of the army.

Thus prematurely and insidiously divulged, the scheme found some supporters, but a far larger number of opponents ; especially among those officers who were jealous of the ascendency of Xenophôn. Timasion and Thorax employed it as a means of alarming the Herakleotic and Sinôpian traders in the camp ; telling them that unless they provided not merely transports, but also pay for the soldiers, Xenophôn would find means to detain the army in the Euxine, and would employ the transports when they arrived, not for the homeward voyage, but for his own projects of acquisition. This news spread so much terror, both at Sinôpê and Herakleia, that large offers of money were made from both cities to Timasion, on condition that he would ensure the departure of the army, as soon as the vessels should be assembled at Kotyôra. Accordingly these officers, convening an assembly of the soldiers, protested against the duplicity of Xenophôn in thus preparing momentous schemes without any public debate or decision. And Timasion, seconded by Thorax, not only strenuously urged the army to return, but went so far as to promise to them, on the faith of the assurances from Herakleia and Sinôpê, future pay on a liberal scale, to commence from the first new moon after their departure, together with a hospitable reception in his native city of Dardanus on the Hellespont, from whence they could make incursions on the rich neighbouring satrapy of Pharnabazus.[3]

It was not, however, until these attacks were repeated from

[1] Xen. Anab. v 6, 29.

[2] Though Xenophôn accounted sacrifice to be an essential preliminary to any action of dubious result, and placed great faith in the indications which the victims offered, as signs of the future purposes of the gods, he nevertheless had very little confidence in the professional prophets. He thought them quite capable of gross deceit (see Xen Cyrop. i. 6, 2, 3 : compare Sophoklês, Antigone, 1035, 1060; and Œdip. Tyrann. 387).

[3] Xen. Anab. v. 6, 19—26.

more than one quarter—until the Achæans Philêsius and Lykon had loudly accused Xenophôn of underhand manœuvring to cheat the army into remaining against their will—that the latter rose to repel the imputation; saying, that all that he had done was to consult the gods whether it would be better to lay his project before the army or to keep it in his own bosom. The encouraging answer of the gods, as conveyed through the victims and testified even by Silanus himself, proved that the scheme was not ill-conceived; nevertheless (he remarked) Silanus had begun to lay snares for him, realizing by his own proceedings a collateral indication which he had announced to be visible in the victims. "If (added Xenophôn) you had continued as destitute and unprovided as you were just now, I should still have looked out for a resource in the capture of some city which would have enabled such of you as chose to return at once, while the rest stay behind, to enrich themselves. But now there is no longer any necessity; since Herakleia and Sinôpê are sending transports, and Timasion promises pay to you from the next new moon. Nothing can be better: you will go back safely to Greece, and will receive pay for going thither. I desist at once from my scheme, and call upon all who were favourable to it to desist also. Only let us all keep together until we are on safe ground, and let the man who lags behind or runs off be condemned as a wrong-doer."[1]

Accusations against Xenophôn—his speech in defence.

Xenophôn immediately put this question to the vote, and every hand was held up in its favour. There was no man more disconcerted with the vote than the prophet Silanus, who loudly exclaimed against the injustice of detaining any one desirous to depart. But the soldiers put him down with vehement disapprobation, threatening that they would assuredly punish him if they caught him running off. His intrigue against Xenophôn thus recoiled upon himself for the moment. But shortly afterwards, when the army reached Herakleia, he took his opportunity for clandestine flight, and found his way back to Greece with the 3000 darics.[2]

He carries the soldiers with him—discontent and flight of Silanus

If Silanus gained little by his manœuvre, Timasion and his partners gained still less. For so soon as it became known that

[1] Xen. Anab. v. 6, 30—33. [2] Xen. Anab. v. 6, 34; vi. 4, 13.

the army had taken a formal resolution to go back to Greece, and that Xenophôn himself had made the proposition, the Sinôpians and the Herakleots felt at their ease. They sent the transport vessels, but withheld the money which they had promised to Timasion and Thorax. Hence these officers were exposed to dishonour and peril; for, having positively engaged to find pay for the army, they were now unable to keep their word. So keen were their apprehensions, that they came to Xenophôn and told him that they had altered their views, and that they now thought it best to employ the newly arrived transports in conveying the army, not to Greece, but against the town and territory of Phasis, at the eastern extremity of the Euxine.[1] Xenophôn replied that they might convene the soldiers and make the proposition, if they chose, but that he would have nothing to say to it. To make the very proposition themselves, for which they had so much inveighed against Xenophôn, was impossible without some preparation; so that each of them began individually to sound his captains, and get the scheme suggested by them. During this interval the soldiery obtained information of the manœuvre, much to their discontent and indignation; of which Neon (the lieutenant of the absent Cheirisophus) took advantage to throw the whole blame upon Xenophôn, alleging that it was he who had converted the other officers to his original project, and that he intended, as soon as the soldiers were on shipboard, to convey them fraudulently to Phasis, instead of to Greece. There was something so plausible in this glaring falsehood, which represented Xenophôn as the author of the renewed project, once his own; and something so improbable in the fact that the other officers should spontaneously have renounced their own strong opinions to take up his, that we can hardly be surprised at the ready credence which Neon's calumny found among the army. Their exasperation against Xenophôn became so intense that they collected in fierce groups, and there was even a fear that they would break out into mutinous violence, as they had before done against the magistrates of Kerasus.

Fresh manœuvres of Timasion —fresh calumnies circulated against Xenophôn —renewed discontent of the army.

[1] Xen. Anab. v. 6, 36. I may here note that this *Phasis* in the Euxine means the town of that name, not the river.

Xenophôn convenes the assembly again.

Well knowing the danger of such spontaneous and informal assemblages, and the importance of the habitual solemnities of convocation and arrangement, to ensure either discussion or legitimate defence,[1] Xenophôn immediately sent round the herald to summon the army into the regular agora, with customary method and ceremony. The summons was obeyed with unusual alacrity, and Xenophôn then addressed them, refraining, with equal generosity and prudence, from saying anything about the last proposition which Timasion and others had made to him. Had he mentioned it, the question would have become one of life and death between him and those other officers.

His address in defence of himself.

"Soldiers (said he), I understand that there are some men here calumniating me, as if I were intending to cheat you and carry you to Phasis. Hear me, then, in the name of the gods. If I am shown to be doing wrong, let me not go from hence unpunished; but if, on the contrary, my calumniators are proved to be the wrong-doers, deal with them as they deserve. You surely well know where the sun rises and where he sets; you know that if a man wishes to reach Greece he must go westward—if to the barbaric territories, he must go eastward. Can any one hope to deceive you on this point, and persuade you that the sun rises on *this* side, and sets on *that*? Can any one cheat you into going on shipboard with a wind which blows you away from Greece? Suppose even that I put you aboard when there is no wind at all How am I to force you

[1] Xen Anab. v. 7, 1—3. ἐπεὶ δὲ ἥσθάνετο ὁ Ξενοφῶν, ἔδοξεν αὐτῷ ὡς τάχιστα συναγαγεῖν αὐτῶν ἀγοράν, καὶ μὴ ἐᾶσαι συλλεγῆναι αὐτομάτους· καὶ ἐκέλευε τὸν κήρυκα συλλέξαι ἀγοράν.

The prudence of Xenophôn in convoking the assembly at once is incontestable. He could not otherwise have hindered the soldiers from getting together, and exciting one another to action, without any formal summons.

The reader should contrast with this the scene at Athens (described in Thucydidês, ii. 22; and in ch. xlviii. of this History) during the first year of the Peloponnesian War, and the first invasion of Attica by the Peloponnesians; when the invaders were at Acharnæ, within sight of the walls of Athens, burning and destroying the country In spite of the most violent excitement among the Athenian people, and the strongest impatience to go out and fight, Perikliês steadily refused to call an assembly, for fear that the people should take the resolution of going out. And, what was much more remarkable, the people, even in that state of excitement, though all united within the walls, did not meet in any informal assembly, nor come to any resolution, or to any active proceeding; which the Cyreians would certainly have done had they not been convened in a regular assembly.

The contrast with the Cyreian army here illustrates the extraordinary empire exercised by constitutional forms over the minds of the Athenian citizens.

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to sail with me against your own consent—I being only in a ship, you in a hundred and more? Imagine, however, that I could even succeed in deluding you to Phasis. When we land there, you will know at once that we are not in Greece, and what fate can I then expect—a detected impostor, in the midst of ten thousand men with arms in their hands? No: these stories all proceed from foolish men, who are jealous of my influence with you; jealous, too, without reason—for I neither hinder *them* from outstripping me in your favour, if they can render you greater service; nor *you* from electing them commanders, if you think fit. Enough of this now: I challenge any one to come forward and say how it is possible either to cheat or to be cheated in the manner laid to my charge."[1]

His remonstrance against the disorders in the army.

Having thus grappled directly with the calumnies of his enemies, and dissipated them in such manner as doubtless to create a reaction in his own favour, Xenophôn made use of the opportunity to denounce the growing disorders in the army, which he depicted as such, that if no corrective were applied, disgrace and contempt must fall upon all. As he paused after this general remonstrance, the soldiers loudly called upon him to go into particulars; upon which he proceeded to recall, with lucid and impressive simplicity, the outrages which had been committed at and near Kerasus—the unauthorized and unprovoked attack made by Klearetus and his company on a neighbouring village which was in friendly commerce with the army—the murder of the three elders of the village, who had come as heralds to complain to the generals about such wrong—the mutinous attack made by disorderly soldiers even upon the magistrates of Kerasus, at the very moment when they were remonstrating with the generals on what had occurred, exposing these magistrates to the utmost peril, and putting the generals themselves to ignominy[2] "If such are to be our proceedings (continued Xenophôn), look you well into what condition the army will fall. You, the aggregate body,[3]

[1] Xen. Anab. v. 7, 7—11.

[2] Xen. Anab. v. 7, 13—26.

[3] Xen. Anab. v. 7, 28, 27. εἰ οὖν ταῦτα τοιαῦτα ἔσται, θεάσασθε οἷα ἡ κατάστασις ἡμῖν ἔσται τῆς στρατιᾶς. ὑμεῖς μὲν οἱ πάντες οὐκ ἔστισθε κύριοι, οὔτ' ἀνελέσθαι πόλεμον ᾧ ἂν βούλησθε, οὔτε καταλῦσαι· ἰδίᾳ δὲ ὁ βουλόμενος ἄξει στράτευμα ἐφ' ὅ,τι ἂν ἐθέλῃ, κἂν τινες πρὸς ὑμᾶς ἴωσι πρέσβεις, ἢ εἰρήνης δεόμενοι ἢ ἄλλου τινός, κατακαύνοντες τούτους οἱ βουλόμενοι, ποιήσουσιν ὑμᾶς τῶν λόγων μὴ ἀκοῦσαι τῶν πρὸς ὑμᾶς ἰόντων. ἔπειτα δὲ, οὓς μὲν ἂν ὑμεῖς

will no longer be the sovereign authority to make war or peace with whom you please: each individual among you will conduct the army against any point which he may choose. And even if men should come to you as envoys, either for peace or for other purposes, they may be slain by any single enemy; so that you will be debarred from all public communications whatever. Next, those whom your universal suffrage shall have chosen commanders will have no authority, while any self-elected general who chooses to give the word, Cast, Cast (i.e. darts or stones), may put to death, without trial, either officer or soldier as it suits him; that is, if he finds you ready to obey him, as it happened near Kerasus. Look now what these self-elected leaders have done for you. The magistrate of Kerasus, if he was really guilty of wrong towards you, has been enabled to escape with impunity; if he was innocent, he has been obliged to run away from you, as the only means of avoiding death without pretence or trial. Those who stoned the heralds to death have brought matters to such a pass, that you alone, all Greeks, cannot enter the town of Kerasus in safety, unless in commanding force; and that we cannot even send in a herald to take up our dead (Klearetus and those who were slain in the attack on the Kerasuntine village) for burial, though at first those who had slain them in self-defence were anxious to give up the bodies to us. For who will take the risk of going in as herald from those who have set the example of putting heralds to death? We generals were obliged to entreat the Kerasuntines to bury the bodies for us."[1]

Vote of the army unanimously favourable to Xenophôn—disapproving the disorders, and directing trial

Continuing in this emphatic protest against the recent disorders and outrages, Xenophôn at length succeeded in impressing his own sentiment, heartily and unanimously, upon the soldiers. They passed a vote that the ringleaders of the mutiny at Kerasus should be punished, that if any one was guilty of similar outrages in future he should be put upon his trial by the generals, before the lochages or captains as judges, and if condemned by them, put to death; and that

ἅπαντες ἔλησθε ἄρχοντας, ἐν οὐδεμιᾷ χώρᾳ ἔσονται· ὅστις δ' ἂν ἑαυτὸν ἕλητται στρατηγὸν καὶ ἐθέλῃ λέγειν Βάλλε, Βάλλε οὗτος ἵστατ' ἱκανὸς καὶ ἄρχοντα κατακαίνειν καὶ ἰδιώτην ὃν ἂν ὑμῶν ἐθέλῃ ἄκριτον—ἂν ὦσιν οἱ πεισόμενοι αὐτῷ, ὥσπερ καὶ νῦν ἐγένετο.

[1] Xen. Anab. v. 7, 27—30.

trial should be had before the same persons for any other wrong committed since the death of Cyrus. A suitable religious ceremony was also directed to be performed, at the instance of Xenophôn and the prophets, to purify the army.[1]

This speech affords an interesting specimen of the political morality universal throughout the Grecian world, though deeper and more predominant among its better sections. In the miscellaneous aggregate and temporary society, now mustered at Kotyôra, Xenophôn insists on the universal suffrage of the whole body, as the legitimate sovereign authority for the guidance of every individual will; the decision of the majority, fairly and formally collected, as carrying a title to prevail over every dissentient minority; the generals chosen by the majority of votes as the only persons entitled to obedience. This is the cardinal principle to which he appeals, as the anchorage of political obligation in the mind of each separate man or fraction; as the condition of all success, all safety, and all conjoint action; as the only condition either for punishing wrong or protecting right; as indispensable to keep up their sympathies with the Hellenic communities, and their dignity either as soldiers or as citizens. The complete success of his speech proves that he knew how to touch the right chord of Grecian feeling. No serious acts of individual insubordination occurred afterwards, though the army collectively went wrong on more than one occasion. And what is not less important to notice, the influence of Xenophôn himself, after his unreserved and courageous remonstrance, seems to have been sensibly augmented, certainly noway diminished.

Xenophôn's appeal to universal suffrage, as the legitimate political authority. Success of his appeal.

The circumstances which immediately followed were indeed well calculated to augment it. For it was resolved, on the proposition of Xenophôn himself,[2] that the generals themselves should be tried before the newly-constituted tribunal of the

[1] Xen. Anab. v. 7, 34, 35.

[2] Xen. Anab. v 7, 35. παραινοῦντος δὲ Ξενοφῶντος, καὶ τῶν μάντεων συμβουλευόντων, ἔδοξε καὶ καθᾶραι τὸ στράτευμα· καὶ ἐγένετο καθαρμός· ἔδοξε δὲ καὶ τοὺς στρατηγοὺς δίκην ὑποσχεῖν τοῦ παρελυνθέντος χρόνου.

In the distribution of chapters as made by the editors, chapter the eighth is made to begin at the second ἔδοξε, which seems to me not convenient for comprehending the full sense. I think that the second ἔδοξε, as well as the first, is connected with the words παραινοῦντος Ξενοφῶντος, and ought to be included not only in the same chapter with them, but also in the same sentence, without an intervening full stop.

lochages or captains, in case any one had complaint to make against them for past matters; agreeably to the Athenian habit of subjecting every magistrate to a trial of accountability on laying down his office. In the course of this investigation, Philesius and Xanthiklês were fined twenty minæ, to make good an assignable deficiency of that amount in the cargoes of those merchantmen which had been detained at Trapezus for the transport of the army: Sophænetus, who had the general superintendence of this property, but had been negligent in that duty, was fined ten minæ. Next, the name of Xenophôn was put up, when various persons stood forward to accuse him of having beaten and ill-used them. As commander of the rear-guard, his duty was by far the severest and most difficult, especially during the intense cold and deep snow; since the sick and wounded, as well as the laggards and plunderers, all fell under his inspection. One man especially was loud in complaints against him, and Xenophôn questioned him as to the details of his case before the assembled army. It turned out that he had given him blows because the man, having been entrusted with the task of carrying a sick soldier, was about to evade the duty by burying the dying man alive.[1] This interesting debate (given in the Anabasis at length) ended by a full approbation on the part of the army of Xenophôn's conduct, accompanied with regret that he had not handled the man yet more severely.

Xenophôn recommends trial of the generals before a tribunal formed of the lochages or captains.

Satisfaction of the army with Xenophôn.

The statements of Xenophôn himself give us a vivid idea of the internal discipline of the army, even as managed by a discreet and well-tempered officer. "I acknowledge (said he to the soldiers) to have struck many men for disorderly conduct—men who were content to owe their preservation to your orderly march and constant fighting, while they themselves ran about to plunder and enrich themselves at your cost. Had we all acted as they did, we should have perished to a man. Sometimes, too, I struck men who were lagging behind with cold and fatigue, or were stopping the way so as to hinder others from getting forward: I struck them with my fist,[2] in order to save them from the spear of the enemy.

Manner in which discipline was upheld by the officers.

[1] Xen. Anab. v. 8, 3—12. ὅπως μὴ λόγχῃ ὑπὸ τῶν πολεμίων
[2] Xen. Anab. v. 8, 16. ἔπαισα πυξί, παίσιμο.

You yourselves stood by, and saw me: you had arms in your hands, yet none of you interfered to prevent me. I did it for their good as well as for yours, not from any insolence of disposition; for it was a time when we were all alike suffering from cold, hunger, and fatigue; whereas I now live comparatively well, drink more wine and pass easy days, and yet I strike no one. You will find that the men who failed most in those times of hardship are now the most outrageous offenders in the army. There is Boïskus,[1] the Thessalian pugilist, who pretended sickness during the march, in order to evade the burthen of carrying his shield; and now, as I am informed, he has stripped several citizens of Kotyôra of their clothes. If (he concluded) the blows which I have occasionally given, in cases of necessity, are now brought in evidence, I call upon those among you also, to whom I have rendered aid and protection, to stand up and testify in my favour."[2]

Many individuals responded to this appeal, insomuch that Xenophôn was not merely acquitted, but stood higher than before in the opinion of the army. We learn from his defence that for a commanding officer to strike a soldier with his fist, if wanting in duty, was not considered improper—at least under such circumstances as those of the retreat. But what deserves notice still more is the extraordinary influence which Xenophôn's powers of speaking gave him over the minds of the army. He stood distinguished from the other generals, Lacedæmonian, Arcadian, Achæan, &c., by having the power of working on the minds of the soldiers collectively; and we see that he had the good sense, as well as the spirit, not to shrink from telling them unpleasant truths. In spite of such frankness—or rather, partly by means of such frankness—his ascendency as commander not only remained unabated, as com-

Complete triumph of Xenophôn. His influence over the army derived from his courage, his frankness, and his oratory.

[1] The idea that great pugilists were not good soldiers in battle is as old among the Greeks as the Iliad. The unrivalled pugilist of the Homeric Grecian army, Epeius, confesses his own inferiority as a soldier (Iliad, xxiii. 667).

Ἄστον ἴτω, ὅστις θέας οἴσεται ἀμφικύπελλον·
Ἡμίονον δ' οὔ φημί τιν' ἄξεμεν ἄλλον Ἀχαιῶν,
Πυγμῇ νικήσαντ'· ἐπεὶ εὔχομαι εἶναι ἄριστος.
Ἦ οὐχ ἅλις, ὅττι μάχῃς ἐπιδεύομαι; οὐδ' ἄρα πως ἦν
Ἐν πάντεσσ' ἔργοισι δαήμονα φῶτα γενέσθαι.

[2] Xen. Anab. v. 8, 13—25.

pared with that of the others, but went on increasing. For whatever may be said about the flattery of orators as a means of influence over the people, it will be found that though particular points may be gained in this way, yet wherever the influence of an orator has been steady and long-continued (like that of Periklês[1] or Demosthenês), it is owing in part to the fact that he has an opinion of his own, and is not willing to accommodate himself constantly to the prepossessions of his hearers. Without the oratory of Xenophôn, there would have existed no engine for kindling or sustaining the *sensus communis* of the ten thousand Cyreians assembled at Kotyôra, or for keeping up the moral authority of the aggregate over the individual members and fractions. The other officers could doubtless speak well enough to address short encouragements or give simple explanations to the soldiers: without this faculty, no man was fit for military command over Greeks. But the oratory of Xenophôn was something of a higher order. Whoever will study the discourse pronounced by him at Kotyôra will perceive a dexterity in dealing with assembled multitudes—a discriminating use sometimes of the plainest and most direct appeal, sometimes of indirect insinuation or circuitous transitions to work round the minds of the hearers—a command of those fundamental political convictions which lay deep in the Grecian mind, but were often so overlaid by the fresh impulses arising out of each successive situation, as to require some positive friction to draw them out from their latent state—lastly, a power of expansion and varied repetition, such as would be naturally imparted both by the education and the practice of an intelligent Athenian, but would rarely be found in any other Grecian city. The energy and judgment displayed by Xenophôn in the retreat were doubtless not less essential to his influence than his power of speaking; but in these points we may be sure that other officers were more nearly his equals.

The important public proceedings above described not only restored the influence of Xenophôn, but also cleared off a great amount of bad feeling, and sensibly abated the bad habits, which had grown up in the army. A scene which speedily followed was not without effect in promoting cheerful and amicable sym-

[1] See the striking remarks of Thucydidês (ii. 65) upon Periklês.

pathies. The Paphlagonian prince, Korylas, weary of the desultory warfare carried on between the Greeks and the border inhabitants, sent envoys to the Greek camp with presents of horses and fine robes,[1] and with expressions of a wish to conclude peace. The Greek generals accepted the presents, and promised to submit the proposition to the army. But first they entertained the envoys at a banquet, providing at the same time games and dances, with other recreations amusing not only to them but also to the soldiers generally. The various dances, warlike and pantomimic, of Thracians, Mysians, Ænianes, Magnêtes, &c., are described by Xenophôn in a lively and interesting manner. They were followed on the next day by an amicable convention concluded between the army and the Paphlagonians.[2]

Improved feeling of the army—peace with the Paphlagonian Korylas.

Not long afterwards—a number of transports, sufficient for the whole army, having been assembled from Herakleia and Sinôpê—all the soldiers were conveyed by sea to the latter place, passing by the mouth of the rivers Thermodon, Iris, and Halys, which they would have found impracticable to cross in a land-march through Paphlagonia. Having reached Sinôpê after a day and a night of sailing with a fair wind, they were hospitably received, and lodged in the neighbouring seaport of Armênê, where the Sinopians sent to them a large present of barley-meal and wine, and where they remained for five days.

The army pass by sea to Sinôpê.

It was here that they were joined by Cheirisophus whose absence had been so unexpectedly prolonged. But he came with only a single trireme, bringing nothing except a message from Anaxibius, the Lacedæmonian admiral in the Bosphorus, who complimented the army, and promised that they should be taken into pay as soon as they were out of the Euxine. The soldiers, severely disappointed on seeing him arrive thus empty-handed,

[1] Xen. Anab. vi. i. 2. πέμπει παρὰ τοὺς Ἕλληνας πρέσβεις, ἔχοντας ἵππους καὶ στολὰς καλάς, &c.

The horses sent were doubtless native Paphlagonian; the robes sent were probably the produce of the looms of Sinôpê and Kotyôra; just as the Thracian princes used to receive fine woven and metallic fabrics from Abdêra and the other Grecian colonies on their coast—ὑφαντὰ καὶ λεῖα, καὶ ἡ ἄλλη κατασκευή, &c. (Thucyd. ii. 96). From the like industry probably proceeded the splendid "regia textilia" and abundance of gold and silver vessels, captured by the Roman general Paulus Emilius along with Perseus the last king of Macedonia (Livy, xlv. 33—35).

[2] Xen. Anab. vi. i. 10—14.

became the more strongly bent on striking some blow to fill their own purses before they reached Greece. Feeling that it was necessary to the success of any such project that it should be prepared not only skilfully but secretly, they resolved to elect a single general in place of that board of six (or perhaps more) who were still in function. Such was now the ascendency of Xenophôn, that the general sentiment of the army at once turned towards him; and the lochages or captains, communicating to him what was in contemplation, intimated to him their own anxious hopes that he would not decline the offer. Tempted by so flattering a proposition, he hesitated at first what answer he should give. But at length the uncertainty of being able to satisfy the exigences of the army, and the fear of thus compromising the reputation which he had already realized, outweighed the opposite inducements. As in other cases of doubt, so in this, he offered sacrifice to Zeus Basileus; and the answer returned by the victims was such as to determine him to refusal. Accordingly, when the army assembled, with predetermination to choose a single chief, and proceeded to nominate him, he respectfully and thankfully declined, on the ground that Cheirisophus was a Lacedæmonian, and that he himself was not; adding that he should cheerfully serve under any one whom they might name. His excuse, however, was repudiated, especially by the lochages. Several of these latter were Arcadians; and one of them, Agasias, cried out, with full sympathy of the soldiers, that, if that principle were admitted he, as an Arcadian, ought to resign his command. Finding that his former reason was not approved, Xenophôn acquainted the army that he had sacrificed to know whether he ought to accept the command, and that the gods had peremptorily forbidden him to do so.[1]

Return of Cheirisophus—resolution of the army to elect a single general—they wish to elect Xenophôn, who declines—Cheirisophus is chosen.

Cheirisophus was then elected sole commander, and undertook the duty, saying that he would have willingly served under Xenophôn, if the latter had accepted the office, but that it was a good thing for Xenophôn himself to have declined, since Dexippus had already poisoned the mind of Anaxibius against him, though he (Cheirisophus) had emphatically contradicted the calumnies.[2]

[1] Xen. Anab. vi. 1, 22—31. [2] Xen. Anab. vi. 1, 32.

On the next day the army sailed forward, under the command of Cheirisophus, to Herakleia; near which town they were hospitably entertained, and gratified with a present of meal, wine, and bullocks, even greater than they had received at Sinôpê. It now appeared that Xenophôn had acted wisely in declining the sole command; and also that Cheirisophus, though elected commander, yet having been very long absent, was not really of so much importance in the eyes of the soldiers as Xenophôn. In the camp near Herakleia, the soldiers became impatient that their generals (for the habit of looking upon Xenophôn as one of them still continued) took no measures to procure money for them. The Achæan Lykon proposed that they should extort a contribution of no less than 3000 staters of Kyzikus (about 60,000 Attic drachmæ, or 10 talents = £2300) from the inhabitants of Herakleia; another man immediately outbid this proposition, and proposed that they should require 10,000 staters—a full month's pay for the army. It was moved that Cheirisophus and Xenophôn should go to the Herakleots as envoys with this demand. But both of them indignantly refused to be concerned in so unjust an extortion from a Grecian city which had just received the army kindly and sent handsome presents. Accordingly Lykon with two Arcadian officers undertook the mission, and intimated the demand, not without threats in case of non-compliance, to the Herakleots. The latter replied that they would take it into consideration. But they waited only for the departure of the envoys, and then immediately closed their gates, manned their walls, and brought in their outlying property.

The army pass by sea to Herakleia—they wish to extort money from the Herakleots—opposition of Cheirisophus and Xenophôn.

The project being thus baffled, Lykon and the rest turned their displeasure upon Cheirisophus and Xenophôn, whom they accused of having occasioned its miscarriage. And they now began to exclaim that it was disgraceful to the Arcadians and Achæans, who formed more than one numerical half of the army and endured all the toil, to obey as well as to enrich generals from other Hellenic cities; especially a single Athenian who furnished no contingent to the army. Here again it is remarkable that the personal importance of Xenophôn caused him to be still regarded as a general, though the sole command had been vested

by formal vote in Cheirisophus. So vehement was the dissatisfaction, that all the Arcadian and Achæan soldiers in the army, more than 4500 hoplites in number, renounced the authority of Cheirisophus, formed themselves into a distinct division, and chose ten commanders from out of their own numbers. The whole army thus became divided into three portions—first, the Arcadians and Achæans; secondly, 1400 hoplites and 700 Thracian peltasts, who adhered to Cheirisophus; lastly, 1700 hoplites, 300 peltasts, and 40 horsemen (all the horsemen in the army), attaching themselves to Xenophôn, who, however, was taking measures to sail away individually from Herakleia and quit the army altogether, which he would have done had he not been restrained by unfavourable sacrifices.[1]

Dissatisfaction of the army—they divide into three fractions:—1. The Arcadians and Achæans. 2. A division under Cheirisophus. 3. A division under Xenophôn

The Arcadian division, departing first in vessels from Herakleia, landed at the harbour of Kalpê, an untenanted promontory of the Bithynian or Asiatic Thrace, midway between Herakleia and Byzantium. From thence they marched at once into the interior of Bithynia, with the view of surprising the villages and acquiring plunder. But through rashness and bad management, they first sustained several partial losses, and ultimately became surrounded upon an eminence by a large muster of the indigenous Bithynians from all the territory around. They were only rescued from destruction by the unexpected appearance of Xenophôn with his division, who had left Herakleia somewhat later, but heard by accident, during their march, of the danger of their comrades. The whole army thus became re-assembled at Kalpê, where the Arcadians and Achæans, disgusted at the ill-success of their separate expedition, again established the old union and the old generals. They chose Neon in place of Cheirisophus, who, afflicted by the humiliation put upon him in having been first named sole commander and next deposed within a week, had fallen sick of a fever and died. The elder Arcadian captains further moved a

Arcadian division start first and act for themselves—they get into great danger, and are rescued by Xenophôn—the army reunited at Kalpê—old board of generals re-elected, with Neon in place of Cheirisophus.

[1] Xen. Anab. vi. 2, 11—16.

resolution that if any one henceforward should propose to separate the army into fractions he should be put to death.[1]

Distress for provisions at Kalpê—unwillingness to move in the face of unfavourable sacrifices—ultimate victory over the troops of the country.

The locality of Kalpê was well suited for the foundation of a colony, which Xenophôn evidently would have been glad to bring about, though he took no direct measures tending towards it; while the soldiers were so bent on returning to Greece, and so jealous lest Xenophôn should entrap them into remaining, that they almost shunned the encampment. It so happened that they were detained there for some days without being able to march forth even in quest of provisions, because the sacrifices were not favourable. Xenophôn refused to lead them out, against the warning of the sacrifices—although the army suspected him of a deliberate manœuvre for the purpose of detention. Neon however, less scrupulous, led out a body of 2000 men who chose to follow him, under severe distress for want of provisions. But being surprised by the native Bithynians, with the aid of some troops of the Persian satrap Pharnabazus, he was defeated with the loss of no less than 500 men—a misfortune which Xenophôn regards as the natural retribution for contempt of the sacrificial warning. The dangerous position of Neon with the remainder of the detachment was rapidly made known at the camp; upon which Xenophôn, unharnessing a waggon-bullock as the only animal near at hand, immediately offered sacrifice. On this occasion, the victim was at once favourable; so that he led out without delay the greater part of the force, to the rescue of the exposed detachment, which was brought back in safety to the camp. So bold had the enemy become, that in the night the camp was attacked. The Greeks were obliged on the next day to retreat into stronger ground, surrounding themselves with a ditch and palisade. Fortunately a vessel arrived from Herakleia, bringing to the camp at Kalpê a supply of barley-meal, cattle, and wine, which restored the spirits of the army, enabling them to go forth on the ensuing morning, and assume the aggressive against the Bithynians and the troops of Pharnabazus. These troops were completely defeated and dispersed, so that the Greeks returned to their camp at Kalpê in the evening, both safe and masters of the country.[2]

[1] Xen. Anab. vi 3, 10—25; vi. 4, 11. [2] Xen. Anab. vi. 5.

Halt at Kalpê—comfortable quarters—idea that they were about to settle there as a colony.

At Kalpê they remained some time, awaiting the arrival of Kleander from Byzantium, who was said to be about to bring vessels for their transport. They were now abundantly provided with supplies, not merely from the undisturbed plunder of the neighbouring villages, but also from the visits of traders who came with cargoes. Indeed the impression that they were preparing, at the instance of Xenophôn, to found a new city at Kalpê became so strong that several of the neighbouring native villages sent envoys to ask on what terms alliance would be granted to them. At length Kleander came, but with two triremes only.[1]

Arrival of Kleander, the Spartan harmost, from Byzantium, together with Dexippus.

Kleander was the Lacedæmonian harmost or governor of Byzantium. His appearance opens to us a new phase in the eventful history of this gallant army, as well as an insight into the state of the Grecian world under the Lacedæmonian empire. He came attended by the Lacedæmonian Dexippus, who had served in the Cyreian army until their arrival at Trapezus, and who had there been entrusted with an armed vessel for the purpose of detaining transports to convey the troops home, but had abused the confidence reposed in him by running away with the ship to Byzantium.

Disorder in the army: mutiny against Kleander, arising from the treachery of Dexippus.

It so happened that at the moment when Kleander arrived, the whole army was out on a marauding excursion. Orders had been already promulgated that whatever was captured by every one when the whole army was out should be brought in and dealt with as public property; though on days when the army was collectively at rest, any soldier might go out individually and take to himself whatever he could pillage. On the day when Kleander arrived, and found the whole army out, some soldiers were just coming back with a lot of sheep which they had seized. By right, the sheep ought to have been handed into the public store. But these soldiers, desirous to appropriate them wrongfully, addressed themselves to Dexippus, and promised him a portion if he would enable them to retain the rest. Accordingly the latter interfered, drove away those who claimed the sheep as

[1] Xen. Anab. vi. 6, 1—5.

public property, and denounced them as thieves to Kleander, who desired him to bring them before him. Dexippus arrested one of them, a soldier belonging to the lochus or company of one of the best friends of Xenophôn—the Arcadian Agasias. The latter took the man under his protection, while the soldiers around, incensed not less at the past than at the present conduct of Dexippus, broke out into violent manifestations, called him a traitor, and pelted him with stones. Such was their wrath that not Dexippus alone, but the crew of the triremes also, and even Kleander himself, fled in alarm; in spite of the intervention of Xenophôn and the other generals, who on the one hand explained to Kleander that it was an established army-order which these soldiers were seeking to enforce, and on the other hand controlled the mutineers. But the Lacedæmonian harmost was so incensed as well by his own fright as by the calumnies of Dexippus, that he threatened to sail away at once, and proclaim the Cyreian army enemies to Sparta, so that every Hellenic city should be interdicted from giving them reception.[1] It was in vain that the generals, well knowing the formidable consequences of such an interdict, entreated him to relent. He would consent only on condition that the soldiers who had begun to throw stones, as well as Agasias, the interfering officer, should be delivered up to him. This latter demand was especially insisted upon by Dexippus, who, hating Xenophôn, had already tried to prejudice Anaxibius against him, and believed that Agasias had acted by his order.[2]

Indignation and threats of Kleander—Xenophôn persuades the army to submit—fear of Sparta

The situation now became extremely critical, since the soldiers would not easily be brought to surrender their comrades, who had a perfectly righteous cause, though they had supported it by undue violence, to the vengeance of a traitor like Dexippus. When the army was convened in assembly, several of them went so far as to treat the menace of Kleander with contempt. But Xenophôn took pains to set them right upon this point. "Soldiers (said he), it will be no slight misfortune if Kleander shall depart, as he threatens to do, in his present temper towards us. We are here close upon the cities of Greece: now the Lacedæmonians are the imperial power in Greece, and not merely

[1] Xen. Anab. vi. 6, 5—9. [2] Xen. Anab. vi. 1, 32; vi. 4, 11—15.

their authorized officers, but even each one of their individual citizens, can accomplish what he pleases in the various cities. If then Kleander begins by shutting us out from Byzantium and next enjoins the Lacedæmonian harmosts in the other cities to do the same, proclaiming us lawless and disobedient to Sparta—if, besides, the same representation should be conveyed to the Lacedæmonian admiral of the fleet, Anaxibius—we shall be hard pressed either to remain or to sail away, for the Lacedæmonians are at present masters both on land and at sea.[1] We must not, for the sake of any one or two men, suffer the whole army to be excluded from Greece. We must obey whatever the Lacedæmonians command, especially as our cities, to which we respectively belong, now obey them. As to what concerns myself, I understand that Dexippus has told Kleander that Agasias would never have taken such a step except by my orders. Now, if Agasias himself states this, I am ready to exonerate both him and all of you, and to give myself up to any extremity of punishment. I maintain, too, that any other man whom Kleander arraigns ought in like manner to give himself up for trial, in order that you collectively may be discharged from the imputation. It will be hard indeed if, just as we are reaching Greece, we should not only be debarred from the praise and honour which we anticipated, but should be degraded even below the level of others and shut out from the Grecian cities."[2]

Satisfaction given to Kleander by the voluntary surrender of Agasias with the mutinous soldier.

After this speech from the philo-Laconian Xenophôn—so significant a testimony of the unmeasured ascendency and interference of the Lacedæmonians throughout Greece—Agasias rose, and proclaimed that what he had done was neither under the orders nor with the privity of Xenophôn; that he had acted on a personal impulse of wrath, at seeing his own honest and innocent soldier dragged away by the traitor Dexippus; but that he now willingly gave himself up as a victim, to avert

[1] Xen. Anab. vi. 6, 12. εἰσὶ μὲν γὰρ ἤδη ἐγγὺς αἱ Ἑλληνίδες πόλεις· τῆς δ' Ἑλλάδος Λακεδαιμόνιοι προεστήκασιν· ἱκανοὶ δὲ εἰσι καὶ εἷς ἕκαστος Λακεδαιμονίων ἐν ταῖς πόλεσιν ὅτι βούλονται διαπράττεσθαι. εἰ οὖν οὗτος πρῶτον μὲν ἡμᾶς Βυζαντίου ἀποκλείσει, ἔπειτα δὲ τοῖς ἄλλοις ἁρμοσταῖς παραγγελεῖ εἰς τὰς πόλεις μὴ δέχεσθαι, ὡς ἀπιστοῦντας Λακεδαιμονίοις καὶ ἀνόμους ὄντας—ἐπὶ δὲ πρὸς Ἀναξίβιον τὸν ναύαρχον οὗτος ὁ λόγος περὶ ἡμῶν ἥξει—χαλεπὸν ἔσται καὶ μένειν καὶ ἀποπλεῖν· καὶ γὰρ ἐν τῇ γῇ ἄρχουσι Λακεδαιμόνιοι καὶ ἐν τῇ θαλάττῃ τὸν νῦν χρόνον.

[2] Xenophontis Anabasis, vi. 6, 12—16.

from the army the displeasure of the Lacedæmonians. This generous self-sacrifice, which at the moment promised nothing less than a fatal result to Agasias, was accepted by the army; and the generals conducted both him and the soldier whom he had rescued as prisoners to Kleander. Presenting himself as the responsible party, Agasias at the same time explained to Kleander the infamous behaviour of Dexippus to the army, and said that towards no one else would he have acted in the same manner; while the soldier whom he had rescued, and who was given up at the same time, also affirmed that he had interfered merely to prevent Dexippus and some others from overruling, for their own individual benefit, a proclaimed order of the entire army. Kleander, having observed that if Dexippus had done what was affirmed, he would be the last to defend him, but that no one ought to have been stoned without trial, desired that the persons surrendered might be left for his consideration, and at the same time retracted his expressions of displeasure as regarded all the others.[1]

The generals then retired, leaving Kleander in possession of the prisoners, and on the point of taking his dinner. But they retired with mournful feelings, and Xenophôn presently convened the army to propose that a general deputation should be sent to Kleander to implore his lenity towards their two comrades. This being cordially adopted, Xenophôn, at the head of a deputation comprising Drakontius the Spartan as well as the chief officers, addressed an earnest appeal to Kleander, representing that his honour had been satisfied with the unconditional surrender of the two persons required; that the army, deeply concerned for two meritorious comrades, entreated him now to show mercy and spare their lives; that they promised him, in return, the most implicit obedience, and entreated him to take the command of them, in order that he might have personal cognizance of their exact discipline, and compare their worth with that of Dexippus. Kleander was not merely soothed, but completely won over by this address, and said in reply that the conduct of the generals belied altogether the representations made to him (doubtless by Dexippus), that they were seeking to alienate the army from the

Appeal to the mercy of Kleander, who is completely soothed.

[1] Xen. Anab. vi. 6, 22—23.

Lacedæmonians. He not only restored the two men in his power, but also accepted the command of the army, and promised to conduct them back into Greece.[1]

Kleander takes the command, expressing the utmost friendship both towards the army and towards Xenophôn

The prospects of the army appeared thus greatly improved; the more so as Kleander, on entering upon his new functions as commander, found the soldiers so cheerful and orderly, that he was highly gratified, and exchanged personal tokens of friendship and hospitality with Xenophôn. But when sacrifices came to be offered, for beginning the march homeward, the signs were so unpropitious for three successive days, that Kleander could not bring himself to brave such auguries at the outset of his career. Accordingly, he told the generals that the gods plainly forbade him, and reserved it for them to conduct the army into Greece; that he should therefore sail back to Byzantium, and would receive the army, in the best way he could, when they reached the Bosphorus. After an interchange of presents with the soldiers, he then departed with his two triremes.[2]

Unfavourable sacrifices make Kleander throw up the command and sail away.

The favourable sentiment now established in the bosom of Kleander will be found very serviceable hereafter to the Cyreians at Byzantium; but they had cause for deeply regretting the unpropitious sacrifices which had deterred him from assuming the actual command at Kalpê. In the request preferred to him by them, that he would march as their commander to the Bosphorus, we may recognize a scheme, and a very well-contrived scheme, of Xenophôn, who had before desired to leave the army at Herakleia, and who saw plainly that the difficulties of a commander, unless he were a Lacedæmonian of station and influence, would increase with every step of their approach to Greece. Had Kleander accepted the command, the soldiers would have been better treated, while Xenophôn himself might either have remained as his adviser, or might have gone home. He probably would have chosen the latter course.

Under the command of their own officers, the Cyreians now marched from Kalpê across Bithynia to Chrysopolis[3] (in the

[1] Xen. Anab. vi. 6, 31—36.
[2] Xen. Anab. vi. 6, 36, 37.
[3] Nearly the same cross march was made by the Athenian general Lama-

territory of Chalkêdon on the Asiatic edge of the Bosphorus, immediately opposite to Byzantium, as Scutari now is to Constantinople), where they remained seven days, turning into money the slaves and plunder which they had collected. Unhappily for them, the Lacedæmonian admiral Anaxibius was now at Byzantium, so that their friend Kleander was under his superior command. And Pharnabazus, the Persian satrap of the north-western regions of Asia Minor, becoming much alarmed lest they should invade his satrapy, despatched a private message to Anaxibius, whom he prevailed upon, by promise of large presents, to transport the army forthwith across to the European side of the Bosphorus.[1] Accordingly, Anaxibius, sending for the generals and the lochages across to Byzantium, invited the army to cross, and gave them his assurance that as soon as the soldiers should be in Europe he would provide pay for them. The other officers told him that they would return with this message and take the sense of the army; but Xenophôn, on his own account, said that he should not return, that he should now retire from the army, and sail away from Byzantium. It was only on the pressing instance of Anaxibius that he was induced to go back to Chrysopolis and conduct the army across, on the understanding that he should depart immediately afterwards.

March of the army across the country from Kalpê to Chalkêdon.

Pharnabazus bribes Anaxibius to carry the army across the Bosphorus into Europe—false promises of Anaxibius to the army.

Here at Byzantium he received his first communication from the Thracian prince Seuthês, who sent Medosadês to offer him a reward if he would bring the army across. Xenophôn replied that the army would cross; that no reward from Seuthês was needful to bring about that movement; but that he himself was about to depart, leaving the command in other hands. In point of fact, the whole army crossed with little delay, landed in Europe, and found themselves within the walls of Byzantium.[2] Xenophôn, who had come along with

Intention of Xenophôn to leave the army immediately and go home—first proposition addressed to him by Seuthês of Thrace.

chus, in the eighth year of the Peloponnesian War, after he had lost his triremes by a sudden rise of the waters at the mouth of the river Kalex, in the territory of Herakleia (Thucyd. iv. 75).

[1] Xen. Anab. vii. 1, 2. πέμψας πρὸς Ἀναξίβιον τὸν ναύαρχον, ἐδεῖτο διαβιβάσαι τὸ στράτευμα ἐκ τῆς Ἀσίας, καὶ ὑπισχνεῖτο πάντα ποιήσειν αὐτῷ ὅσα δέοι.

Compare vii. 2, 7, when Anaxibius demanded in vain the fulfilment of this promise.

[2] Xen. Anab. vii. 1, 5—7.

them, paid a visit shortly afterwards to his friend the harmost Kleander, and took leave of him as about to depart immediately. But Kleander told him that he must not think of departing until the army was out of the city, and that he would be held responsible if they stayed. In truth, Kleander was very uneasy so long as the soldiers were within the walls, and was well aware that it might be no easy matter to induce them to go away. For Anaxibius had practised a gross fraud in promising them pay, which he had neither the ability nor the inclination to provide. Without handing to them either pay or even means of purchasing supplies, he issued orders that they must go forth with arms and baggage, and muster outside of the gates, there to be numbered for an immediate march; any one who stayed behind being held as punishable. This proclamation was alike unexpected and offensive to the soldiers, who felt that they had been deluded, and were very backward in obeying. Hence Kleander, while urgent with Xenophôn to defer his departure until he had conducted the army outside of the walls, added—"Go forth as if you were about to march along with them: when you are once outside you may depart as soon as you please",[1] Xenophôn replied that this matter must be settled with Anaxibius, to whom accordingly both of them went, and who repeated the same directions, in a manner yet more peremptory. Though it was plain to Xenophôn that he was here making himself a sort of instrument to the fraud which Anaxibius had practised upon the army, yet he had no choice but to obey. Accordingly, he as well as the other generals put themselves at the head of the troops, who followed, however, reluctantly, and arrived most of them outside of the gates. Eteonikus (a Lacedæmonian officer of consideration, noticed more than once in my last preceding volume), commanding at the gate, stood close to it in person, in order that, when all the Cyreians had gone forth, he might immediately shut it and fasten it with the bar.[2]

The army cross over to Byzantium—fraud and harsh dealing of Anaxibius, who sends the army at once out of the town.

Anaxibius knew well what he was doing. He fully anticipated that the communication of the final orders would occasion an

[1] Xen. Anab. vii 1, 7—10. ἀλλ' γένηται τὸ στράτευμα, τότε ἀπαλλάτ-ὁμῶς (ἔφη), ἐγώ σοι συμβουλεύω ἐξελ- τεσθαι.
θεῖν ὡς πορευσόμενον· ἐπειδὰν δ' ἔξω

[2] Xen. Anab. vii. 1, 12.

outbreak among the Cyreians, and was anxious to defer it until they were outside. But when there remained only the rearmost companies still in the inside and on their march—all the rest having got out—he thought the danger was over, and summoned to him the generals and captains, all of whom were probably near the gates superintending the march through. It seems that Xenophôn, having given notice that he intended to depart, did not answer to this summons as one of the generals, but remained outside among the soldiers. "Take what supplies you want (said Anaxibius) from the neighbouring Thracian villages, which are well furnished with wheat, barley, and other necessaries. After thus providing yourselves, march forward to the Chersonêsus, and there Kyniskus will give you pay."[1]

Last orders of Anaxibius as the soldiers were going out of the gates

This was the first distinct intimation given by Anaxibius that he did not intend to perform his promise of finding pay for the soldiers. Who Kyniskus was we do not know, nor was he probably known to the Cyreians; but the march here enjoined was at least 150 English miles, and might be much longer. The route was not indicated, and the generals had to inquire from Anaxibius whether they were to go by what was called the Holy Mountain (that is, by the shorter line, skirting the northern coast of the Propontis), or by a more inland and circuitous road through Thrace; also whether they were to regard the Thracian prince, Seuthês, as a friend or an enemy.[2]

Instead of the pay which had been formally promised to them by Anaxibius if they would cross over from Asia to Byzantium, the Cyreians thus found themselves sent away empty-handed to a long march, through another barbarous country, with chance supplies to be ravished only by their own efforts, and at the end of it a lot unknown and uncertain; while, had they remained in Asia, they would have had at any rate the rich satrapy of Pharnabazus within their reach. To perfidy of dealing was now added a brutal ejectment from Byzantium, without even the commonest manifestations of hospitality, contrasting pointedly with the treatment which the army had recently experienced at Trapezus, Sinôpê, and Herak-

Wrath and mutiny of the soldiers in going away—they rush again into the gates, and muster within the town.

[1] Xen. Anab. vii. 1, 18. [2] Xen. Anab. vii. 1, 14.

leia, where they had been welcomed not only by compliments on their past achievements, but also by an ample present of flour, meat, and wine. Such behaviour could not fail to provoke the most violent indignation in the bosoms of the soldiery; and Anaxibius had, therefore, delayed giving the order until the last soldiers were marching out, thinking that the army would hear nothing of it until the generals came out of the gates to inform them, so that the gates would be closed, and the walls manned to resist any assault from without. But his calculations were not realized. Either one of the soldiers passing by heard him give the order, or one of the captains forming his audience stole away from the rest, and hastened forward to acquaint his comrades on the outside. The bulk of the army, already irritated by the inhospitable way in which they had been thrust out, needed nothing further to inflame them into spontaneous mutiny and aggression. While the generals within (who either took the communication more patiently, or, at least, looking further forward, felt that any attempt to resent or resist the ill-usage of the Spartan admiral would only make their position worse) were discussing with Anaxibius the details of the march just enjoined, the soldiers without, bursting into spontaneous movement, with a simultaneous and fiery impulse, made a rush back to get possession of the gate. But Eteonikus, seeing their movement, closed it without a moment's delay, and fastened the bar. The soldiers, on reaching the gate and finding it barred, clamoured loudly to get it opened, threatened to break it down, and even began to knock violently against it. Some ran down to the sea-coast, and made their way into the city round the line of stones at the base of the city wall, which protected it against the sea; while the rearmost soldiers, who had not yet marched out, seeing what was passing, and fearful of being cut off from their comrades, assaulted the gate from the inside, severed the fastenings with axes, and threw it wide open to the army.[1] All the soldiers then rushed up, and were soon again in Byzantium.

Nothing could exceed the terror of the Lacedæmonians, as well as of the native Byzantines, when they saw the excited Cyreians again within the walls. The town seemed already taken and on the point of being plundered. Neither Anaxibius nor Eteo-

[1] Xen. Anab. vii. 1, 15—17.

nikus took the smallest means of resistance, nor stayed to brave the approach of the soldiers, whose wrath they were fully conscious of having deserved. Both fled to the citadel—the former first running to the sea-shore, and jumping into a fishing-boat, to go thither by sea. He even thought the citadel not tenable with its existing garrison, and sent over to Chalkêdon for a reinforcement. Still more terrified were the citizens of the town. Every man in the market-place instantly fled—some to their houses, others to the merchant vessels in the harbour, others to the triremes or ships of war, which they hauled down to the water, and thus put to sea.[1]

Terror of Anaxibius and all within the town.

To the deception and harshness of the Spartan admiral there was thus added a want of precaution in the manner of execution, which threatened to prove the utter ruin of Byzantium. For it was but too probable that the Cyreian soldiers, under the keen sense of recent injury, would satiate their revenge, and reimburse themselves for the want of hospitality towards them, without distinguishing the Lacedæmonian garrison from the Byzantine citizens; and that, too, from mere impulse, not merely without orders, but in spite of prohibitions, from their generals. Such was the aspect of the case when they became again assembled in a mass within the gates, and such would probably have been the reality had Xenophôn executed his design of retiring earlier, so as to leave the other generals acting without him. Being on the outside along with the soldiers, Xenophôn felt at once, as soon as he saw the gates forced open and the army again within the town, the terrific emergency which was impending: first, the sack of Byzantium; next, horror and antipathy throughout all Greece towards the Cyreian officers and soldiers indiscriminately; lastly, unsparing retribution inflicted upon all by the power of Sparta. Overwhelmed with these anxieties, he rushed into the town along with the multitude, using every effort to pacify them and bring them into order. They on their parts, delighted to see him along with them, and conscious of their own force, were eager to excite him to the same pitch as themselves, and to prevail on him to second and metho-

The exasperated soldiers masters of Byzantium—danger of all within it—conduct of Xenophôn.

[1] Xen. Anab. vii 1, 18, 19.

dize their present triumph. "Now is your time, Xenophôn (they exclaimed), to make yourself a man. You have here a city, you have triremes, you have money, you have plenty of soldiers. Now then, if you choose, you can enrich us, and we in return can make you powerful." "You speak well (replied he): I shall do as you propose; but if you want to accomplish anything, you must fall into military array forthwith." He knew that this was the first condition of returning to anything like tranquillity; and by great good fortune the space called the Thrakion, immediately adjoining the gate inside, was level, open, and clear of houses, presenting an excellent place of arms or locality for a review. The whole army—partly from their long military practice, partly under the impression that Xenophôn was really about to second their wishes, and direct some aggressive operation—threw themselves almost of their own accord into regular array on the Thrakion—the hoplites eight deep, the peltasts on each flank. It was in this position that Xenophôn addressed them as follows:—

Xenophôn musters the soldiers in military order and harangues them.

"Soldiers, I am not surprised that you are incensed, and that you think yourselves scandalously cheated and ill-used. But if we give way to our wrath—if we punish these Lacedæmonians now before us for their treachery, and plunder this innocent city—reflect what will be the consequence. We shall stand proclaimed forthwith as enemies to the Lacedæmonians and their allies; and what sort of a war that will be, those who have witnessed and who still recollect recent matters of history may easily fancy. We Athenians entered into the war against Sparta with a powerful army and fleet, an abundant revenue, and numerous tributary cities in Asia as well as Europe—among them this very Byzantium in which we now stand. We have been vanquished in the way that all of you know. And what then will be the fate of us soldiers, when we shall have as united enemies, Sparta with all her old allies and Athens besides—Tissaphernês and the barbaric forces on the coast—and most of all, the Great King whom we marched up to dethrone and slay, if we were able? Is any man fool enough to think that we have a chance of making head against so many combined enemies? Let us not plunge madly into dishonour and ruin, nor incur the

enmity of our own fathers and friends, who are in the cities which will take arms against us—and will take arms justly, if we, who abstained from seizing any barbaric city, even when we were in force sufficient, shall nevertheless now plunder the first Grecian city into which we have been admitted. As far as I am concerned, may I be buried ten thousand fathoms deep in the earth rather than see you do such things! and I exhort *you* too, as Greeks, to obey the leaders of Greece. Endeavour while thus obedient to obtain your just rights; but if you should fail in this, rather submit to injustice than cut ourselves off from the Grecian world. Send to inform Anaxibius, that we have entered the city, not with a view to commit any violence, but in the hope, if possible, of obtaining from him the advantages which he promised us. If we fail, we shall at least prove to him that we quit the city, not under his fraudulent manœuvres, but under our own sense of the duty of obedience."[1]

This speech completely arrested the impetuous impulse of the army, brought them to a true sense of their situation, and induced them to adopt the proposition of Xenophôn. They remained unmoved in their position on the Thrakion, while three of the captains were sent to communicate with Anaxibius. While they were thus waiting, a Theban named Kœratadas approached, who had once commanded in Byzantium under the Lacedæmonians during the previous war. He had now become a sort of professional condottiero or general, looking out for an army to command wherever he could find one, and offering his services to any city which would engage him. He addressed the assembled Cyreians, and offered, if they would accept him for their general, to conduct them against the Delta of Thrace (the space included between the north-west corner of the Propontis and the south-west corner of the Euxine), which he asserted to be a rich territory presenting great opportunity of plunder: he further promised to furnish them with ample subsistence during the march. Presently the envoys returned, bearing the reply of Anaxibius, who received the message favourably, promising that not only the army should have no

Xenophôn calms the army, and persuades them to refrain from assaulting the town—message sent by them to Anaxibius—they go out of Byzantium, and agree to accept Kœratadas as their commander.

[1] Xen. Anab. vii. 1, 30, 31.

cause to regret their obedience, but that he would both report their good conduct to the authorities at home, and do everything in his own power to promote their comfort.[1] He said nothing further about taking them into pay, that delusion having now answered its purpose. The soldiers, on hearing his communication, adopted a resolution to accept Kœratadas as their future commander, and then marched out of the town. As soon as they were on the outside, Anaxibius, not content with closing the gates against them, made public proclamation that if any one of them were found in the town, he should be sold forthwith into slavery.

Remarkable effect produced by Xenophôn—evidence which it affords of the susceptibility of the Greek mind to persuasive influences.

There are few cases throughout Grecian history in which an able discourse has been the means of averting so much evil as was averted by this speech of Xenophôn to the army in Byzantium. Nor did he ever, throughout the whole period of his command, render to them a more signal service. The miserable consequences which would have ensued had the army persisted in their aggressive impulse—first, to the citizens of the town, ultimately to themselves, while Anaxibius, the only guilty person, had the means of escaping by sea, even under the worst circumstances—are stated by Xenophôn rather under than above the reality. At the same time no orator ever undertook a more difficult case, or achieved a fuller triumph over unpromising conditions. If we consider the feelings and position of the army at the instant of their breaking into the town, we shall be astonished that any commander could have arrested their movements. Though fresh from all the glory of their retreat, they had been first treacherously entrapped over from Asia, next roughly ejected by Anaxibius; and although it may be said truly that the citizens of Byzantium had no concern either in the one or the other, yet little heed is commonly taken, in military operations, to the distinction between garrison and citizens in an assailed town. Having arms in their hands, with consciousness of force arising out of their exploits in Asia, the Cyreians were at the same time inflamed by the opportunity both of avenging a gross recent injury and enriching themselves in the process of execution; to

[1] Xen. Anab. viii. 1, 32—35.

which we may add the excitement of that rush whereby they had obtained re-entry, and the further fact, that without the gates they had nothing to expect except poor, hard, uninviting service in Thrace. With soldiers already possessed by an overpowering impulse of this nature, what chance was there that a retiring general, on the point of quitting the army, could so work upon their minds as to induce them to renounce the prey before them? Xenophôn had nothing to invoke except distant considerations, partly of Hellenic reputation, chiefly of prudence —considerations indeed of unquestionable reality and prodigious magnitude, yet belonging all to a distant future, and therefore of little comparative force, except when set forth in magnified characters by the orator. How powerfully he worked upon the minds of his hearers, so as to draw forth these far-removed dangers from the cloud of present sentiment by which they were overlaid—how skilfully he employed in illustration the example of his own native city—will be seen by all who study his speech. Never did his Athenian accomplishments, his talent for giving words to important thoughts, his promptitude in seizing a present situation and managing the sentiments of an impetuous multitude, appear to greater advantage than when he was thus suddenly called forth to meet a terrible emergency. His pre-established reputation and the habit of obeying his orders were doubtless essential conditions of success. But none of his colleagues in command would have been able to accomplish the like memorable change on the minds of the soldiers, or to procure obedience for any simple authoritative restraint; nay, it is probable that if Xenophôn had not been at hand, the other generals would have followed the passionate movement, even though they had been reluctant—from simple inability to repress it.[1] Again, whatever might have been the accomplishments of Xenophôn, it is certain that even *he* would not have been able to work upon the minds of these excited soldiers, had they not been Greeks and citizens as well as soldiers—bred in Hellenic sympathies and accustomed to Hellenic order, with authority operat-

[1] So Tacitus says about the Roman general Spurinna (governor of Placentia for Otho against Vitellius), and his mutinous army who marched out to fight the Vitellian generals against his strenuous remonstrance—"Fit *temeritatis alienæ comes* Spurinna, primo coactus, mox *velle simulans*, quo plus auctoritatis inesset consiliis, si seditio mitesceret" (Tacitus, Hist. ii. 18).

ing in part through voice and persuasion, and not through the Persian whip and instruments of torture. The memorable discourse on the Thrakion at Byzantium illustrates the working of that persuasive agency which formed one of the permanent forces and conspicuous charms of Hellenism. It teaches us that if the orator could sometimes accuse innocent defendants and pervert well-disposed assemblies—a part of the case which historians of Greece often present as if it were the whole—he could also, and that in the most trying emergencies, combat the strongest force of present passion, and bring into vivid presence the half-obscured lineaments of long-sighted reason and duty.

Xenophôn leaves the army and goes into Byzantium with the view of sailing home. Kœratadas is dismissed from the command.

After conducting the army out of the city, Xenophôn sent, through Kleander, a message to Anaxibius, requesting that he himself might be allowed to come in again singly, in order to take his departure by sea. His request was granted, though not without much difficulty; upon which he took leave of the army under the strongest expressions of affection and gratitude on their part,[1] and went into Byzantium along with Kleander; while on the next day Kœratadas came to assume the command according to agreement, bringing with him a prophet, and beasts to be offered in sacrifice. There followed in his train twenty men carrying sacks of barley-meal, twenty more with jars of wine, three bearing olives, and one man with a bundle of garlic and onions. All these provisions being laid down, Kœratadas proceeded to offer sacrifice, as a preliminary to the distribution of them among the soldiers. On the first day, the sacrifices being unfavourable, no distribution took place; on the second day, Kœratadas was standing with the wreath on his head at the altar, and with the victims beside him, about to renew his sacrifice, when Timasion and the other officers interfered, desired him to abstain, and dismissed him from the command. Perhaps the first unfavourable sacrifices may have partly impelled them to this proceeding. But the main reason was the scanty store, inadequate even to one day's subsistence for the army, brought by Kœratadas, and the obvious insufficiency of his means.[2]

On the departure of Kœratadas, the army marched to take up

[1] Xen. Anab. vii. 6, 33. [2] Xen. Anab. vii. 1, 34—40.

its quarters in some Thracian villages not far from Byzantium, under its former officers, who, however, could not agree as to their future order of march. Kleânor and Phryniskus, who had received presents from Seuthês, urged the expediency of accepting the service of that Thracian prince: Neon insisted on going to the Chersonese, to be under the Lacedæmonian officers in that peninsula (as Anaxibius had projected), in the idea that he, as a Lacedæmonian, would there obtain the command of the whole army; while Timasion, with the view of re-establishing himself in his native city of Dardanus, proposed returning to the Asiatic side of the strait.

Dissension among the commanders left.

Though this last plan met with decided favour among the army, it could not be executed without vessels. These Timasion had little or no means of procuring; so that considerable delay took place, during which the soldiers, receiving no pay, fell into much distress. Many of them were even compelled to sell their arms in order to get subsistence; while others got permission to settle in some of the neighbouring towns, on condition of being disarmed. The whole army was thus gradually melting away, much to the satisfaction of Anaxibius, who was anxious to see the purposes of Pharnabazus accomplished. By degrees it would probably have been dissolved altogether, had not a change of interest on the part of Anaxibius induced him to promote its reorganization. He sailed from Byzantium to the Asiatic coast, to acquaint Pharnabazus that the Cyreians could no longer cause uneasiness, and to require his own promised reward. It seems, moreover, that Xenophôn himself departed from Byzantium by the same opportunity. When they reached Kyzikus they met the Lacedæmonian Aristarchus, who was coming out as newly-appointed harmost of Byzantium, to supersede Kleander, and who acquainted Anaxibius that Polus was on the point of arriving to supersede him as admiral. Anxious to meet Pharnabazus and make sure of his bribe, Anaxibius impressed his parting injunction upon Aristarchus to sell for slaves all the Cyreians whom he might find at Byzantium on his arrival, and then pursued his voyage along the southern coast of the Propontis to Parium. But Pharnabazus, having

Distress of the army—Aristarchus arrives from Sparta to supersede Kleander—Polus on his way to supersede Anaxibius.

already received intimation of the change of admirals, knew that the friendship of Anaxibius was no longer of any value, and took no further heed of him; while he at the same time sent to Byzantium to make the like compact with Aristarchus against the Cyreian army.[1]

Anaxibius was stung to the quick at this combination of disappointment and insult on the part of the satrap. To avenge it he resolved to employ those very soldiers whom he had first corruptly and fraudulently brought across to Europe, cast out from Byzantium, and lastly, ordered to be sold into slavery, so far as any might yet be found in that town. He now resolved to bring them back into Asia for the purpose of acting against Pharnabazus. Accordingly he addressed himself to Xenophôn, and ordered him without a moment's delay to rejoin the army, for the purpose of keeping it together, of recalling the soldiers who had departed, and transporting the whole body across into Asia. He provided him with an armed vessel of thirty oars to cross over from Parium to Perinthus, sending over a peremptory order to the Perinthians to furnish him with horses in order that he might reach the army with the greatest speed.[2] Perhaps it would not have been safe for Xenophôn to disobey this order under any circumstances. But the idea of acting with the army in Asia against Pharnabazus, under Lacedæmonian sanction, was probably very acceptable to him. He hastened across to the army, who welcomed his return with joy, and gladly embraced the proposal of crossing to Asia, which was a great improvement upon their forlorn and destitute condition. He accordingly conducted them to Perinthus, and encamped under the walls of the town, refusing, in his way through Selymbria,

Pharnabazus defrauds Anaxibius, who now employs Xenophôn to convey the Cyreians across back to Asia.

[1] Xen. Anab. vii. 2, 7. Φαρνάβαζος δέ, ἐπεὶ ᾔσθετο Ἀρίσταρχόν τε ἥκοντα εἰς Βυζάντιον ἁρμοστὴν καὶ Ἀναξίβιον οὐκέτι ναυαρχοῦντα, Ἀναξιβίου μὲν ἠμέλησε, πρὸς Ἀρίσταρχον δὲ διεπράττετο τὰ αὐτὰ περὶ τοῦ Κυρείου στρατεύματος ἅπερ καὶ πρὸς Ἀναξίβιον.

[2] Xen. Anab. vii. 2, 8—25. ἐκ τούτου δὴ Ἀναξίβιος, καλέσας Ξενοφῶντα, κελεύει πάσῃ τέχνῃ καὶ μηχανῇ πλεῦσαι ἐπὶ τὸ στράτευμα ὡς τάχιστα. καὶ συνέχειν τε τὸ στράτευμα καὶ συναθροίζειν τῶν διεσπαρμένων ὡς ἂν πλείστους δύνηται, καὶ παραγαγόντα εἰς Πέρινθον διαβιβάζειν εἰς τὴν Ἀσίαν ὅτι τάχιστα· καὶ δίδωσιν αὐτῷ τριακόντορον, καὶ ἐπιστολὴν καὶ ἄνδρα συμπέμπει κελεύσοντα τοὺς Περινθίους ὡς τάχιστα Ξενοφῶντα προπέμψαι ταῖς ἵπποις ἐπὶ τὸ στράτευμα.

The vehement interest which Anaxibius took in this new project is marked by the strength of Xenophôn's language: extreme celerity is enjoined three several times

a second proposition from Seuthês to engage the services of the army.

While Xenophôn was exerting himself to procure transports for the passage of the army at Perinthus, Aristarchus the new harmost arrived there with two triremes from Byzantium. It seems that not only Byzantium, but also both Perinthus and Selymbria, were comprised in his government as harmost. On first reaching Byzantium to supersede Kleander, he found there no less than 400 of the Cyreians, chiefly sick and wounded; whom Kleander, in spite of the illwill of Anaxibius, had not only refused to sell into slavery, but had billeted upon the citizens, and tended with solicitude, so much did his good feeling towards Xenophôn and towards the army now come into play. We read with indignation that Aristarchus, immediately on reaching Byzantium to supersede him, was not even contented with sending these 400 men out of the town, but seized them—Greeks, citizens, and soldiers as they were—and sold them all into slavery.[1] Apprised of the movements of Xenophôn with the army, he now came to Perinthus to prevent their transit into Asia, laying an embargo on the transports in the harbour, and presenting himself personally before the assembled army to prohibit the soldiers from crossing. When Xenophôn informed him that Anaxibius had given them orders to cross, and had sent him expressly to conduct them, Aristarchus replied, "Anaxibius is no longer in functions as admiral, and I am harmost in this town. If I catch any of you at sea, I will sink you." On the next day he sent to invite the generals and the captains (lochages) to a conference within the walls. They were just about to enter the gates, when Xenophôn, who was among them, received a private warning, that if he went in Aristarchus would seize him, and either put him to death or send him prisoner to Pharnabazus. Accordingly Xenophôn sent forward the others, and remained himself with the army, alleging the obligation of sacrificing. The behaviour of Aristarchus—who, when he saw the others without

Aristarchus hinders the crossing—his cruel dealing towards the sick Cyreians left in Byzantium.

[1] Xen. Anab. vii. 2, 6. καὶ ὁ Ἀναξίβιος τῷ μὲν Ἀριστάρχῳ ἐπιστέλλει ὁπόσους ἂν εὕρει ἐν Βυζαντίῳ τῶν Κύρου στρατιωτῶν ὑπολελειμμένους ἀποδόσθαι. ὁ δὲ Κλέανδρος οὐδένα ἐπετράκει, ἀλλὰ καὶ τοὺς κάμνοντας ἐθεράπευεν οἰκτείρων καὶ ἀναγκάζων οἰκίαι δέχεσθαι. Ἀρίσταρχος δ' ἐπεὶ ἦλθε τάχιστα, οὐκ ἐλάττους τετρακοσίων ἀπέδοτο.

Xenophôn, sent them away, and desired that they would all come again in the afternoon—confirmed the justice of his suspicions as to the imminent danger from which he had been preserved by this accidental warning.[1] It need hardly be added that Xenophôn disregarded the second invitation no less than the first; moreover a third invitation, which Aristarchus afterwards sent, was disregarded by all.

His treacherous scheme for entrapping Xenophôn.

We have here a Lacedæmonian harmost, not scrupling to lay a snare of treachery as flagrant as that which Tissaphernês had practised on the banks of the Zab to entrap Klearchus and his colleagues; and that, too, against a Greek, and an officer of the highest station and merit, who had just saved Byzantium from pillage, and was now actually in execution of orders received from the Lacedæmonian admiral Anaxibius. Assuredly, had the accidental warning been withheld, Xenophôn would not have escaped falling into this snare; nor could we reasonably have charged him with imprudence, so fully was he entitled to count upon straightforward conduct under the circumstances. But the same cannot be said of Klearchus, who manifested lamentable credulity, nefarious as was the fraud to which he fell a victim.

Xenophôn is again implicated in the conduct of the army—he opens negotiations with Seuthês.

At the second interview with the other officers, Aristarchus, while he forbade the army to cross the water, directed them to force their way by land through the Thracians who occupied the Holy Mountain, and thus to arrive at the Chersonese, where (he said) they should receive pay. Neon the Lacedæmonian, with about 300 hoplites who adhered to his separate command, advocated this plan as the best. To be set against it, however, there was the proposition of Seuthês to take the army into pay; which Xenophôn was inclined to prefer, uneasy at the thoughts of being cooped up in the narrow peninsula of the Chersonese, under the absolute command of the Lacedæmonian harmost, with great uncertainty both as to pay and as to provisions.[2] Moreover, it

[1] Xen. Anab. vii. 2, 14—18. ἤδη δὲ ὄντων πρὸς τῷ τείχει, ἐξαγγέλλει τις τῷ Ξενοφῶντι ὅτι, εἰ εἴσεισι, συλληφθήσεται· καὶ ἢ αὐτοῦ τι πείσεται, ἢ φαρμακὸν παραδοθήσεται. ὁ δὲ, ἀκούσας ταῦτα, τοὺς μὲν προπέμψαι, αὐτὸς δ' εἶπεν, ὅτε θύσαι τι βούλοιτο. . . . οἱ δὲ στρατηγοὶ καὶ οἱ λοχαγοὶ ἥκοντες παρὰ τοῦ Ἀρισταρχου, ἀπήγγελλον ὅτι νῦν μὲν ἀπιέναι σφᾶς κελεύει, τῆς δείλης δὲ ἥκειν· ἔνθα καὶ δῆλη μᾶλλον ἐδόκει εἶναι ἡ ἐπιβουλή. Compare vii. 3, 2.

[2] Xen. Anab. vii. 2, 15; vii. 3, 3; vii. 6, 13.

was imperiously necessary for these disappointed troops to make some immediate movement, for they had been brought to the gates of Perinthus in hopes of passing immediately on shipboard: it was midwinter; they were encamped in the open field, under the severe cold of Thrace; they had neither assured supplies, nor even money to purchase, if a market had been near.[1] Xenophôn, who had brought them to the neighbourhood of Perinthus, was now again responsible for extricating them from this untenable situation, and began to offer sacrifices, according to his wont, to ascertain whether the gods would encourage him to recommend a covenant with Seuthês. The sacrifices were so favourable, that he himself, together with a confidential officer from each of the generals, went by night and paid a visit to Seuthês, for the purpose of understanding distinctly his offers and purposes.

Position of Seuthês—his liberal offers to the army.

Mæsadês, the father of Seuthês, had been apparently a dependent prince under the great monarchy of the Odrysian Thracians, so formidable in the early years of the Peloponnesian war. But intestine commotions had robbed him of his principality over three Thracian tribes, which it was now the ambition of Seuthês to recover, by the aid of the Cyreian army. He offered to each soldier one stater of Kyzikus (about 20 Attic drachmæ, or nearly the same as that which they originally received from Cyrus) as pay per month, twice as much to each lochage or captain, four times as much to each of the generals. In case they should incur the enmity of the Lacedæmonians by joining him, he guaranteed to them all the right of settlement and fraternal protection in his territory. To each of the generals, over and above pay, he engaged to assign a fort on the sea-coast, with a lot of land around it, and oxen for cultivation. And to Xenophôn, in particular, he offered the possession of Bisanthê, his best point on the coast. "I will also (he added, addressing Xenophôn) give you my daughter in marriage; and if you have any daughter, I will buy her from you in marriage, according to the custom of Thrace."[2] Seuthês further engaged never on any occasion to lead them more than seven days' journey from the sea at farthest.

[1] Xen. Anab. vii. 6, 24. μέσος δὲ χείμων ἦν, &c. Probably the month of December.

[2] Xen. Anab. vii 2, 17—38.

These offers were as liberal as the army could possibly expect; and Xenophôn himself, mistrusting the Lacedæmonians as well as mistrusted by them, seems to have looked forward to the acquisition of a Thracian coast-fortress and territory (such as Miltiadês, Alkibiadês, and other Athenian leaders had obtained before him) as a valuable refuge in case of need.[1] But even if the promise had been less favourable, the Cyreians had no alternative; for they had not even present supplies, still less any means of subsistence throughout the winter; while departure by sea was rendered impossible by the Lacedæmonians. On the next day, Seuthês was introduced by Xenophôn and the other generals to the army, who accepted his offers and concluded the bargain.

Xenophôn introduces him to the army, who accept the offers.

They remained for two months in his service, engaged in warfare against various Thracian tribes, whom they enabled him to conquer and despoil; so that, at the end of that period, he was in possession of an extensive dominion, a large native force, and a considerable tribute. Though the suffering from cold was extreme during these two months of full winter, and amidst the snowy mountains of Thrace, the army were nevertheless enabled by their expeditions along with Seuthês to procure plentiful subsistence, which they could hardly have done in any other manner. But the pay which he had offered was never liquidated; at least, in requital of their two months of service, they received pay only for twenty days and a little more. And Xenophôn himself, far from obtaining fulfilment of those splendid promises which Seuthês had made to him personally, seems not even to have received his pay as one of the generals. For him the result was singularly unhappy, since he forfeited the good-will of Seuthês by importunate demand and complaint for the purpose of obtaining the pay due to the soldiers; while they on their side, imputing to his connivance the non-fulfilment of the promise, became thus in part alienated from him. Much of this mischief was brought about by the treacherous intrigues and calumny of a corrupt Greek from Maroneia, named Herakleidês, who acted as minister and treasurer to Seuthês.

Service of the army with Seuthês, who cheats them of most of their pay.

[1] Xen. Anab. vii. 6, 34.

Want of space compels me to omit the narrative given by Xenophôn, both of the relations of the army with Seuthês, and of the warfare carried on against the hostile Thracian tribes—interesting as it is from the juxtaposition of Greek and Thracian manners. It seems to have been composed by Xenophôn under feelings of acute personal disappointment, and probably in refutation of calumnies against himself as if he had wronged the army. Hence we may trace in it a tone of exaggerated querulousness and complaint that the soldiers were ungrateful to him. It is true that a portion of the army, under the belief that he had been richly rewarded by Seuthês, while they had not obtained their stipulated pay, expressed virulent sentiments and falsehoods against him.[1] Until such suspicions were refuted, it is no wonder that the army were alienated; but they were perfectly willing to hear both sides, and Xenophôn triumphantly disproved the accusation. That in the end their feelings towards him were those of esteem and favour stands confessed in his own words,[2] proving that the ingratitude of which he complains was the feeling of some indeed, but not of all.

The army suspect the probity of Xenophôn—unjust calumnies against him—he exposes it in a public harangue, and regains their confidence.

It is hard to say, however, what would have been the fate of this gallant army, when Seuthês, having obtained from their arms in two months all that he desired, had become only anxious to send them off without pay, had they not been extricated by a change of interest and policy on the part of all-powerful Sparta. The Lacedæmonians had just declared war against Tissapharnês and Pharnabazus, sending Thimbron into Asia to commence military operations. They then became extremely anxious to transport the Cyreians across to Asia, which their harmost Aristarchus had hitherto prohibited, and to take them into permanent pay; for which purpose two Lacedæmonians, Charminus and Polynikus, were commissioned by Thimbron to offer to the army the same pay as had been promised, though not paid, by Seuthês, and as had been originally paid by Cyrus. Seuthês and Herakleidês, eager to hasten the departure of the soldiers, endeavoured to take

Change of interest in the Lacedæmonians, who become anxious to convey the Cyreians across into Asia, in order to make war against the satraps.

[1] Xen. Anab. vii. 6, 9, 10. [2] Xen. Anab. vii. 7, 55—57.

credit with the Lacedæmonians for assisting their views.[1] Joyfully did the army accept this offer, though complaining loudly of the fraud practised upon them by Seuthês, which Charminus, at the instance of Xenophôn, vainly pressed the Thracian prince to redress.[2] He even sent Xenophôn to demand the arrear of pay in the name of the Lacedæmonians, which afforded to the Athenian an opportunity of administering a severe lecture to Seuthês.[3] But the latter was not found so accessible to the workings of eloquence as the Cyreian assembled soldiers. Nor did Xenophôn obtain anything beyond a miserable dividend upon the sum due, together with civil expressions towards himself personally, an invitation to remain in his service with 1000 hoplites, instead of going to Asia with the army, and renewed promises, not likely now to find much credit, of a fort and a grant of lands.

Xenophôn crosses over with the army to Asia—his poverty—he is advised to sacrifice to Zeus Meilichios—beneficial effects.

When the army, now reduced by losses and dispersions to 6000 men,[4] was prepared to cross into Asia, Xenophôn was desirous of going back to Athens, but was persuaded to remain with them until the junction with Thimbron. He was at this time so poor, having scarcely enough to pay for his journey home, that he was obliged to sell his horse at Lampsakus, the Asiatic town where the army landed. Here he found Eukleidês, a Phliasian prophet with whom he had been wont to hold intercourse and offer sacrifice at Athens. This man, having asked Xenophôn how much he had acquired in the expedition, could not believe him when he affirmed his poverty. But when they proceeded to offer sacrifice together, from some animals sent by the Lampsakenes as a present to Xenophôn, Eukleidês had no sooner inspected the entrails of the victims, than he told Xenophôn that he fully credited the statement. "I see (he said) that even if money shall be ever on its way to come to you, you yourself will be a hindrance to it, even if there be no other (here Xenophôn acquiesced): Zeus Meilichios (the Gracious[5]) is the real bar. Have you ever sacrificed to him,

[1] Xen. Anab. vii. 6, 1—7.

[2] Xen. Anab. vii. 7, 15.

[3] Xen. Anab. vii. 7, 21—47. The lecture is of unsuitable prolixity, when we consider the person to whom, and the circumstances under which, it purports to have been spoken.

[4] Xen. Anab. vii. 7, 23.

[5] It appears that the epithet *Mei-*

with entire burnt offerings, as we used to do together at Athens?" "Never (replied Xenophôn), throughout the whole march." "Do so now, then (said Eukleidês), and it will be for your advantage." The next day, on reaching Ophrynium, Xenophôn obeyed the injunction, sacrificing little pigs entire to Zeus Meilichios, as was the custom at Athens during the public festival called Diasia. And on the very same day he felt the beneficial effects of the proceeding; for Biton and another envoy came from the Lacedæmonians with an advance of pay to the army, and with dispositions so favourable to himself, that they bought back for him his horse, which he had just sold at Lampsakus for fifty darics. This was equivalent to giving him more than one year's pay in hand (the pay which he would have received as general being four darics per month, or four times that of the soldier), at a time when he was known to be on the point of departure, and therefore would not stay to earn it. The shortcomings of Seuthês were now made up with immense interest, so that Xenophôn became better off than any man in the army; though he himself slurs over the magnitude of the present, by representing it as a delicate compliment to restore to him a favourite horse.

Thus gratefully and instantaneously did Zeus the Gracious respond to the sacrifice which Xenophôn, after a long omission, had been admonished by Eukleidês to offer. And doubtless Xenophôn was more than ever confirmed in the belief, which manifests itself throughout all his writings, that sacrifice not only indicates, by the interior aspect of the immolated victims, the tenor of coming events, but also, according as it is rendered to the right god and at the right season, determines his will, and therefore the course of events, for dispensations favourable or unfavourable.

But the favours of Zeus the Gracious, though begun, were not

Ilchios (the Gracious) is here applied to Zeus in the same euphemistic sense as the denomination *Eumenides* to the avenging goddesses. Zeus is conceived as having actually inflicted, or being in a disposition to inflict, evil: the sacrifice to him under this surname represents a sentiment of fear, and is one of atonement, expiation, or purification, destined to avert his displeasure; but the surname itself is to be interpreted *proleptice*, to use the word of the critics—it designates, not the actual disposition of Zeus (or of other gods), but that disposition which the sacrifice is intended to bring about in him.

See Pausan. i. 37, 3; ii. 20, 3. K. F. Hermann, Gottesdienstl. Alterthumer der Griechen, s. 58; Van Stegeren, De Græcorum Dichus Festis, p. 5 (Utrecht, 1849).

yet ended. Xenophôn conducted the army through the Troad, and across Mount Ida, to Antandrus; from thence along the coast of Lydia, through the plain of Thêbê and the town of Adramyttium, leaving Atarneus on the right hand, to Pergamus in Mysia—a hill town overhanging the river and plain of Kaikus. This district was occupied by the descendants of the Eretrian Gongylus, who, having been banished from embracing the cause of the Persians when Xerxês invaded Greece, had been rewarded (like the Spartan king Demaratus) with this sort of principality under the Persian empire. His descendant, another Gongylus, now occupied Pergamus, with his wife Hellas and his sons Gorgion and Gongylus. Xenophôn was here received with great hospitality. Hellas acquainted him that a powerful Persian, named Asidatês, was now dwelling, with his wife, family, and property, in a tower not far off on the plain, and that a sudden night march, with 300 men, would suffice for the capture of this valuable booty, to which her own cousin should guide him. Accordingly, having sacrificed and ascertained that the victims were favourable, Xenophôn communicated his plan after the evening meal to those captains who had been most attached to him throughout the expedition, wishing to make them partners in the profit. As soon as it became known, many volunteers, to the number of 600, pressed to be allowed to join. But the captains repelled them, declining to take more than 300, in order that the booty might afford an ampler dividend to each partner.

He conducts the army across Mount Ida to Pergamus.

Beginning their march in the evening, Xenophôn and his detachment of 300 reached about midnight the tower of Asidatês. It was large, lofty, thickly built, and contained a considerable garrison. It served for protection to his cattle and cultivating slaves around, like a baronial castle in the Middle Ages; but the assailants neglected this outlying plunder, in order to be more sure of taking the castle itself. Its walls, however, were found much stronger than was expected; and although a breach was made by force about daybreak, yet so vigorous was the defence of the garrison, that no entrance could be effected. Signals and shouts of every kind were made by Asidatês to pro-

His unsuccessful attempt to surprise and capture the rich Persian Asidatês.

cure aid from the Persian forces in the neighbourhood, numbers of whom soon began to arrive, so that Xenophôn and his company were obliged to retreat. And their retreat was at last only accomplished, after severe suffering and wounds to nearly half of them, through the aid of Gongylus with his forces from Pergamus, and of Proklês (the descendant of Demaratus) from Halisarna, a little farther off seaward.[1]

In a second attempt he captures Asidatês—valuable booty secured.

Though his first enterprise thus miscarried, Xenophôn soon laid plans for a second, employing the whole army, and succeeded in bringing Asidatês prisoner to Pergamus, with his wife, children, horses, and all his personal property. Thus (says he, anxious above all things for the credit of sacrificial prophecy) the "previous sacrifices (those which had promised favourably before the first unsuccessful attempt) now came true".[2] The persons of this family were doubtless redeemed by their Persian friends for a large ransom,[3] which, together with the booty brought in, made up a prodigious total to be divided.

B.C. 399.

General sympathy expressed for Xenophôn—large share personally allotted to him.

In making the division, a general tribute of sympathy and admiration was paid to Xenophôn, in which all the army—generals, captains, and soldiers—and the Lacedæmonians besides, unanimously concurred. Like Agamemnôn at Troy, he was allowed to select for himself the picked lots of horses, mules, oxen, and other items of booty; insomuch that he became possessor of a share valuable enough to enrich him at once, in addition to the fifty darics which he had before received. "Here then Xenophôn (to use his own language[4]) had no reason to complain of the god" (Zeus Meilichios). We may add—what he himself ought to have added, considering the accusations which he had before put forth—that neither had he any reason to complain of the ingratitude of the army.

[1] Xen. Anab. vii. 8, 10—19.

[2] Xen. Anab. vii. 8. ἐνταῦθα οἱ περὶ Ξενοφῶντα συμπεριηγχάνουσιν αὐτῷ καὶ λαμβάνουσιν αὐτὸν (Ἀσιδάτην) καὶ γυναῖκα καὶ παῖδας καὶ τοὺς ἵππους καὶ πάντα τὰ ὄντα· καὶ οὕτω τὰ πρότερα ἱερὰ ἀπέβη.

[3] Compare Plutarch, Kimôn, c. 9; and Xen. Hellen. iv. 8, 21.

[4] Xen. Anab. vii. 8, 23. ἐνταῦθα τὸν θεὸν οὐκ ἠτιάσατο ὁ Ξενοφῶν· συνέπραττον γὰρ καὶ οἱ Ἀκαιοὶ καὶ οἱ Ἀχαιοὶ καὶ οἱ ἄλλοι στρατηγοὶ καὶ οἱ στρατιῶται, ὥστε ἐξαίρετα λαβεῖν καὶ ἵππους καὶ ζεύγη καὶ ἄλλα, ὥστε ἱκανὸν εἶναι καὶ ἄλλον ἡδὴ εὖ ποιεῖν.

The Cyreians are incorporated in the army of the Lacedæmonian general Thimbron—Xenophôn leaves the army, depositing his money in the temple at Ephesus.

As soon as Thimbron arrived with his own forces, and the Cyreians became a part of his army, Xenophôn took his leave of them. Having deposited in the temple at Ephesus that portion which had been confided to him as general, of the tithe set apart by the army at Kerasus for the Ephesian Artemis,[1] he seems to have executed his intention of returning to Athens.[2] He must have arrived there, after an absence of about two years and a half, within a few weeks at furthest, after the death of his friend and preceptor Sokratês, whose trial and condemnation have been recorded in my last volume. That melancholy event certainly occurred during his absence from Athens;[3] but whether it had come to his knowledge before he reached the city, we do not know. How much grief and indignation it excited in his mind, we may see by his collection of memoranda respecting the life and conversations of Sokratês, known by the name of Memorabilia, and probably put together shortly after his arrival.

His subsequent return to Asia to take command of the Cyreians as a part of the Lacedæmonian army.

That he was again in Asia, three years afterwards, on military service, under the Lacedæmonian king Agesilaus, is a fact attested by himself; but at what precise moment he quitted Athens for his second visit to Asia we are left to conjecture. I incline to believe that he did not remain many months at home, but that he went out again in the next spring to rejoin the Cyreians in Asia, became again their commander, and served for two years under the Spartan general Derkyllidas, before the arrival of Agesilaus. Such military service would doubtless be very much to his taste; while a residence at Athens, then subject and quiescent, would probably be distasteful to him, both from the habits of command which he had contracted during the previous two years, and from feelings arising out of the death of Sokratês. After a certain interval of repose, he would be disposed to enter again upon the war against his old enemy, Tissaphernês; and his service went on when Agesilaus arrived to take the command.[4]

[1] Xen. Anab. v. 3, 6. It seems plain that this deposit must have been first made on the present occasion.

[2] Cp. Anabasis, vii. 7, 57; vii. 8, 2.

[3] Xenoph. Memorab. iv. 8, 4—as well as the opening sentence of the work.

[4] See Xenoph. Hellen. iii. 2, 7—a passage which Morus refers, I think,

But during the two years after this latter event, Athens became a party to the war against Sparta, and entered into conjunction with the king of Persia, as well as with the Thebans and others; while Xenophôn, continuing his service as commander of the Cyreians, and accompanying Agesilaus from Asia back into Greece, became engaged against the Athenian troops and their Bœotian allies at the bloody battle of Korôneia. Under these circumstances, we cannot wonder that the Athenians passed sentence of banishment against him—not because he had originally taken part in aid of Cyrus against Artaxerxês, nor because his political sentiments were unfriendly to democracy, as has been sometimes erroneously affirmed, but because he was now openly in arms and in conspicuous command against his own country.[1] Having thus become an exile, Xenophôn was allowed by the

Xenophôn in the Spartan service, with Agesilaus, against Athens—he is banished.

with much probability, to Xenophôn himself.

The very circumstantial details which Xenophôn gives (iii. 1, 11—22) about the proceedings of Derkyllidas against Meidias in the Troad seem also to indicate that he was serving there in person.

[1] That the sentence of banishment on Xenophôn was not passed by the Athenians until after the battle of Korôneia appears plainly from Anabasis, v. 3, 7. This battle took place in August, 394 B.C.

Pausanias also will be found in harmony with this statement, as to the time of the banishment. ἐδιώχθη δὲ ὁ Ξενοφῶν ὑπὸ Ἀθηναίων, ὡς ἐπὶ βασιλέα τῶν Περσῶν, σφίσιν τύνουν ὄντα, στρατείας μεταιχῶν Κύρῳ πολεμιωτάτῳ τοῦ δήμου (iv. 6, 4). Now it was not until 395 or 396 B.C. that the Persian king began to manifest the least symptoms of goodwill towards Athens; and not until the battle of Knidus (a little before the battle of Korôneia in the same year) that he testified his goodwill by conspicuous and effective service. If, therefore, the motive of the Athenians to banish Xenophôn arose out of the good feeling on the part of the king of Persia towards them, the banishment could not have taken place before 395 B.C., and is not likely to have taken place until after 394 B.C., which is the intimation of Xenophôn himself as above.

Lastly, Diogenês Laertius (ii. 52) states, what I believe to be the main truth, that the sentence of banishment was passed against Xenophôn by the Athenians on the ground of his attachment to the Lacedæmonians—ἐπὶ Λακωνισμῷ.

Krüger and others seem to think that Xenophôn was banished because he took service under Cyrus, who had been the bitter enemy of Athens. It is true that Sokratês, when first consulted, was apprehensive beforehand that this might bring upon him the displeasure of Athens (Xen. Anab. iii. 1, 5). But it is to be remembered that *at this time* the king of Persia was just as much the enemy of Athens as Cyrus was, and that Cyrus in fact had made war upon her with the forces and treasures of the king. Artaxerxês and Cyrus being thus, at that time, both enemies of Athens, it was of little consequence to the Athenians whether Cyrus succeeded or failed in his enterprise. But when Artaxerxês, six years afterwards, became their friend, their feelings towards his enemies were altered.

The passage of Pausanias as above cited, if understood as asserting the main cause of Xenophôn's banishment, is in my judgment inaccurate. Xenophôn was banished *for Laconism*, or attachment to Sparta against his country; the fact of his having served under Cyrus against Artaxerxês counted at best only as a secondary motive.

Lacedæmonians to settle at Skillûs, one of the villages of Triphylia, near Olympia, in Peloponnêsus, which they had recently emancipated from the Eleians. At one of the ensuing Olympic festivals, Megabyzus, the superintendent of the temple of Artemis, at Ephesus, came over as a spectator, bringing with him the money which Xenophôn had dedicated therein to the Ephesian Artemis. This money Xenophôn invested in the purchase of lands at Skillûs, to be consecrated in permanence to the goddess, having previously consulted her by sacrifice to ascertain her approval of the site contemplated, which site was recommended to him by its resemblance in certain points to that of the Ephesian temple. Thus, there was near each of them a river called by the same name—Selinûs—having in it fish and a shelly bottom. Xenophôn constructed a chapel, an altar, and a statue of the goddess made of cypress-wood: all exact copies, on a reduced scale, of the temple and golden statue at Ephesus. A column placed near them was inscribed with the following words:—"This spot is sacred to Artemis. Whoever possesses the property and gathers its fruits must sacrifice to her the tithe every year, and keep the chapel in repair out of the remainder. Should any one omit this duty, the goddess herself will take the omission in hand."[1]

He settles at Skillûs, near Olympia, on an estate consecrated to Artemis.

Immediately near the chapel was an orchard of every description of fruit-trees, while the estate around comprised an extensive range of meadow, woodland, and mountain, with the still loftier mountain called Pholoê adjoining. There was thus abundant pasture for horses, oxen, sheep, &c., and excellent hunting-ground near for deer and other game—advantages not to be found near the Artemision at Ephesus. Residing hard by on his own property, allotted to him by the Lacedæmonians, Xenophôn superintended this estate as steward for the goddess—looking, perhaps, to the sanctity of her name for protection from

Charms of the residence—good hunting—annual public sacrifice offered by Xenophôn.

[1] Xen. Anab. v. 3, 18. καὶ στήλη ἔστηκε παρὰ τὸν ναὸν, γράμματα ἔχουσα—Ἱερὸς ὁ Χῶρος τῆς Ἀρτέμιδος· τὸν δὲ ἔχοντα καὶ καρπούμενον τὴν μὲν δεκάτην καταθύειν ἑκάστου ἔτους, ἐκ δὲ τοῦ περίττου τὸν ναὸν ἐπισκευάζειν· ἢν δέ τις μὴ ποιῇ ταῦτα, τῇ θεῷ μελήσει. Concerning an ancient copy of this Inscription, see Boeckh, Corpus Inscriptionum, No. 1926; and Boeckh's Public Econ. of Athens, b. 3, c. 5, not. 101.

disturbance by the Eleians, who viewed with a jealous eye the Lacedæmonian[1] settlers at Skillûs, and protested against the peace and convention promoted by Athens after the battle of Leuktra, because it recognized that place, along with the townships of Triphylia, as autonomous. Every year he made a splendid sacrifice from the tithe of all the fruits of the property, to which solemnity not only all the Skillountines, but also all the neighbouring villages, were invited. Booths were erected for the visitors, to whom the goddess furnished (this is the language of Xenophôn) an ample dinner of barley-meal, wheaten loaves, meat, game, and sweetmeats,[2] the game being provided by a general hunt, which the sons of Xenophôn conducted, and in which all the neighbours took part if they chose. The produce of the estate, saving this tithe, and subject to the obligation of keeping the holy building in repair, was enjoyed by Xenophôn himself. He had a keen relish for both hunting and horsemanship, and was among the first authors, so far as we know, who ever made these pursuits, with the management of horses and dogs, the subject of rational study and description.

Later life of Xenophôn—expelled from Skillûs after the battle of Leuktra—afterwards restored at Athens.

Such was the use to which Xenophôn applied the tithe voted by the army at Kerasus to the Ephesian Artemis; the other tithe, voted at the same time to Apollo, he dedicated at Delphi in the treasure-chamber of the Athenians, inscribing upon the offering his own name and that of Proxenus. His residence being only at a distance of twenty stadia from the great temple of Olympia, he was enabled to enjoy society with every variety of Greeks, and to obtain copious information about Grecian politics, chiefly from philo-Laconian informants, and with the Lacedæmonian point of view predominant in his own mind, while he had also leisure for the composition of his various works. The interesting description which he himself gives of his residence at Skillûs implies a state of things not present and continuing,[3] but past and gone; other testimonies, too, though confused and contradictory, seem to show that the Lacedæmonian settlement at Skillûs lasted no longer

[1] Xen. Hellen. vi. 5, 2.

[2] Xen. Anab. v. 3, 9. παρεῖχε δ' ἡ θεὸς τοῖς σκηνοῦσιν ἅλφιτα, ἄρτους, οἶνον, τραγήματα, &c.

[3] Xen. Anab. v. 3, 9.

than the power of Lacedæmôn was adequate to maintain it. During the misfortunes which befel that city after the battle of Leuktra (371 B.C.), Xenophôn, with his family and his fellow-settlers, was expelled by the Eleians, and is then said to have found shelter at Corinth. But as Athens soon came to be not only at peace, but in intimate alliance, with Sparta, the sentence of banishment against Xenophôn was revoked, so that the latter part of his life was again passed in the enjoyment of his birthright as an Athenian citizen and Knight.[1] Two of his sons, Gryllus and Diodôrus, fought among the Athenian horsemen at the cavalry combat which preceded the battle of Mantineia, where the former was slain, after manifesting distinguished bravery; while his grandson, Xenophôn, became, in the next generation, the subject of a pleading before the Athenian Dikastery, composed by the orator, Deinarchus.[2]

Great impression produced by the retreat of the Ten Thousand upon the Greek mind.

On bringing this accomplished and eminent leader to the close of that arduous retreat which he had conducted with so much honour, I have thought it necessary to anticipate a little on the future in order to take a glance at his subsequent destiny. To his exile (in this point of view not less useful than that of Thucydidês) we probably owe many of those compositions

[1] Diogen. Laert. ii. 53, 54, 59. Pausanias (v. 6, 4) attests the reconquest of Skillûs by the Eleians, but adds (on the authority of the Eleian ἐξηγηταί or show-guides) that they permitted Xenophôn, after a judicial examination before the Olympic Senate, to go on living there in peace. The latter point I apprehend to be incorrect.

The latter works of Xenophôn (De Vectigalibus, De Officio Magistri Equitum, &c.) seem plainly to imply that he had been restored to citizenship, and had come again to take cognizance of politics at Athens.

[2] Diogen. Laert. *ut sup.* Dionys. Halic. De Dinarcho, p. 864, ed Reiske. Dionysius mentions this oration under the title of Ἀποστασίου ἀπολογία Λίσχύλου πρὸς Ξενοφῶντα. And Diogenês also alludes to it—ὅς φησι Δείναρχος ἐν τῷ πρὸς Ξενοφῶντα ἀποστασίου.

Schneider in his Epimetrum (ad calcem Anabaseos, p. 573), respecting the exile of Xenophôn, argues as if the person against whom the oration of Deinarchus was directed was Xenophôn himself, the Cyreian commander and author. But this, I think, is chronologically all but impossible; for Deinarchus was not born till 361 B.C., and composed his first oration in 336 B.C.

Yet Deinarchus, in his speech against Xenophôn, undoubtedly mentioned several facts respecting the Cyreian Xenophôn, which implies that the latter was a relative of the person against whom the oration was directed. I venture to set him down as grandson, on that evidence, combined with the identity of name and the suitableness in point of time. He might well be the son of Gryllus, who was slain fighting at the battle of Mantineia in 362 B.C.

Nothing is more likely than that an orator, composing an oration against Xenophôn the grandson, should touch upon the acts and character of Xenophôn the grandfather: see, for an analogy, the oration of Isokratês, De Bigis, among others.

from which so much of our knowledge of Grecian affairs is derived. But to the contemporary world, the retreat which Xenophôn so successfully conducted afforded a far more impressive lesson than any of his literary compositions. It taught in the most striking manner the impotence of the Persian land force, manifested not less in the generals than in the soldiers. It proved that the Persian leaders were unfit for any systematic operations, even under the greatest possible advantages, against a small number of disciplined warriors resolutely bent on resistance; that they were too stupid and reckless even to obstruct the passage of rivers, or destroy roads, or cut off supplies. It more than confirmed the contemptuous language applied to them by Cyrus himself, before the battle of Kunaxa, when he proclaimed that he envied the Greeks their freedom, and that he was ashamed of the worthlessness of his own countrymen.[1] Against such perfect weakness and disorganization, nothing prevented the success of the Greeks along with Cyrus, except his own paroxysm of fraternal antipathy.[2] And we shall perceive hereafter the military and political leaders of Greece—Agesilaus, Jason of Pheræ,[3] and others, down to Philip and Alexander[4]—firmly persuaded that with a tolerably numerous and well-appointed Grecian force, combined with exemption from Grecian enemies, they could succeed in overthrowing or dismembering the Persian empire. This conviction, so important in the subsequent history of Greece, takes its date from the retreat of the Ten Thousand. We shall indeed find Persia exercising an important influence, for two generations to come—and at the peace of Antalkidas an influence stronger than ever—over the destinies of Greece. But this will be seen to arise from the treason of Sparta, the chief of the Hellenic world, who abandons the Asiatic Greeks, and even arms herself with the

[1] Xen Anab. i. 7, 4. Compare Plutarch, Artaxerx. c. 20; and Isokratês, Panegyr. Or. iv. s. 168, 159 *seq*

The last chapter of the Cyropædia of Xenophôn (viii. 8, 20, 21—26) expresses strenuously the like conviction, of the military feebleness and disorganization of the Persian empire, not defensible without Grecian aid.

[2] Isokratês, Orat. v (Philipp.) s. 104—106. ἤδη δ' ἐγκαρεῖς δοκοῦντας εἶναι (*i. e.* the Greeks under Klearchus) διὰ τὴν Κύρου προπέτειαν ἀτυχῆσαι, &c.

[3] Isokratês, Orat. v. (Philipp.) s 141; Xen. Hellen. vi. 1, 12.

[4] See the stress laid by Alexander the Great upon the adventures of the Ten Thousand, in his speech to encourage his soldiers before the battle of Issus (Arrian, E. A. ii. 7, 8).

name and the force of Persia, for purposes of aggrandizement and dominion to herself. Persia is strong by being enabled to employ Hellenic strength against the Hellenic cause; by lending money or a fleet to one side of the Grecian intestine parties, and thus becoming artificially strengthened against both. But the Xenophontic Anabasis betrays her real weakness against any vigorous attack; while it at the same time exemplifies the discipline, the endurance, the power of self-action and adaptation, the susceptibility of influence from speech and discussion, the combination of the reflecting obedience of citizens with the mechanical regularity of soldiers, which confer such immortal distinction on the Hellenic character. The importance of this expedition and retreat, as an illustration of the Hellenic qualities and excellence, will justify the large space which has been devoted to it in this History.

CHAPTER LXXII.

GREECE UNDER THE LACEDÆMONIAN EMPIRE.

THE three preceding chapters have been devoted exclusively to the narrative of the Expedition and Retreat immortalized by Xenophôn, occupying the two years intervening between about April, 401 B.C., and June, 399 B.C. That event, replete as it is with interest and pregnant with important consequences, stands apart from the general sequence of Grecian affairs, which sequence I now resume.

Sequel of Grecian affairs generally—resumed

It will be recollected that as soon as Xenophôn with his Ten Thousand warriors descended from the rugged mountains between Armenia and the Euxine to the hospitable shelter of Trapezus, and began to lay their plans for returning to Central Greece, they found themselves within the Lacedæmonian empire, unable to advance a step without consulting Lacedæmonian dictation, and obliged, when they reached the Bosphorus, to endure without redress the harsh and treacherous usage of the Spartan officers Anaxibius and Aristarchus.

Spartan empire—how and when it commenced.

Of that empire the first origin has been already set forth. It began with the decisive victory of Ægospotami in the Hellespont (September or October, 405 B.C.), where the Lacedæmonian Lysander, without the loss of a man, got possession of the entire Athenian fleet and a large portion of their crews, with the exception of eight or nine triremes with which the Athenian admiral Konôn effected his escape to Euagoras at Cyprus. The whole power of Athens was thus annihilated. Nothing remained for the Lacedæmonians to master except the city itself and Peiræus—a consummation certain to happen, and actually brought to pass in April, 404

B.C., when Lysander entered Athens in triumph, dismantled Peiræus, and demolished a large portion of the Long Walls. With the exception of Athens herself—whose citizens deferred the moment of subjection by a heroic, though unavailing, struggle against the horrors of famine—and of Samos, no other Grecian city offered any resistance to Lysander after the battle of Ægospotami, which, in fact, not only took away from Athens her whole naval force, but transferred it all over to him, and rendered him admiral of a larger Grecian fleet than had ever been seen together since the battle of Salamis.

Oppression and suffering of Athens under the Thirty.

I have recounted, in my sixty-fifth chapter, the sixteen months of bitter suffering undergone by Athens immediately after her surrender. The loss of her fleet and power was aggravated by an extremity of internal oppression. Her oligarchical party and her exiles, returning after having served with the enemy against her, extorted from the public assembly under the dictation of Lysander, who attended it in person, the appointment of an omnipotent Council of Thirty, for the ostensible purpose of framing a new constitution. These Thirty rulers—among whom Kritias was the most violent and Theramenês (seemingly) the most moderate, or at least the soonest satiated—perpetrated cruelty and spoliation on the largest scale, being protected against all resistance by a Lacedæmonian harmost and garrison established in the acropolis. Besides numbers of citizens put to death, so many others were driven into exile with the loss of their property, that Thêbes and the neighbouring cities became crowded with them. After about eight months of unopposed tyranny, the Thirty found themselves for the first time attacked by Thrasybulus at the head of a small party of these exiles coming out of Bœotia. His bravery and good conduct, combined with the enormities of the Thirty, which became continually more nefarious, and to which even numerous oligarchical citizens, as well as Theramenês himself, successively became victims, enabled him soon to strengthen himself, to seize the Peiræus, and to carry on a civil war which ultimately put down the tyrants.

These latter were obliged to invoke the aid of a new Lacedæmonian force. And had that force still continued at the disposal of Lysander, all resistance on the part of Athens would

have been unavailing. But fortunately for the Athenians, the last few months had wrought material change in the dispositions both of the allies of Sparta and of many among her leading men. The allies, especially Thêbes and Corinth, not only relented in their hatred and fear of Athens, now that she had lost her power, but even sympathized with her suffering exiles, and became disgusted with the self-willed encroachments of Sparta; while the Spartan king Pausanias, together with some of the Ephors, were also jealous of the arbitrary and oppressive conduct of Lysander. Instead of conducting the Lacedæmonian force to uphold at all price the Lysandrian oligarchy, Pausanias appeared rather as an equitable mediator to terminate the civil war. He refused to concur in any measure for obstructing the natural tendency towards a revival of the democracy. It was in this manner that Athens, rescued from that sanguinary and rapacious *régime* which has passed into history under the name of the Thirty Tyrants, was enabled to reappear as a humble and dependent member of the Spartan alliance, with nothing but the recollection of her former power, yet with her democracy again in vigorous and tutelary action for internal government. The just and gentle bearing of her democratical citizens, and the absence of reactionary antipathies, after such cruel ill-treatment, are among the most honourable features in her history.

Alteration of Grecian feeling towards Athens—the Thirty are put down and the democracy restored.

The reader will find in preceding chapters, what I can only rapidly glance at here, the details of that system of bloodshed, spoliation, extinction of free speech and even of intellectual teaching, efforts to implicate innocent citizens as agents in judicial assassinations, &c., which stained the year of Anarchy (as it was termed in Athenian annals[1]) immediately following the surrender of the city. These details depend on evidence perfectly satisfactory, for they are conveyed to us chiefly by Xenophôn, whose sympathies are decidedly oligarchical. From him, too, we obtain another fact, not less pregnant with instruction: that the Knights or Horsemen, the body of richest proprietors at Athens, were the mainstay of the

The Knights or Horsemen, the richest proprietors at Athens, were the great supporters of the Thirty in their tyranny.

[1] Xen. Hellen. ii. 3, 1.

Thirty from first to last, notwithstanding all the enormities of their career.

The state of Athens under the Thirty is a sample of that which occurred in a large number of other Grecian cities at the commencement of the Spartan empire.

We learn from these dark but well-attested details to appreciate the auspices under which that period of history called the Lacedæmonian Empire was inaugurated. Such phænomena were by no means confined within the walls of Athens. On the contrary, the year of Anarchy (using that term in the sense in which it was employed by the Athenians), arising out of the same combination of causes and agents, was common to a very large proportion of the cities throughout Greece. The Lacedæmonian admiral Lysander, during his first year of naval command, had organized in most of the allied cities factious combinations of some of the principal citizens, corresponding with himself personally. By their efforts in their respective cities, he was enabled to prosecute the war vigorously; and he repaid them partly by seconding as much as he could their injustices in their respective cities, partly by promising to strengthen their hands still further as soon as victory should be made sure.[1] This policy, while it served as a stimulus against the common enemy, contributed still more directly to aggrandize Lysander himself, creating for him an ascendency of his own, and imposing upon him personal obligations towards adherents, apart from what was required by the interests of Sparta.

Great power of Lysander —he establishes in most of the cities Dekarchies, along with a Spartan harmost.

The victory of Ægospotami, complete and decisive beyond all expectations either of friend or foe, enabled him to discharge these obligations with interest. All Greece at once made submission to the Lacedæmonians,[2] except Athens and Samos, and these two only held out a few months. It was now the first business of the victorious commander to remunerate his adherents, and to take permanent security for Spartan dominion as well as for his own. In the greater number of cities, he established an oligarchy of Ten citizens, or a Dekarchy,[3] com-

1 Plutarch, Lysand. c. 5.

2 Xen. Hellen. ii. 2, 6.

3 These Councils of Ten, organized by Lysander, are sometimes called *Dekarchiæ*—sometimes *Dekadarchiæ*. I use the former word by preference; since the word *Dekadarch* is also employed by Xenophôn in another and very different sense—as meaning an officer who commands a *Dekad*.

posed of his own partisans; while he at the same time planted in each a Lacedæmonian harmost or governor, with a garrison, to uphold the new oligarchy. The Dekarchy of Ten Lysandrian partisans, with the Lacedæmonian harmost to sustain them, became the general scheme of Hellenic government throughout the Ægean, from Eubœa to the Thracian coast towns, and from Milêtus to Byzantium. Lysander sailed round in person with his victorious fleet to Byzantium and Chalkêdon, to the cities of Lesbos, to Thasos, and other places; while he sent Eteonikus to Thrace for the purpose of thus recasting the governments everywhere. Not merely those cities which had hitherto been on the Athenian side, but also those which had acted as allies of Sparta, were subjected to the same intestine revolution and the same foreign constraint.[1] Everywhere the new Lysandrian Dekarchy superseded the previous governments, whether oligarchical or democratical.

Intimidation exercised everywhere by Lysander in favour of his own partisans.

At Thasos, as well as in other places, this revolution was not accomplished without much bloodshed as well as treacherous stratagem; nor did Lysander himself scruple to enforce, personally and by his own presence, the execution and expulsion of suspected citizens.[2] In many places, however, simple terrorism probably sufficed. The new Lysandrian Ten overawed resistance and procured recognition of their usurpation, by the menace of inviting the victorious admiral with his fleet of 200 sail, and by the simple arrival of the Lacedæmonian harmost. Not only was each town obliged to provide a fortified citadel and maintenance for this governor with his garrison, but a scheme of tribute, amounting to 1000 talents annually, was imposed for the future, and assessed rateably upon each city by Lysander.[3]

[1] Plutarch, Lysand. c. 13. καταλύων δὲ τοὺς δήμους καὶ τὰς ἄλλας πολιτείας, ἕνα μὲν ἁρμοστὴν ἑκάστῃ Λακεδαιμόνιον κατέλιπε, δέκα δὲ ἄρχοντας ἐκ τῶν ὑπ' αὐτοῦ συγκεκροτημένων κατὰ πόλιν ἑταιρειῶν. καὶ ταῦτα πράττων ὁμοίως ἔν τε ταῖς πολεμίαις καὶ ταῖς συμμάχαις γεγενημέναις πόλεσι, παρέπλει σχολαίως τρόπον τινὰ κατασκευάζόμενος ἑαυτῷ τὴν τῆς Ἑλλάδος ἡγεμονίαν. Compare Xen. Hellen. ii. 2, 2—5; Diodôr. xiii. 3, 10, 13.

[2] Plutarch, Lysand. c. 13. πολλαῖς παραγινόμενος αὐτὸς σφαγαῖς καὶ συνεκβάλλων τοὺς τῶν φίλων ἐχθροὺς, οὐκ ἐπιεικὲς ἐδίδου ταῖς Ἕλλησι δεῖγμα τῆς Λακεδαιμονίων ἀρχῆς, &c.

Id. c. 14. καὶ τῶν μὲν ἄλλων πόλεων ὁμαλῶς ἁπασῶν κατέλυε τὰς πολιτείας καὶ καθίστη δεκαδαρχίας· πολλῶν μὲν ἐν ἑκάστῃ σφαττομένων, πολλῶν δὲ φευγόντων, &c.

About the massacre at Thasos, see Cornelius Nepos, Lysand. c. 2; Polyæn. i. 45, 4. Compare Plutarch, Lysand. c. 19; and see Vol. VI. ch. lxv of this History.

[3] Diodôr. xiv. 10. Compare Iso-

Oppressive action of these Dekarchies.

In what spirit these new Dekarchies would govern, consisting as they did of picked oligarchical partisans distinguished for audacity and ambition[1]—who, to all the unscrupulous lust of power which characterized Lysander himself, added a thirst for personal gain, from which he was exempt, and were now about to reimburse themselves for services already rendered to him—the general analogy of Grecian history would sufficiently teach us, though we are without special details. But in reference to this point, we have not merely general analogy to guide us; we have further the parallel case of the Thirty at Athens, the particulars of whose rule are well known and have already been alluded to. These Thirty, with the exception of the difference of number, were to all intents and purposes a Lysandrian Dekarchy, created by the same originating force, placed under the like circumstances, and animated by the like spirit and interests. Every subject town would produce its Kritias and Theramenês, and its body of wealthy citizens like the Knights or Horsemen at Athens to abet their oppressions, under Lacedæmonian patronage and the covering guard of the Lacedæmonian harmost. Moreover, Kritias, with all his vices, was likely to be better rather than worse, as compared with his oligarchical parallel in any other less cultivated city. He was a man of letters and philosophy, accustomed to the conversation of Sokratês, and to the discussion of ethical and social questions. We may say the same of the Knights or Horsemen at Athens. Undoubtedly they had been better educated, and had been exposed to more liberalizing and improving influences, than the corresponding class elsewhere. If then these Knights at Athens had no shame in serving as accomplices to the Thirty throughout all their enormities, we need not fear to presume that other cities would furnish a body of wealthy men yet more unscrupulous, and a leader at least as sanguinary, rapacious, and full of antipathies as Kritias. As at Athens, so elsewhere; the Dekarchs would begin by putting to death notorious political opponents, under the name of "the wicked men";[2] they would

krates, Or. (v. (Panegyr.) s. 151; Xen. Hellen. iv. 8, 1.

[1] Plutarch, Lysand. c. 13. τοῦ Λυσάνδρου τῶν ὀλίγων τοῖς θρασυτάτοις καὶ φιλονεικοτάτοις τὰς πόλεις ἐγχειρίζοντος.

[2] Xen Hellen. ii. 3, 13. . . . ἔπεισαν Λύσανδρον φρουροὺς σφίσι ξυμπράξαι ἐλθεῖν, ἵνα δὴ τοὺς πονηροὺς ἐκποδὼν ποιησάμενοι καταστήσαιντο τὴν πολιτείαν, &c.

next proceed to deal in the same manner with men of known probity and courage, likely to take a lead in resisting oppression.[1] Their career of blood would continue—in spite of remonstrances from more moderate persons among their own number, like Theramenês—until they contrived some stratagem for disarming the citizens, which would enable them to gratify both their antipathies and their rapacity, by victims still more numerous—many of such victims being wealthy men, selected for purposes of pure spoliation.[2] They would next despatch by force any obtrusive monitor from their own number, like Theramenês: probably with far less ceremony than accompanied the perpetration of this crime at Athens, where we may trace the effect of those judicial forms and habits to which the Athenian public had been habituated—overruled indeed, yet still not forgotten. There would hardly remain any fresh enormity still to commit, over and above the multiplied executions, except to banish from the city all but their own immediate partisans, and to reward these latter with choice estates confiscated from the victims.[3] If called upon to excuse such tyranny, the leader of a Dekarchy would have sufficient invention to employ the plea of Kritias—that all changes of government were unavoidably death-dealing, and that nothing less than such stringent measures would suffice to maintain his city in suitable dependence upon Sparta.[4]

In some points, probably worse than the Thirty at Athens.

Of course, it is not my purpose to affirm that in any other city precisely the same phænomena took place as those which occurred in Athens. But we are nevertheless perfectly warranted in regarding the history of the Athenian Thirty as a fair sample from whence to derive our idea of those Lysandrian Dekarchies which now overspread the Grecian world. Doubtless each had its own peculiar march: some were less tyrannical, but perhaps some even more tyrannical, regard being had to the size of the city. And, in point of fact, Isokratês, who speaks with indignant horror of these Dekarchies, while he denounces those features which

[1] Xen. Hellen. ii. 3, 14. τῶν δὲ φρουρῶν τούτου (the harmost) ξυμπέμποντος αὐτοῖς, οὓς ἐβούλοντο, ξυνελάμβανον οὐκέτι τοὺς πονηροὺς καὶ ὀλίγου ἀξίους, ἀλλ' ἤδη αὖς ἐνόμιζον ἥκιστα μὲν παρωθουμένους ἀνέχεσθαι, ἀντιπράττειν δέ τι ἐπιχειροῦντας πλείστους τοὺς ξυνεθέλοντας λαμβάνειν.

[2] Xen. Hellen. ii. 3, 21.

[3] Xen. Hellen. ii 4, 1.

[4] Xen. Hellen. ii. 3, 24—32. καὶ εἰσὶ μὲν δήπου πᾶσαι μεταβολαὶ πολιτειῶν θανατήφοροι, &c.

they had in common with the Triakontarchy at Athens—extra-judicial murders, spoliations, and banishments—notices one enormity besides, which we do not find in the latter—violent outrages upon boys and women.[1] Nothing of this kind is ascribed to Kritias[2] and his companions; and it is a considerable proof of the restraining force of Athenian manners, that men who inflicted so much evil in gratification of other violent impulses should have stopped short here. The Decemvirs named by Lysander, like the Decemvir Appius Claudius at Rome, would find themselves armed with power to satiate their lusts as well as their antipathies, and would not be more likely to set bounds to the former than to the latter. Lysander, in all the overweening insolence of victory, while rewarding his most devoted partisans with an exaltation comprising every sort of licence and tyranny, stained the dependent cities with countless murders, perpetrated on private as well as on public grounds.[3] No individual Greek had ever before wielded so prodigious a power of enriching friends or destroying enemies, in this universal reorganization of Greece;[4] nor was there ever any power more deplorably abused.

It was thus that the Lacedæmonian empire imposed upon each of the subject cities a double oppression:[5] the native Decemvirs and the foreign Harmost, each abetting the other, and forming together an aggravated pressure upon the citizens, from which scarce any escape was left. The Thirty at Athens paid the greatest possible court to the harmost Kallibius,[6] and put to

[1] Isokratês, Orat. iv. (Panegyr.) s. 127—132 (c. 32).

He has been speaking at some length, and in terms of energetic denunciation, against the enormities of the Dekarchies. He concludes by saying:—φυγὰς δὲ καὶ στάσεις καὶ νόμων συγχύσεις καὶ πολιτειῶν μεταβολὰς, ἔτι δὲ παιδῶν ὕβρεις καὶ γυναικῶν αἰσχύνας καὶ χρημάτων ἁρπαγὰς, τίς ἂν δύναιτο διεξελθεῖν, πλὴν τοσοῦτον εἰπεῖν ἔχω καθ' ἁπάντων, ὅτι τὰ μὲν ἐφ' ἡμῶν δεινὰ ῥᾳδίως ἂν τις ἐνὶ ψηφίσματι διέλυσε, τὰς δὲ σφαγὰς καὶ τὰς ἀνομίας τὰς ἐπὶ τούτων γενομένας οὐδεὶς ἂν ἰάσασθαι δύναιτο

See also, of the same author, Isokratês, Orat. v. (Philipp.) s. 110; Orat. viii. (De Pace) s. 119—124; Or. xii. (Panath.) s. 58, 60, 106.

[2] We may infer that if Xenophôn had heard anything of the sort respecting Kritias, he would hardly have been averse to mention it, when we read what he says (Memorab. i. 2, 29). Compare a curious passage about Kritias in Dion Chrysostom. Or xxi. p. 270.

[3] Plutarch, Lysand. c 19. ἦν δὲ καὶ τῶν ἄλλων ἐν ταῖς πόλεσι δημοτικῶν φόνους οὐκ ἀριθμητὸς, ἅτε δὴ μὴ κατ' ἰδίας μόνον αἰτίας αὐτοῦ κτείνοντος, ἀλλὰ πολλαῖς μὲν ἐχθραις, πολλαῖς δὲ πλεονεξίαις, τῶν ἑκασταχόθι φίλων χαριζομένου τὰ τοιαῦτα καὶ συνεργοῦντος; also Pausanias, vii. 10, 1; ix 32, 6.

[4] Plutarch, Agesilaus, c. 7.

[5] See the speech of the Theban envoys at Athens, about eight years after the surrender of Athens (Xen. Hellen. iii. 5, 13).

. . Οὐδὲ γὰρ φυγεῖν ἐξῆν (Plutarch, Lysand. c. 19).

[6] Xen. Hellen. ii. 3, 13. τὸν μὲν Καλλίβιον ἐθεράπευον πάσῃ θεραπείᾳ, ὡς

death individual Athenians offensive to him, in order to purchase his co-operation in their own violences. The few details which we possess respecting these harmosts (who continued throughout the insular and maritime cities for about ten years, until the battle of Knidus, or as long as the maritime empire of Sparta lasted, but in various continental dependencies considerably longer—that is, until the defeat of Leuktra in 371 B.C.)—are all for the most part discreditable. We have seen in the last chapter the description given even by the philo-Laconian Xenophôn, of the harsh and treacherous manner in which they acted towards the returning Cyreian soldiers, combined with their corrupt subservience to Pharnabazus. We learn from him that it depended upon the fiat of a Lacedæmonian harmost whether these soldiers should be proclaimed enemies and excluded for ever from their native cities; and Kleander, the harmost of Byzantium, who at first threatened them with this treatment, was only induced by the most unlimited submission, combined with very delicate management, to withdraw his menace. The cruel proceedings of Anaxibius and Aristarchus, who went so far as to sell 400 of these soldiers into slavery, has been recounted a few pages above. Nothing can be more arbitrary or reckless than their proceedings. If they could behave thus towards a body of Greek soldiers full of acquired glory, effective either as friends or as enemies, and having generals capable of prosecuting their collective interests and making their complaints heard, what protection would a private citizen of any subject city, Byzantium or Perinthus, be likely to enjoy against their oppression?

Bad conduct of the Spartan harmosts—harsh as well as corrupt. No justice to be obtained against them at Sparta.

The story of Aristodemus, the harmost of Oreus in Eubœa, evinces that no justice could be obtained against any of their enormities from the Ephors at Sparta. That harmost, among

πάντα ἐναιρούμ, ἃ πράττοιεν, &c. (Plutarch, Lysand. c. 15).

The Thirty seem to have outdone Lysander himself. A young Athenian of rank, distinguished as a victor in the pankratium—Autolykus—having been insulted by Kallibius, resented it, tripped him up, and threw him down. Lysander, on being appealed to, justified Autolykus, and censured Kallibius, telling him that he did not know how to govern freemen. The Thirty, however, afterwards put Autolykus to death, as a means of courting Kallibius (Plutarch, Lysand c. 15). Pausanias mentions *Eteonikus* (not *Kallibius*) as the person who struck Autolykus; but he ascribes the same decision to Lysander (ix. 32, 3).

many other acts of brutal violence, seized a beautiful youth, son of a free citizen at Oreus, out of the palæstra—carried him off—and after vainly endeavouring to overcome his resistance, put him to death. The father of the youth went to Sparta, made known the atrocities, and appealed to the Ephors and Senate for redress. But a deaf ear was turned to his complaints, and in anguish of mind he slew himself. Indeed we know that these Spartan authorities would grant no redress, not merely against harmosts, but even against private Spartan citizens, who had been guilty of gross crime out of their own country. A Bœotian near Leuktra, named Skedasus, preferred complaint that two Spartans, on their way from Delphi, after having been hospitably entertained in his house, had first violated and afterwards killed his two daughters; but even for so flagitious an outrage as this no redress could be obtained.[1] Doubtless, when a powerful foreign ally, like the Persian satrap Pharnabazus,[2] complained to the Ephors of the conduct of a Lacedæmonian harmost or admiral, his representations would receive attention; and we learn that the Ephors were thus induced not merely to recall Lysander from the Hellespont, but to put to death another officer, Thorax, for corrupt appropriation of money. But for a private citizen in any subject city, the superintending authority of Sparta would be not merely remote but deaf and immovable, so as to afford him no protection whatever, and to leave him altogether at the mercy of the harmost. It seems too that the rigour of Spartan training and peculiarity of habits rendered individual Lacedæmonians on foreign service more self-willed, more incapable of entering into the customs or feelings of others, and more liable to degenerate when set free from the strict watch of home, than other Greeks generally.[3]

Contrast of the actual empire of Sparta, with the promises of freedom which she had previously held out.

[1] Plutarch, Amator. Narration. p 773; Plutarch, Pelopidas, c. 20. In Diodorus (xv. 54) and Pausanias (ix. 13, 2), the damsels thus outraged are stated to have slain themselves. Compare another story in Xenoph. Hellen. v. 4, 56, 57.

[2] Plutarch, Lysand. c. 19.

[3] This seems to have been the impression not merely of the enemies of Sparta, but even of the Spartan authorities themselves. Compare two remarkable passages of Thucydidês, i. 77 and i. 95. ἁμάρτα γὰρ (says the Athenian envoy at Sparta) τά τε καθ' ὑμᾶς αὐτοὺς νόμιμα τοῖς ἄλλοις ἔχετε, καὶ προσέτι εἴ τις ἑκαστος ἐξιὼν οὔτε τοῦτοις χρῆται, οὐθ' οἷς ἡ ἄλλη Ἑλλὰς νομίζει.

After the recal of the regent Pausanias and of Dorkis from the Hellespont (in 477 B.C), the Lacedæ-

Taking all these causes of evil together—the Dekarchies, the Harmosts, and the overwhelming dictatorship of Lysander—and construing other parts of the Grecian world by the analogy of Athens under the Thirty, we shall be warranted in affirming that the first years of the Spartan Empire, which followed upon the victory of Ægospotami, were years of all-pervading tyranny and multifarious intestine calamity, such as Greece had never before endured. The hardships of war, severe in many ways, were now at an end, but they were replaced by a state of suffering not the less difficult to bear because it was called peace. And what made the suffering yet more intolerable was, that it was a bitter disappointment and a flagrant violation of promises proclaimed, repeatedly and explicitly, by the Lacedæmonians themselves.

For more than thirty years preceding—from times earlier than the commencement of the Peloponnesian War—the Spartans had professed to interfere only for the purpose of liberating Greece, and of putting down the usurped ascendency of Athens. All the allies of Sparta had been invited into strenuous action—all those of Athens had been urged to revolt—under the soul-stirring cry of "Freedom to Greece". The earliest incitements addressed by the Corinthians to Sparta in 432 B.C., immediately after the Korkyræan dispute, called upon her to stand forward in fulfilment of her recognized function as "Liberator of Greece," and denounced her as guilty of connivance with Athens if she held back.[1] Athens was branded as the "despot city," which had already absorbed the independence of many Greeks, and menaced that of all the rest. The last formal requisition borne by the Lacedæmonian envoys to Athens, in the winter immediately preceding the war, ran thus—"If you desire the continuance of peace with Sparta, restore to the Greeks their autonomy".[2] When Archidamus king of Sparta approached at the head of his

monians refuse to send out any successor, φοβούμενοι μὴ σφίσιν οἱ ἐξιόντες χείρους γίγνωνται, ὅπερ καὶ ἐν τῷ Παυσανίᾳ ἐνεῖδον, &c (i. 95).

Compare Plutarch, Apophtheg. Laconic. p. 220 F.

[1] Thucyd. i. 69. οὐ γὰρ ὁ δουλωσάμενος, ἀλλ' ὁ δυνάμενος μὲν παῦσαι, περιορῶν δὲ, ἀληθέστερον αὐτὸ ἅρῃ, εἴπερ καὶ τὴν ἀξίωσιν τῆς ἀρετῆς ὡς ἐλευθερῶν τὴν Ἑλλάδα φέρεται.

To the like purpose the second speech of the Corinthian envoys at Sparta, c. 122—124—μὴ μέλλετε Πατιδαεαταις τε ποιεῖσθαι τιμωρίαν. . . . καὶ τῶν ἄλλων μετελθεῖν τὴν ἐλευθερίαν, &c.

[2] Thucyd. i. 139. Compare Isokratês, Or. iv. Panegyr. c. 34, s. 140; Or. v. (Philipp.) s. 121; Or. xiv. (Plataic.) s. 43.

army to besiege Platæa, the Platæans laid claim to autonomy as having been solemnly guaranteed to them by King Pausanias after the great victory near their town. Upon which Archidamus replied—"Your demand is just: we are prepared to confirm *your* autonomy; but we call upon you to aid us in securing the like for those other Greeks who have been enslaved by Athens. This is the sole purpose of our great present effort."[1] And the banner of general enfranchisement, which the Lacedæmonians thus held up at the outset of the war, enlisted in their cause encouraging sympathy and good wishes throughout Greece.[2]

Numerous promises of general autonomy made by Sparta—by the Spartan general Brasidas especially.

But the most striking illustration by far, of the seductive promises held out by the Lacedæmonians, was afforded by the conduct of Brasidas in Thrace, when he first came into the neighbourhood of the Athenian allies during the eighth year of the war (424 B.C.). In his memorable discourse addressed to the public assembly at Akanthus, he takes the greatest pains to satisfy them that he came only for the purpose of realizing the promise of enfranchisement proclaimed by the Lacedæmonians at the beginning of the war.[3] Having expected, when acting in such a cause, nothing less than a hearty welcome, he is astonished to find their gates closed against him. "I am come (said he), not to injure, but to liberate the Greeks; after binding the Lacedæmonian authorities by the most solemn oaths, that all whom I may bring over shall be dealt with as autonomous allies. We do not wish to obtain you as allies either by force or fraud, but to act as your allies at a time when you are enslaved by the Athenians. You ought not to suspect my purposes, in the face

[1] Thucyd. ii. 72. παρασκευὴ δὲ τόσηδε καὶ πόλεμος γεγένηται αὐτῶν ἕνεκα καὶ τῶν ἄλλων ἐλευθερώσεως.

Read also the speech of the Theban orator, in reply to the Platæan, after the capture of the town by the Lacedæmonians (iii 53).

[2] Thucyd. ii. 8. ἡ δὲ εὔνοια παρὰ πολὺ ἐποιεῖτο τῶν ἀνδρώπων μᾶλλον ἐς τοὺς Λακεδαιμονίους, ἄλλως τε καὶ προειπόντων ὅτι τὴν Ἑλλάδα ἐλευθεροῦσιν.

See also iii. 13, 14—the speech of the envoys from the revolted Mitylenè to the Lacedæmonians.

The Lacedæmonian admiral Alkidas with his fleet is announced as crossing over the Ægean to Ionia for the purpose of "liberating Greece"; accordingly, the Samian exiles remonstrate with him for killing his prisoners, as in contradiction with that object (iii. 32)—ἔλεγον οὐ καλῶς τὴν Ἑλλάδα ἐλευθεροῦν αὐτὸν, εἰ ἄνδρας διέφθειρεν, &c.

[3] Thucyd. iv. 85. ἡ μὲν ἐκπεμψίς μου καὶ τῆς στρατιᾶς ὑπὸ Λακεδαιμονίων, ὦ Ἀκάνθιοι, γεγένηται τὴν αἰτίαν ἐπαληθεύουσα ἣν ἀρχόμενοι τοῦ πολέμου προείπομεν, Ἀθηναίοις ἐλευθεροῦντες τὴν Ἑλλάδα πολεμῆσειν.

of these solemn assurances; least of all ought any man to hold back through apprehension of private enmities, and through fear lest I should put the city into the hands of a few chosen partisans. I am not come to identify myself with local faction: I am not the man to offer you an unreal liberty by breaking down your established constitution, for the purpose of enslaving either the Many to the Few, or the Few to the Many. That would be more intolerable even than foreign dominion; and we Lacedæmonians should incur nothing but reproach, instead of reaping thanks and honour for our trouble. We should draw upon ourselves those very censures, upon the strength of which we are trying to put down Athens; and that too in aggravated measure, worse than those who have never made honourable professions; since to men in high position specious trick is more disgraceful than open violence.[1] If (continued Brasidas), in spite of my assurances, you still withhold from me your co-operation, I shall think myself authorized to constrain you by force. We should not be warranted in forcing freedom on any unwilling parties, except with a view to some common good. But as we seek not empire for ourselves—as we struggle only to put down the empire of others—as we offer autonomy to each and all—so we should do wrong to the majority if we allowed you to persist in your opposition."[2]

Like the allied sovereigns of Europe in 1813, who, requiring the most strenuous efforts on the part of the people to contend against the Emperor Napoleon, promised free constitutions, yet granted nothing after the victory had been assured, the Lacedæmonians thus held out the most emphatic and repeated assurances of general autonomy in order to enlist allies against Athens, dis-

[1] Thucyd. iv. 85. αὐτός τε οὐκ ἐπὶ κακῷ, ἐπ' ἐλευθερώσει δὲ τῶν Ἑλλήνων παρελήλυθα, ὅρκοις τε Λακεδαιμονίων καταλαβὼν τὰ τέλη τοῖς μεγίστοις, ἢ μὴν ὑμῖν ἂν ἄγωγε προσαγάγωμαι ξυμμάχους ἔσεσθαι αὐτονόμους. . . . καὶ εἴ τις ἰδίᾳ τινὰ δεδιὼς ἆρα, μὴ ἐγὼ τισι προσθῶ τὴν πόλιν, ἀπρόθυμός ἐστι, πάντων μάλιστα πιστευσάτω, οὐ γὰρ συστασιάσων ἦκω, οὐδὲ ἀσαφῆ τὴν ἐλευθερίαν νομίζω ἐπιφέρειν, εἰ, τὸ πάτριον παρεὶς, τὸ πλέον τοῖς ὀλίγοις, ἢ τὸ ἔλασσον τοῖς πᾶσι, δουλώσαιμι. χαλεπώτερα γὰρ ἂν τῆς ἀλλοφύλου ἀρχῆς εἴη, καὶ ἡμῖν τοῖς Λακεδαιμονίοις οὐκ ἂν ἀντὶ πόνων χάρις καθίσταιτο, ἀντὶ δὲ τιμῆς καὶ δόξης αἰτία μᾶλλον οἷς τε ταῦς Ἀθηναίους ἐγκλήμασι καταπολεμοῦμεν, αὐτοὶ ἂν φαινοίμεθα ἐχθίονα ἢ ὁ μὴ ὑποδείξας ἀρετὴν κατακτώμενοι.

[2] Thucyd. iv. 87. οὐδὲ ὀφείλομεν οἱ Λακεδαιμόνιοι μὴ κοινοῦ τινος ἀγαθοῦ αἰτίᾳ τοὺς μὴ βουλομένους ἐλευθεροῦν. οὐδ' αὖ ἀρχῆς ἀφιέμεθα, παῦσαι δὲ μᾶλλον ἕτερους σπεύδοντες τοὺς πλείους ἂν ἀδικοίμεν, εἰ ξυμπᾶσιν αὐτονομίαν ἐπιφέροντες ὑμᾶς τοὺς ἐναντιουμένους περιΐδοιμεν. Compare Isokratês, Or. iv. (Panegyr.) s 140, 141.

avowing, even ostentatiously, any aim at empire for themselves.

Gradual change in the language and plans of Sparta towards the close of the Peloponnesian war.

It is true that after the great catastrophe before Syracuse, when the ruin of Athens appeared imminent, and when the alliance with the Persian satraps against her was first brought to pass, the Lacedæmonians began to think more of empire[1] and less of Grecian freedom; which indeed, so far as concerned the Greeks on the continent of Asia, was surrendered to Persia. Nevertheless the old watchword still continued. It was still currently believed, though less studiously professed, that the destruction of the Athenian empire was aimed at as a means to the liberation of Greece.[2]

Language of Brasidas contrasted with the acts of Lysander.

The victory of Ægospotami with its consequences cruelly undeceived every one. The language of Brasidas, sanctioned by the solemn oaths of the Lacedæmonian Ephors, in 424 B.C., and the proceedings of the Lacedæmonian Lysander in 405—404 B.C., the commencing hour of Spartan omnipotence, stand in such literal and flagrant contradiction, that we might almost imagine the former to have foreseen the possibility of such a successor, and to have tried to disgrace and disarm him beforehand. The Dekarchies of Lysander realized that precise ascendency of a few chosen partisans which Brasidas repudiates as an abomination worse than foreign dominion; while the harmosts and garrison, installed in the dependent cities along with the native Decemvirs, planted the second variety of mischief as well as the first, each aggravating the other. Had the noble-minded Kallikratidas gained a victory at Arginusæ and lived to close the war, he would probably have tried, with more or less of success, to make some approach to the promises of Brasidas. But it was the double misfortune of Greece, first, that the closing victory was gained by such an admiral as Lysander, the most unscrupulous of all power-seekers, partly for his country, and still more for himself; next, that the victory was so decisive, sudden, and imposing, as to leave no enemy standing, or in a position to insist upon terms. The fiat of Lysander, acting in the name

[1] Feelings of the Lacedæmonians during the winter immediately succeeding the great Syracusan catastrophe (Thuc. viii. 2)—καὶ καθελόντες ἐκείνους (the Athenians) αὐτοὶ τῆς πασης Ἑλλάδος ἤδη ἀσφαλῶς ἡγήσεσθαι.

[2] Compare Thucyd. viii. 48, 8; viii. 46, 3.

of Sparta, became omnipotent, not merely over enemies, but over allies, and to a certain degree even over the Spartan authorities themselves. There was no present necessity for conciliating allies—still less for acting up to former engagements; so that nothing remained to oppose the naturally ambitious inspirations of the Spartan Ephors, who allowed the admiral to carry out the details in his own way. But former assurances, though Sparta was in a condition to disregard them, were not forgotten by others; and the recollection of them imparted additional bitterness to the oppressions of the Decemvirs and Harmosts.[1] In perfect consistency[2] with her misrule throughout

Extreme suddenness and completeness of the victory of Ægospotami left Lysander almost omnipotent.

[1] This is emphatically set forth in a fragment of Theopompus, preserved by Theodorus Metochita, and printed at the end of the collection of the Fragments of Theopompus the historian, both by Wichers and by M. Didot. Both these editors, however, insert it only as Fragmentum Spurium, on the authority of Plutarch (Lysander, c. 13), who quotes the same sentiment from the comic writer Theopompus. But the passage of Theodorus Metochita presents the express words, Θεόπομπος ὁ ἱστορικός. We have, therefore, his distinct affirmation against that of Plutarch; and the question is, which of the two we are to believe. As far as the sense of the Fragment is concerned, I should be disposed to refer it to the historian Theopompus. But the authority of Plutarch is earlier and better than that of Theodorus Metochita; moreover, the apparent traces of comic senarii have been recognized in the Fragment by Meineke (Fragm. Com. Græc. ii. p. 819). The Fragment is thus presented by Theodorus Metochita (Fragm. Theopomp 344, ed. Didot).

Θεόπομπος ὁ ἱστορικὸς ἀποσκώπτων εἰς τοὺς Λακεδαιμονίους, εἰκάζων αὐτοὺς ταῖς φαύλαις καπηλίσιν, αἳ τοὺς χρωμένους ἐγχέουσαι τὴν ἀρχὴν οἶνον ἡδύν τε καὶ εὔχρηστον σοφιστικῶς ἀπὸ τῆ λήψει τοῦ ἀργυρίου, μεθύστερον φαυλόν τινα καὶ ἐκτροπίαν καὶ ὀξίνην κατακιρνῶσι καὶ παρέχουται· καὶ τοὺς Λακεδαιμονίους τοίνυν ἔλεγε, τὸν αὐτὸν ἐκείναις τρόπον, ἐν τῷ κατὰ τῶν Ἀθηναίων πολέμῳ, τὴν ἀρχὴν ἡδίστῳ πόματι τῆς ἀπ' Ἀθηναίων ἐλευθερίας καὶ προγράμματι καὶ κηρύγματι τοὺς Ἕλληνας δελεάσαντας, ὕστερον πικρότατα σφίσιν ἐγχέαι καὶ ἀηδέστατα κράματα βιοτῆς ἐπωδύνου καὶ χρήσεως πραγμάτων ἀλγεινῶν, πάνυ τοι καταυρανοῦντας τὰς πόλεις δεκαρχίαις καὶ ἁρμοσταῖς βαρυτάτοις, καὶ πραττομένους, ἃ δυσχερῆ εἶναι σφόδρα καὶ ἀνύποιστον φέρειν, καὶ ἀποκτιννύναι.

Plutarch, ascribing the statement to the comic Theopompus, affirms him to be silly (ἔοικε λήρειν) in saying that the Lacedæmonian empire began by being sweet and pleasant, and afterwards was corrupted and turned into bitterness and oppression; whereas the fact was that it was bitterness and oppression from the very first.

Now if we read the above citation from Theodorus, we shall see that Theopompus did not really put forth that assertion, which Plutarch contradicts as silly and untrue.

What Theopompus stated was, that first the Lacedæmonians, *during the war against Athens*, tempted the Greeks with a most delicious draught and *programme* and *proclamation* of freedom from the rule of Athens, and that they afterwards poured in the most bitter and repulsive mixtures of hard oppression and tyranny, &c.

The sweet draught is asserted to consist (not, as Plutarch supposes, in the first taste of the actual Lacedæmonian empire after the war, but) in the seductive promises of freedom held out by them to the allies *during the war*. Plutarch's charge of ἔοικε λήρειν has thus no foundation. I have written δελεάσαντας, which stands in Didot's Fragment, because it struck me that this correction was required to construe the passage.

[2] Isokratês, Or iv. (Panegyr.) s. 145; Or. viii. (de Pace) s 122, Diodôr. xiv.

Eastern Greece, too, Sparta identified herself with the energetic tyranny of Dionysius at Syracuse, assisting both to erect and to uphold it—a contradiction to her former maxims of action which would have astounded the historian Herodotus.

The Dekarchies became partly modified by the jealousy at Sparta against Lysander. The Harmosts lasted much longer.

The empire of Sparta, thus constituted at the end of 405 B.C., maintained itself in full grandeur for somewhat above ten years, until the naval battle of Knidus[1] in 394 B.C. That defeat destroyed her fleet and maritime ascendency, yet left her in undiminished power on land, which she still maintained until her defeat by the Thebans[2] at Leuktra in 371 B.C. Throughout all this time, it was her established system to keep up Spartan harmosts and garrisons in the dependent cities on the continent as well as in the islands. Even the Chians, who had been her most active allies during the last eight years of the war, were compelled to submit to this hardship, besides having all their fleet taken away from them.[3] But the native Dekarchies, though at first established by Lysander universally throughout the maritime dependencies, did not last as a system so long as the Harmosts. Composed as they were to a great degree of the personal nominees and confederates of Lysander, they suffered in part by the reactionary jealousy which in time made itself felt against his overweening ascendency. After continuing for some time, they lost the countenance of the Spartan Ephors, who proclaimed permission to the cities (we do not precisely know when) to resume their pre-existing governments.[4] Some of the Dekarchies thus became

10—44; xv. 23. Compare Herodot. v. 92; Thucyd. i. 18; Isokratès, Or. iv. (Panegyr.) s. 144.

[1] Isokratès, Panathen. s. 61. Σπαρτιάται μὲν γὰρ ἔτη δέκα μόλις ἐπεστάτησαν αὑτῶν, ἡμεῖς δὲ πέντε καὶ ἑξήκοντα συνεχῶς κατέσχομεν τὴν ἀρχήν. I do not hold myself bound to make out the exactness of the chronology of Isokratès. But here we may remark that his "hardly ten years," as a term, though less than the truth by some months if we may take the battle of Ægospotami as the beginning, is very near the truth if we take the surrender of Athens as the beginning, down to the battle of Knidus.

[2] Pausanias, viii. 52, 2; ix. 6, 1.

[3] Diodôr. xiv. 84; Isokratès, Orat. viii. (de Pace) s. 121.

[4] Xen Hellenic. iii. 4, 2.

Lysander accompanied King Agesilaus (when the latter was going to his Asiatic command in 396 B.C.). His purpose was—ὅπως τὰς δεκαρχίας τὰς καταστασθείσας ὑπ' ἐκείνου ἐν ταῖς πόλεσιν, ἐκπεπτωκυίας δὲ διὰ τοὺς ἐφόρους, οἳ τὰς πατρίους πολιτείας παρήγγειλαν, πάλιν καταστήσειε μετ' Ἀγησιλάου

It shows the careless construction of Xenophôn's Hellenica, or perhaps his reluctance to set forth the discreditable points of the Lacedæmonian rule, that this is the first mention which he makes (and that too indirectly) of the Dekarchies, nine years after they had been first set up by Lysander.

dissolved or modified in various ways, but several probably still continued to subsist, if they had force enough to maintain themselves; for it does not appear that the Ephors ever systematically put them down as Lysander had systematically set them up.

The government of the Thirty at Athens would never have been overthrown, if the oppressed Athenians had been obliged to rely on a tutelary interference of the Spartan Ephors to help them in overthrowing it. I have already shown that this nefarious oligarchy came to its end by the unassisted efforts of Thrasybulus and the Athenian democrats themselves. It is true indeed that the arrogance and selfishness of Sparta and of Lysander had alienated the Thebans, Corinthians, Megarians, and other neighbouring allies, and induced them to sympathize with the Athenian exiles against the atrocities of the Thirty; but those neighbours never rendered any positive or serious aid. The inordinate personal ambition of Lysander had also offended King Pausanias and the Spartan Ephors, so that they too became indifferent to the Thirty, who were his creatures. But this merely deprived the Thirty of that foreign support which Lysander, had he still continued in the ascendant, would have extended to them in full measure. It was not the positive cause of their downfall. That crisis was brought about altogether by the energy of Thrasybulus and his companions, who manifested such force and determination as could not have been put down without an extraordinary display of Spartan military power—a display not entirely safe when the sympathies of the chief allies were with the other side, and at any rate adverse to the inclinations of Pausanias.

The Thirty at Athens were put down by the Athenians themselves, not by any reformatory interference of Sparta.

As it was with the Thirty at Athens, so it probably was also with the Dekarchies in the dependent cities. The Spartan Ephors took no steps to put them down; but where the resistance of the citizens was strenuous enough to overthrow them, no Spartan intervention came to prop them up, and the Harmost perhaps received orders not to consider his authority as indissolubly linked with theirs. The native forces of each dependent city being thus left to find their own level, the Decemvirs, once installed, would doubtless maintain themselves in a great number; while in other cases they would be overthrown—or perhaps

would contrive to perpetuate their dominion by compromise and alliance with other oligarchical sections. This confused and unsettled state of the Dekarchies—some still existing, others half-existing, others again defunct—prevailed in 396 B.C., when Lysander accompanied Agesilaus into Asia in the full hope that he should have influence enough to reorganize them all.[1] We must recollect that no other dependent city would possess the same means of offering energetic resistance to its local Decemvirs, as Athens offered to the Thirty, and that the insular Grecian cities were not only feeble individually, but naturally helpless against the lords of the sea.[2]

The empire of Sparta much worse and more oppressive than that of Athens.

Such then was the result throughout Greece when that long war, which had been undertaken in the name of universal autonomy, was terminated by the battle of Ægospotami. In place of imperial Athens was substituted, not the promised autonomy, but yet more imperial Sparta. An awful picture is given by the philo-Laconian Xenophôn, in 399 B.C., of the ascendency exercised throughout all the Grecian cities, not merely by the Ephors and the public officers, but even by the private citizens, of Sparta. "The Lacedæmonians (says he, in addressing the Cyreian army) are now the presidents of Greece; and even any single private Lacedæmonian can accomplish what he pleases."[3] "All the cities (he says in another place) then obeyed whatever order they might receive from a Lacedæmonian citizen."[4] Not merely was the general ascendency thus omnipresent and irresistible, but it was enforced with a stringency of detail, and darkened by a thousand accompaniments of tyranny and individual abuse, such as had never been known under the much-decried empire of Athens.

[1] Compare the two passages of Xenophon's Hellenica, iii. 4, 7; iii. 5, 13.

Ἅτε συντεταραγμένων ἐν ταῖς πόλεσι τῶν πολιτειῶν, καὶ οὔτε δημοκρατίας ἔτι σώσης, ὥσπερ ἐπ' Ἀθηναίων, οὔτε δεκαρχίας, ὥσπερ ἐπὶ Ἀνσανδρου.

But that some of these Dekarchies still continued, we know from the subsequent passage. The Theban envoys say to the public assembly at Athens, respecting the Spartans—

Ἀλλὰ μὴν καὶ οὓς ὑμῶν ἀπέστησαν φανεροί εἰσιν ἐξηπατηκότες· ὑπό τε γὰρ τῶν ἁρμοστῶν τυραννοῦνται, καὶ ὑπὸ δέκα ἀνδρῶν, οὓς Λύσανδρος κατέστησεν ἐν ἑκάστῃ πόλει—where the Decemvirs are noted as still subsisting, in 395 B.C. See also Xen. Agesil. i. 37.

[2] Xen. Hellen. iii. 5, 15.

[3] Xen. Anab. vi. 6, 12. εἰσὶ μὲν γὰρ ἤδη ἐγγὺς αἱ Ἑλληνίδες πόλεις· (this was spoken at Kalpê in Bithynia) τῆς δὲ Ἑλλάδος Λακεδαιμόνιοι προεστήκασιν· ἱκανοὶ δέ εἰσι καὶ εἷς ἕκαστος Λακεδαιμονίων ἐν ταῖς πόλεσιν ὅτι βούλονται διαπράττεσθαι.

[4] Xen. Hellen. iii. 1, 5. πᾶσαι γὰρ τότε αἱ πόλεις ἐπείθοντο, ὅ,τι Λακεδαιμόνιος ἀνὴρ ἐπιτάττοι.

We have more than one picture of the Athenian empire in speeches made by hostile orators who had every motive to work up the strongest antipathies in the bosoms of their audience against it. We have the addresses of the Corinthian envoys at Sparta when stimulating the Spartan allies to the Peloponnesian War[1]—that of the envoys from Mitylênê delivered at Olympia to the Spartan confederates, when the city had revolted from Athens and stood in pressing need of support—the discourse of Brasidas in the public assembly at Akanthus—and more than one speech also from Hermokratês, impressing upon his Sicilian countrymen hatred as well as fear of Athens.[2] Whoever reads these discourses will see that they dwell almost exclusively on the great political wrong inherent in the very fact of her empire, robbing so many Grecian communities of their legitimate autonomy, over and above the tribute imposed. That Athens had thus already enslaved many cities, and was only watching for opportunities to enslave many more, is the theme upon which they expatiate. But of practical grievances—of cruelty, oppression, spoliation, multiplied exiles, &c., of high-handed wrong committed by individual Athenians—not one word is spoken. Had there been the smallest pretext for introducing such inflammatory topics, how much more impressive would have been the appeal of Brasidas to the sympathies of the Akanthians! How vehement would have been the denunciations of the Mitylenæan envoys, in place of the tame and almost apologetic language which we now read in Thucydidês! Athens extinguished the autonomy of her subject-allies, and punished revolters with severity, sometimes even with cruelty. But as to other points of wrong, the silence of accusers, such as those just noticed, counts as a powerful exculpation.

Imperial Athens deprived her subject-allies of their autonomy, but was guilty of little or no oppression.

The case is altered when we come to the period succeeding the battle of Ægospotami. Here, indeed, also, we find the Spartan empire complained of (as the Athenian empire had been before), in contrast with that state of autonomy to which each city laid claim, and which Sparta not merely promised to ensure, but set forth as her only ground of war. Yet this is not the prominent grievance—other topics stand more emphatically forward. The

[1] Thucyd. i. 68—120.

[2] Thucyd. iii. 9; iv. 59—85, vi 76.

Decemvirs and the Harmosts (some of the latter being Helots), the standing instruments of Spartan empire, are felt as more sorely painful than the empire itself, as the language held by Brasidas at Akanthus admits them to be beforehand. At the time when Athens was a subject city under Sparta, governed by the Lysandrian Thirty and by the Lacedæmonian harmost in the Acropolis, the sense of indignity arising from the fact of subjection was absorbed in the still more terrible suffering arising from the enormities of those individual rulers whom the imperial state had set up. Now Athens set up no local rulers, no native Ten or native Thirty, no resident Athenian harmosts or garrisons. This was of itself an unspeakable exemption, when compared with the condition of cities subject not only to the Spartan empire, but also under that empire to native Decemvirs like Kritias, and Spartan harmosts like Aristarchus or Aristodêmus. A city subject to Athens had to bear definite burdens enforced by its own government, which was liable, in case of default or delinquency, to be tried before the popular Athenian Dikastery. But this same Dikastery (as I have shown in a former volume, and as is distinctly stated by Thucydidês [1]) was the harbour of refuge to each subject city—not less against individual Athenian wrong-doers than against misconduct from other cities. Those who complained of the hardship suffered by a subject city, from the obligation of bringing causes to be tried in the Dikastery of Athens—even if we take the case as they state it, and overlook the unfairness of omitting those numerous instances wherein the city was thus enabled to avert or redress wrong done to its own citizens—would have complained both more loudly and with greater justice of an ever-present Athenian harmost; especially if there were co-existent a native government of Ten oligarchs, exchanging with him guilty connivances, like the partnership of the Thirty at Athens with the Lacedæmonian harmost Kallibius.[2]

Imperial Sparta did this and much worse—her Harmosts and Decemvirs are more complained of than the fact of her empire.

In no one point can it be shown that the substitution of Spartan

[1] See the remarkable speech of Phrynichus in Thucyd. viii. 48, 5, which I have before referred to.

[2] Xen. Hellan. ii. 3, 14. Compare the analogous case of Thêbes, after the Lacedæmonians had got possession of the Kadmeia (v. 2, 34—35).

empire in place of Athenian was a gain, either for the subject cities or for Greece generally, while in many points it was a great and serious aggravation of suffering. And this abuse of power is the more deeply to be regretted, as Sparta enjoyed, after the battle of Ægospotami, a precious opportunity—such as Athens had never had, and such as never again recurred—of reorganizing the Grecian world on wise principles, and with a view to Pan-hellenic stability and harmony. It is not her greatest sin to have refused to grant universal autonomy. She had, indeed, promised it; but we might pardon a departure from specific performance, had she exchanged the boon for one far greater, which it was within her reasonable power, at the end of 405 B.C., to confer. That universal town autonomy, towards which the Grecian instinct tended, though immeasurably better than universal subjection, was yet accompanied by much internal discord, and by the still more formidable evil of helplessness against any efficient foreign enemy. To ensure to the Hellenic world external safety as well as internal concord, it was not a new empire which was wanted, but a new political combination on equitable and comprehensive principles, divesting each town of a portion of its autonomy, and creating a common authority, responsible to all, for certain definite controlling purposes. If ever a tolerable federative system would have been practicable in Greece, it was after the battle of Ægospotami. The Athenian empire—which, with all its defects, I believe to have been much better for the subject cities than universal autonomy would have been—had already removed many difficulties, and shown that combined and systematic action of the maritime Grecian world was no impossibility. Sparta might now have substituted herself for Athens, not as heir to the imperial power, but as president and executive agent of a new Confederacy of Dêlos—reviving the equal, comprehensive, and liberal principles on which that Confederacy had first been organized.

This is the more to be regretted, as Sparta had now an admirable opportunity for organizing a good and stable confederacy throughout Greece.

It is true that, sixty years before, the constituent members of the original Synod at Dêlos had shown themselves insensible to its value. As soon as the pressing alarm from Persia had passed over, some had discontinued sending deputies, others

had disobeyed requisitions, others again had bought off their obligations, and forfeited their rights as autonomous and voting members, by pecuniary bargain with Athens, who, being obliged by the duties of her presidency to enforce obedience to the Synod against all reluctant members, made successively many enemies, and was gradually converted, almost without her own seeking, from President into Emperor, as the only means of obviating the total dissolution of the Confederacy.

Sparta might have reorganized the Confederacy of Dêlos, which might now have been made to work well.

But though such untoward circumstances had happened before, it does not follow that they would now have happened again, assuming the same experiment to have been retried by Sparta, with manifest sincerity of purpose and tolerable wisdom. The Grecian world, especially the maritime portion of it, had passed through trials, not less painful than instructive, during this important interval. Nor does it seem rash to suppose that the bulk of its members might now have been disposed to perform steady confederate duties, at the call and under the presidency of Sparta, had she really attempted to reorganize a liberal Confederacy, treating every city as autonomous and equal, except in so far as each was bound to obey the resolutions of the general synod. However impracticable such a scheme may appear, we must recollect that even Utopian schemes have their transient moments, if not of certain success, at least of commencement not merely possible but promising. And my belief is, that had Kallikratidas, with his ardent Pan-hellenic sentiment and force of moral resolution, been the final victor over imperial Athens, he would not have let the moment of pride and omnipotence pass over without essaying some noble project like that sketched above.

It is to be remembered that Athens had never had the power of organizing any such generous Pan-hellenic combination. She had become depopularized in the legitimate execution of her trust, as president of the Confederacy of Dêlos, against refractory members.[1] She had been obliged to choose between breaking up the Confederacy, and keeping it together under the strong com-

[1] Such is the justification offered by the Athenian envoy at Sparta, immediately before the Peloponnesian War (Thucyd. i. 75, 76). And it is borne out in the main by the narrative of Thucydidês himself (i. 99).

pression of an imperial chief. But Sparta had not yet become depopularized. She now stood without competitor as leader of the Grecian world, and might at that moment have reasonably hoped to carry the members of it along with her to any liberal and Pan-hellenic organization, had she attempted it with proper earnestness. Unfortunately, she took the opposite course, under the influence of Lysander—founding a new empire far more oppressive and odious than that of Athens, with few of the advantages, and none of the excuses, attached to the latter. As she soon became even more unpopular than Athens, *her* moment of high tide, for beneficent Pan-hellenic combination, passed away also—never to return.

Having thus brought all the maritime Greeks under her empire, with a tribute of more than 1000 talents imposed upon them, and continuing to be chief of her landed alliance in Central Greece, which now included Athens as a simple unit, Sparta was the all-pervading imperial power in Greece.[1] Her new empire was organized by the victorious Lysander; but with so much arrogance, and so much personal ambition to govern all Greece by means of nominees of his own—Decemvirs and Harmosts—that he raised numerous rivals and enemies, as well at Sparta itself as elsewhere. The jealousy entertained by King Pausanias, the offended feelings of Thêbes and Corinth, and the manner in which these new phænomena brought about (in spite of the opposition of Lysander) the admission of Athens as a revived democracy into the Lacedæmonian Confederacy have been already related.

Insupportable arrogance of Lysander—bitter complaints against him, as well as against the Dekarchies.

In the early months of 403 B.C., Lysander was partly at home, partly in Attica, exerting himself to sustain the falling oligarchy of Athens against the increasing force of Thrasybulus and the Athenian exiles in Peiræus. In this purpose he was directly thwarted by the opposing views of King Pausanias and three out of the five Ephors.[2] But though the Ephors thus checked Lysander in regard to Athens, they softened the humiliation by sending him abroad to a fresh command on the Asiatic coast and the Hellespont—a step which had the further advantage of

[1] Xen. Hellen. iii. 1, 3. πάσης τῆς Ἑλλάδος προστάται, &c.
[2] Xen. Hellen. iii. 4, 28—30.

putting asunder two such marked rivals as he and Pausanias had now become. That which Lysander had tried in vain to do at Athens, he was doubtless better able to do in Asia, where he had neither Pausanias nor the Ephors along with him. He could lend effective aid to the Dekarchies and Harmosts in the Asiatic cities, against any internal opposition with which they might be threatened. Bitter were the complaints which reached Sparta, both against him and against his ruling partisans. At length the Ephors were prevailed upon to disavow the Dekarchies, and to proclaim that they would not hinder the cities from resuming their former governments at pleasure.[1]

Lysander offends Pharnabazus, who procures his recal. His disgust and temporary expatriation.

But all the crying oppressions set forth in the complaints of the maritime cities would have been insufficient to procure the recal of Lysander from his command in the Hellespont, had not Pharnabazus joined his remonstrances to the rest. These last representations so strengthened the enemies of Lysander at Sparta, that a peremptory order was sent to recall him. Constrained to obey, he came back to Sparta, but the comparative disgrace and the loss of that boundless power which he had enjoyed on his command were so insupportable to him, that he obtained permission to go on a pilgrimage to the temple of Zeus Ammon in Libya, under the plea that he had a vow to discharge.[2] He appears also to have visited the temples of

[1] Xen. Hellen. iii. 4 2.

[2] Plutarch, Lysand c 19, 20, 21.

The facts which Plutarch states respecting Lysander cannot be reconciled with the chronology which he adopts. He represents the recal of Lysander at the instance of Pharnabazus, with all the facts which preceded it, as having occurred prior to the reconstitution of the Athenian democracy, which event we know to have taken place in the summer of 403 B.C.

Lysander captured Samos in the latter half of 404 B C., after the surrender of Athens After the capture of Samos, he came home in triumph, in the autumn of 404 B C (Xen. Hellen. iii. 3, 9). He was at home, or serving in Attica, in the beginning of 403 B.C. (Xen Hellen. ii 4, 30).

Now when Lysander came home at the end of 404 B C., it was his triumphant return: it was not a recal provoked by complaints of Pharnabazus. Yet there can have been no other return before the restoration of the democracy at Athens.

The recal of Lysander must have been the termination, not of this command, but of a subsequent command. Moreover, it seems to me necessary, in order to make room for the facts stated respecting Lysander as well as about the Dekarchies, that we should suppose him to have been again sent out (after his quarrel with Pausanias in Attica), in 403 B.C, to command in Asia. This is nowhere positively stated, but I find nothing to contradict it, and I see no other way of making room for the facts stated about Lysander.

It is to be noted that Diodôrus has a decided error in chronology as to the date of the restoration of the Athenian democracy. He places it in 401 B.C. (Diod. xiv. 33), two years later than

Delphi and Dodona,[1] with secret ambitious projects which will be mentioned presently. This politic withdrawal softened the jealousy against him, so that we shall find him, after a year or two, re-established in great influence and ascendency. He was sent as Spartan envoy, at what precise moment we do not know, to Syracuse, where he lent countenance and aid to the recently established despotism of Dionysius.[2]

Surrender of the Asiatic Greeks to Persia, according to the treaty concluded with Sparta.

The position of the Asiatic Greeks, along the coast of Ionia, Æolis, and the Hellespont, became very peculiar after the triumph of Sparta at Ægospotami. I have already recounted how, immediately after the great Athenian catastrophe before Syracuse, the Persian king had renewed his grasp upon those cities, from which the vigorous hand of Athens had kept him excluded for more than fifty years: how Sparta, bidding for his aid, had consented by three formal conventions to surrender them to him, while her commissioner Lichas even reproved the Milesians for their aversion to this bargain: how Athens also, in the days of her weakness, competing for the same advantage, had expressed her willingness to pay the same price for it.[3] After the battle of Ægospotami, this convention was carried into effect; though seemingly not without disputes between the satrap Pharnabazus on one side, and Lysander and Derkyllidas on the other.[4] The latter was Lacedæmonian harmost at Abydos, which town, so important as a station on the Hellespont, the Lacedæmonians seem still to have retained. But Pharnabazus and his subordinates acquired more complete command of the Hellespontine Æolis and of the Troad than ever they had enjoyed before, both along the coast and in the interior.[5]

Another element however soon became operative. The condition of the Greek cities on the coast of Ionia, though according to Persian regulations they belonged to the satrapy of Tissaphernês, was now materially determined,—first, by the competing claims

its real date, which is 403 B.C., thus lengthening by two years the interval between the surrender of Athens and the re-establishment of the democracy. Plutarch also seems to have conceived that interval as much longer than it really was.

[1] Plutarch, Lysand c. 25.

[2] Plutarch, Lysander, c. 2.

[3] Thucyd. viii. 5, 18—37, 56—58, 84.

[4] Plutarch, Lysander, c. 19, 20; Xen. Hellen. iii. 1, 9.

[5] Xen. Hellen. iii. 1, 13.

of Cyrus, who wished to take them away from him, and tried to get such transfer ordered at court—next, by the aspirations of that young prince to the Persian throne. As Cyrus rested his hope of success on Grecian co-operation, it was highly important to him to render himself popular among the Greeks, especially on his own side of the Ægean. Partly his own manifestations of just and conciliatory temper, partly the bad name and known perfidy of Tissaphernês, induced the Grecian cities with one accord to revolt from the latter. All threw themselves into the arms of Cyrus, except Milêtus, where Tissaphernês interposed in time, slew the leaders of the intended revolt, and banished many of their partisans. Cyrus, receiving the exiles with distinguished favour, levied an army to besiege Milêtus and procure their restoration; while he at the same time threw strong Grecian garrisons into the other cities to protect them against attack.[1]

Their condition is affected by the position and ambitious schemes of Cyrus, whose protection they seek against Tissaphernês.

This local quarrel was however soon merged in the more comprehensive dispute respecting the Persian succession. Both parties were found on the field of Kunaxa: Cyrus with the Greek soldiers and Milesian exiles on one side—Tissaphernês on the other. How that attempt, upon which so much hinged in the future history both of Asia Minor and of Greece, terminated, I have already recounted. Probably the impression brought back by the Lacedæmonian fleet which left Cyrus on the coast of Syria, after he had surmounted the most difficult country without any resistance, was highly favourable to his success. So much the more painful would be the disappointment among the Ionian Greeks when the news of his death was afterwards brought: so much the greater their alarm, when Tissaphernês, having relinquished the pursuit of the Ten Thousand Greeks at the moment when they entered the mountains of Karduchia, came down as victor to the seaboard; more powerful than ever—rewarded[2] by the Great King, for the services which he had rendered against Cyrus, with all the territory which had been governed by the latter, as well as with the title of commander-

After the death of Cyrus, Tissaphernês returns as victor and satrap to the coast of Asia Minor.

[1] Xen. Anab. i. 1, 8.
[2] Xen. Anab. ii. 3, 19; ii. 4, 8; Xen. Hellen. iii. 1, 3; iii. 3, 18.

in-chief over all the neighbouring satraps—and prepared not only to reconquer, but to punish, the revolted maritime cities. He began by attacking Kymê,[1] ravaging the territory, with great loss to the citizens, and exacting from them a still larger contribution, when the approach of winter rendered it inconvenient to besiege their city.

In such state of apprehension, these cities sent to Sparta, as the great imperial power of Greece, to entreat her protection against the aggravated slavery impending over them.[2] The Lacedæmonians had nothing further to expect from the king of Persia, with whom they had already broken the peace by lending aid to Cyrus. Moreover the fame of the Ten Thousand Greeks, who were now coming home along the Euxine towards Byzantium, had become diffused throughout Greece, inspiring signal contempt for Persian military efficiency, and hopes of enrichment by war against the Asiatic satraps. Accordingly, the Spartan Ephors were induced to comply with the petition of their Asiatic countrymen, and to send over to Asia Thimbron at the head of a considerable force: 2000 Neodamodes (or Helots who had been enfranchised), and 4000 Peloponnesian heavy-armed, accompanied by 300 Athenian horsemen, out of the number of those who had been adherents of the Thirty, four years before—an aid granted by Athens at the special request of Thimbron. Arriving in Asia during the winter of 400—399 B.C., Thimbron was reinforced in the spring of 399 B.C. by the Cyreian army, who were brought across from Thrace as described in my last chapter, and taken into Lacedæmonian pay. With this large force he became more than a match for the satraps, even on the plains where they could employ their numerous cavalry. The petty Grecian princes of Pergamus and Teuthrania, holding that territory by ancient grants from Xerxês to their ancestors, joined their troops to his, contributing much to enrich Xenophôn at the moment of his departure from the Cyreians. Yet Thimbron achieved nothing worthy of so large an army. He not only miscarried in the siege of Larissa, but was even unable to maintain order among his own soldiers, who pill-

B.C. 400—399.

Alarm of the Asiatic Greeks, who send to ask aid from Sparta. The Spartans send Thimbron with an army to Asia. His ill-success and recall—he is superseded by Derkylidas.

[1] Diodôr. xiv. 35. [2] Diodôr. ut sup.

aged indiscriminately both friends and foes.[1] Such loud complaints were transmitted to Sparta of his irregularities and inefficiency, that the Ephors first sent him an order to march into Karia where Tissaphernês resided,—and next, before that order was executed, despatched Derkyllidas to supersede him, seemingly in the winter 399—398 B.C. Thimbron on returning to Sparta was fined and banished.[2]

Conduct of the Cyreians loose as to pillage.

It is highly probable that the Cyreian soldiers, though excellent in the field, yet having been disappointed of reward for the prodigious toils which they had gone through in their long march, and having been kept on short allowance in Thrace, as well as cheated by Seuthês, were greedy, unscrupulous, and hard to be restrained, in the matter of pillage; especially as Xenophôn, their most influential general, had now left them. Their conduct greatly improved under Derkyllidas. And though such improvement was doubtless owing partly to the superiority of the latter over Thimbron, yet it seems also partly ascribable to the fact that Xenophôn, after a few months of residence at Athens, accompanied him to Asia, and resumed the command of his old comrades.[3]

Derkyllidas makes a truce with Tissaphernês, and attacks Pharnabazus in the Troad and Æolis.

Derkyllidas was a man of so much resource and cunning as to have acquired the surname of Sisyphus.[4] He had served throughout all the concluding years of the war, and had been harmost at Abydus during the naval command of Lysander, who condemned him, on the complaint of Pharnabazus, to the disgrace of public exposure with his shield on his arm:[5] this was (I presume) a disgrace, because an officer of rank always had his shield carried for him by an attendant, except in the actual encounter of battle. Having never forgiven Pharnabazus for thus dishonouring him, Derkyllidas now took

[1] Xen. Hellen. iii. 1, 5—8; Xen. Anab. vii. 8, 8—16

[2] Xen. Hellen. iii. 1, 8; Diodôr. xiv. 38.

[3] There is no positive testimony to this, yet such is my belief, as I have stated at the close of the last chapter. It is certain that Xenophôn was serving under Agesilaus in Asia three years after this time; the only matter left for conjecture is at what precise moment he went out the second time. The marked improvement in the Cyreian soldiers is one reason for the statement in the text; another reason is the great detail with which the military operations of Derkyllidas are described, rendering it probable that the narrative is from an eye-witness.

[4] Xen. Hellen. iii. 1, 2; Ephorus ap. Athenæ. xi. p. 500.

[5] Xen. Hellen. iii. 1, 9. ἐστάθη τὴν ἀσπίδα ἔχων.

advantage of a misunderstanding between the satrap and Tissaphernês, to make a truce with the latter, and conduct his army, 8000 strong, into the territory of the former.[1] The mountainous region of Ida generally known as the Troad—inhabited by a population of Æolic Greeks (who had gradually Hellenized the indigenous inhabitants), and therefore known as the Æolis of Pharnabazus—was laid open to him by a recent event, important in itself as well as instructive to read.

Distribution of the Persian empire—relation of king, satrap, sub-satrap.

The entire Persian empire was parcelled into so many satrapies, each satrap being bound to send a fixed amount of annual tribute, and to hold a certain amount of military force ready, for the court at Susa. Provided he was punctual in fulfilling these obligations, little inquiry was made as to his other proceedings, unless in the rare case of his maltreating some individual Persian of high rank. In like manner, it appears, each satrapy was divided into sub-satrapies or districts, each of these held by a deputy, who paid to the satrap a fixed tribute and maintained for him a certain military force—having liberty to govern in other respects as he pleased. Besides the tribute, however, presents of undefined amount were of constant occurrence, both from the satrap to the king, and from the deputy to the satrap. Nevertheless, enough was extorted from the people (we need hardly add) to leave an ample profit both to the one and to the other.[2]

Mania, widow of Zênis, holds the sub-satrapy of Æolis under Pharnabazus. Her regular payment and vigorous government.

This region called Æolis had been entrusted by Pharnabazus to a native of Dardanus named Zênis, who, after holding the post for some time and giving full satisfaction, died of illness, leaving a widow with a son and daughter still minors. The satrap was on the point of giving the district to another person, when Mania, the widow of Zênis, herself a native of Dardanus, preferred her petition to be allowed to succeed her husband. Visiting Pharnabazus with money in hand, sufficient not only to satisfy himself, but also to gain

1 Xen. Hellen. iii. 1, 10; iii. 2, 28.

2 See the description of the satrapy of Cyrus (Xenoph. Anab. i. 9, 19, 21, 22). In the main, this division and subdivision of the entire empire into revenue-districts, each held by a nominee responsible for payment of the rent or tribute, to the government or to some higher officer of the government, is the system prevalent throughout a large portion of Asia to the present day.

over his mistresses and his ministers,[1] she said to him—"My husband was faithful to you, and paid his tribute so regularly as to obtain your thanks. If I serve you no worse than he, why should you name any other deputy? If I fail in giving you satisfaction, you can always remove me, and give the place to another." Pharnabazus granted her petition, and had no cause to repent it. Mania was regular in her payment of tribute—frequent in bringing him presents—and splendid, beyond any of his other deputies, in her manner of receiving him whenever he visited the district.

Military force, personal conquests, and large treasures of Mania.

Her chief residence was at Skêpsis, Gergis, and Kebrên—inland towns, strong both by position and by fortification, amidst the mountainous region once belonging to the Teukri Gergithes. It was here too that she kept her treasures, which, partly left by her husband, partly accumulated by herself, had gradually reached an enormous sum. But her district also reached down to the coast, comprising among other towns the classical name of Ilium, and probably her own native city the neighbouring Dardanus. She maintained, besides, a large military force of Grecian mercenaries in regular pay and excellent condition, which she employed both as garrison for each of her dependent towns, and as means for conquest in the neighbourhood. She had thus reduced the maritime towns of Larissa, Hamaxitus, and Kolônæ, in the southern part of the Troad; commanding her troops in person, sitting in her chariot to witness the attack, and rewarding every one who distinguished himself. Moreover, when Pharnabazus undertook an expedition against the predatory Mysians or Pisidians, she accompanied him, and her military force formed so much the best part of his army, that he paid her the highest compliments, and sometimes condescended to ask her advice.[2] So, when Xerxês invaded Greece, Artemisia queen of Halikarnassus not only furnished ships among the best-appointed in his fleet, and fought bravely at Salamis, but also, when he chose to call a council, stood alone in daring to give him sound opinions contrary to his own leanings—opinions which, fortu-

[1] Xen. Hellen. iii. 1, 10. ἀναζεύξασα δυναμένοις μάλιστα παρὰ Φαρναβάζῳ, ἐπορεύετο. τὰν στόλαν, καὶ χρήματα λαβοῦσα, ὥστε καὶ αὐτῷ Φαρναβάζῳ δοῦναι, καὶ ταῖς παλλακίσιν αὐτοῦ χαρίσασθαι καὶ τοῖς

[2] Xen. Hellen. iii 1, 15.

nately for the Grecian world, he could bring himself only to tolerate, not to follow.[1]

Under an energetic woman like Mania, thus victorious and well-provided, Æolis was the most defensible part of the satrapy of Pharnabazus, and might probably have defied Derkyllidas, had not a domestic traitor put an end to her life. Her son-in-law, Meidias, a Greek of Skêpsis, with whom she lived on terms of intimate confidence—"though she was scrupulously mistrustful of every one else, as it is proper for a despot to be"[2]—was so inflamed by his own ambition and by the suggestions of evil counsellors, who told him it was a shame that a woman should thus be ruler while he was only a private man, that he strangled her in her chamber. Following up his nefarious scheme, he also assassinated her son, a beautiful youth of seventeen. He succeeded in getting possession of the three strongest places in the district, Kebrên, Skêpsis, and Gergis, together with the accumulated treasure of Mania. But the commanders in the other towns refused obedience to his summons, until they should receive orders from Pharnabazus. To that satrap Meidias instantly sent envoys, bearing ample presents, with a petition that the satrap would grant to him the district which had been enjoyed by Mania. Pharnabazus, repudiating the presents, sent an indignant reply to Meidias—"Keep them until I come to seize them—and to seize you also along with them. I would not consent to live, if I were not to avenge the death of Mania."[3]

Assassination of Mania, and of her son, by her son-in-law Meidias, who solicits the satrapy from Pharnabazus, but is indignantly refused.

At that critical moment, prior to the coming of the satrap, Derkyllidas presented himself with his army, and found Æolis almost defenceless. The three recent conquests of Mania—Larissa, Hamaxitus, and Kolônæ—surrendered to him as soon as

[1] Herod. viii. 69.

[2] Such is the emphatic language of Xenophôn (Hellen. iii. 1, 14)—Μειδίας, θυγατρὸς ἀνὴρ αὐτῆς ὤν, ἀναπεπεισθεὶς ὑπό τινων, ὡς αἰσχρὸν εἴη, γυναῖκα μὲν ἄρχειν, αὐτὸν δ' ἰδιώτην εἶναι, τοὺς μὲν ἄλλους μάλα φυλαττομένης αὐτῆς, ὥσπερ ἐν τυραννίδι προσήκει, ἐκείνῃ δὲ πιστευούσης καὶ ἀσπαζομένης, ὥσπερ ἂν γυνὴ γαμβρὸν ἀσπάζοιτο,—εἰσελθὼν ἀποκτεῖναι αὐτὴν λέγεται.

For the illustration of this habitual insecurity in which the Grecian despot lived, see the dialogue of Xenophôn called Hieron (i. 12; ii. 8—10; vii. 10). He particularly dwells upon the multitude of family crimes which stained the houses of the Grecian despots, murders by fathers, sons, brothers, wives, &c. (iii. 8).

[3] Xen. Hellen. iii. 1, 13.

he appeared; while the garrisons of Ilium and some other places, who had taken special service under Mania, and found themselves worse off now that they had lost her, accepted his invitation to renounce Persian dependence, declare themselves allies of Sparta, and hold their cities for him. He thus became master of most part of the district; with the exception of Kebrên, Skêpsis, and Gergis, which he was anxious to secure before the arrival of Pharnabazus. On arriving before Kebrên, however, in spite of this necessity for haste, he remained inactive for four days,[1] because the sacrifices were unpropitious; while a rash subordinate officer, hazarding an unwarranted attack during this interval, was repulsed and wounded. The sacrifices at length became favourable, and Derkyllidas was rewarded for his patience. The garrison, affected by the example of those at Ilium and the other towns, disobeyed their commander, who tried to earn the satrap's favour by holding out and assuring to him this very strong place. Sending out heralds to proclaim that they would go with Greeks and not with Persians, they admitted the Lacedæmonians at once within the gates. Having thus fortunately captured, and duly secured, this important town, Derkyllidas marched against Skêpsis and Gergis, the former of which was held by Meidias himself, who, dreading the arrival of Pharnabazus, and mistrusting the citizens within, thought it best to open negotiations with Derkyllidas. He sent to solicit a conference, demanding hostages for his safety. When he came forth from the town, and demanded from the Lacedæmonian commander on what terms alliance would be granted to him, the latter replied—"On condition that the citizens shall be left free and autonomous"; at the same time marching on, without waiting either for acquiescence or refusal, straight up to the gates of the town. Meidias, taken by surprise, in the power of the assailants, and aware that the citizens were unfriendly to him, was obliged to give orders that the gate should be opened;

Invasion and conquest of Æolis by Derkyllidas, who gets possession of the person of Meidias.

[1] Xen. Hell. iii. 1, 18; Diod. xiv. 38. The reader will remark here how Xenophôn shapes the narrative in such a manner as to inculcate the pious duty in a general of obeying the warnings furnished by the sacrifice—either for action or for inaction. I have already noticed (in my preceding chapters) how often he does this in the Anabasis.

Such an inference is never (I believe) to be found suggested in Thucydidês.

so that Derkyllidas found himself by this rapid manœuvre in possession of the strongest place in the district without either loss or delay, to the great delight of the Skepsians themselves.[1]

Derkyllidas acquires and liberates Skêpsis and Gergis, deposing Meidias, and seizing the treasures of Mania.

Derkyllidas, having ascended the acropolis of Skêpsis to offer a sacrifice of thanks to Athênê, the great patron goddess of Ilium and most of the Teukrian towns, caused the garrison of Meidias to evacuate the town forthwith, and consigned it to the citizens themselves, exhorting them to conduct their political affairs as became Greeks and freemen. This proceeding, which reminds us of Brasidas in contrast with Lysander, was not less politic than generous; since Derkyllidas could hardly hope to hold an inland town in the midst of the Persian satrapy except by the attachment of the citizens themselves. He then marched away to Gergis, still conducting along with him Meidias, who urgently entreated to be allowed to retain that town, the last of his remaining fortresses. Without giving any decided answer, Derkyllidas took him by his side, and marched with him at the head of his army, arrayed only in double file, so as to carry the appearance of peace, to the foot of the lofty towers of Gergis. The garrison on the walls, seeing Meidias along with him, allowed him to approach without discharging a single missile. "Now, Meidias (said he), order the gates to be opened, and show me the way in, to the temple of Athênê, in order that I may there offer sacrifice." Again, Meidias was forced, from fear of being at once seized as a prisoner, to give the order; and the Lacedæmonian forces found themselves in possession of the town. Derkyllidas, distributing his troops round the walls, in order to make sure of his conquest, ascended to the acropolis to offer his intended sacrifice; after which he proceeded to dictate the fate of Meidias, whom he divested of his character of prince and of his military force—incorporating the latter in the Lacedæmonian army. He then called upon Meidias to specify all his paternal property, and restored to him the whole of what he claimed as such, though the bystanders protested against the statement given in as a flagrant exaggeration. But he laid hands on all the property, and all the treasures of Mania—and caused her house, which Meidias had taken for himself, to be put under

[1] Xen. Hellen. iii. 1, 20—23.

seal—as lawful prey; since Mania had belonged to Pharnabazus,[1] against whom the Lacedæmonians were making war. On coming out after examining and verifying the contents of the house, he said to his officers, "Now, my friends, we have here already worked out pay for the whole army, 8000 men, for near a year. Whatever we acquire besides shall come to you also." He well knew the favourable effect which this intelligence would produce upon the temper, as well as upon the discipline, of the army—especially upon the Cyreians, who had tasted the discomfort of irregular pay and poverty.

"And where am I to live?" asked Meidias, who found himself turned out of the house of Mania. "In your rightful place of abode, to be sure (replied Derkyllidas)—in your native town Skêpsis, and in your paternal house."[2] What became of the assassin afterwards, we do not hear. But it is satisfactory to find that he did not reap the anticipated reward of his crime, the fruits of which were an important advantage to Derkyllidas and his army, and a still more important blessing to the Greek cities which had been governed by Mania—enfranchisement and autonomy.

B.C. 399 Derkyllidas concludes a truce with Pharnabazus, and takes winter quarters in Bithynia.

This rapid, easy, and skilfully-managed exploit—the capture of nine towns in eight days—is all which Xenophôn mentions as achieved by Derkyllidas during the summer. Having acquired pay for so many months, perhaps the soldiers may have been disposed to rest until it was spent. But as winter approached, it became necessary to find winter quarters, without incurring the reproach which had fallen upon

[1] Xen. Hellen. iii. 1, 26. εἰπέ μοι, ἔφη, Μανία ὃς τίνος ἦν; οἱ δὲ πάντες εἶπον, ὅτι Φαρναβάζου. αὐκοῦν καὶ τὰ ἐκείνης, ἔφη, Φαρναβάζου, Μάλιστα, ἔφασαν. ἡμέτερ' ἂν εἴη, ἔφη, ἐπεὶ κρατοῦμεν· πολεμιος γὰρ ἡμῖν Φαρνάβαζος.

Two points are remarkable here—1. The manner in which Mania, the administratrix of a large district, with a prodigious treasure and a large army in pay, is treated as *belonging* to Pharnabazus—as the servant or slave of Pharnabazus. 2. The distinction here taken between public property and private property, in reference to the laws of war and the rights of the conqueror. Derkyllidas lays claim to that which had belonged to Mania (or to Pharnabazus); but not to that which had belonged to Meidias.

According to the modern rules of international law, this distinction is one allowed and respected everywhere except at sea. But in the ancient world it by no means stood out so clearly or prominently; and the observance of it here deserves notice.

[2] Xen. Hellen. iii. 1, 28.

Thus finishes the interesting narrative about Mania, Meidias, and Derkyllidas. The abundance of detail, and the dramatic manner in which Xenophôn has worked it out, impress me with a belief that he was actually present at the scene.

Thimbron of consuming the substance of allies. Fearing, however, that if he changed his position, Pharnabazus would employ the numerous Persian cavalry to harass the Grecian cities, he tendered a truce, which the latter willingly accepted. For the occupation of Æolis by the Lacedæmonian general was a sort of watch-post (like Dekeleia to Athens), exposing the whole of Phrygia near the Propontis (in which was Daskylium, the residence of Pharnabazus) to constant attack.[1] Derkyllidas accordingly only marched through Phrygia, to take up his winter quarters in Bithynia, the north-western corner of Asia Minor, between the Propontis and the Euxine—the same territory through which Xenophôn and the Ten Thousand had marched, on their road from Kalpê to Chalkêdon. He procured abundant provisions and booty, slaves as well as cattle, by plundering the Bithynian villages; not without occasional losses on his own side, by the carelessness of marauding parties.[2]

One of these losses was of considerable magnitude. Derkyllidas had obtained from Seuthês in European Thrace (the same prince of whom Xenophôn had had so much reason to complain) a reinforcement of 300 cavalry and 200 peltasts—Odrysian Thracians. These Odrysians established themselves in a separate camp, nearly two miles and a half from Derkyllidas, which they surrounded with a palisade about man's height. Being indefatigable plunderers, they prevailed upon Derkyllidas to send them a guard of 200 hoplites, for the purpose of guarding their separate camp with the booty accumulated within it. Presently the camp became richly stocked, especially with Bithynian captives. The hostile Bithynians, however, watching their opportunity when the Odrysians were out marauding, suddenly attacked at daybreak the 200 Grecian hoplites in the camp. Shooting at them over the palisade with darts and arrows, they killed and wounded some, while the Greeks with their spears were utterly helpless, and could only reach their enemies by pulling up the palisade and charging out upon them. But the light-armed assailants, easily evading the charge of warriors with shield and spear, turned round upon them when they

[1] Xen. Hellen. iii. 2, 1. νομίζων τὴν Αἰολίδα ἐπιτειχίσθαι τῇ ἑαυτοῦ οἰκήσει Φρυγίᾳ. The word ἐπιτειχίζειν is capital and significant, in Grecian warfare.

[2] Xen. Hellen. iii 2, 2—5.

began to retire, and slew several before they could get back. In each successive sally the same phænomena recurred, until at length all the Greeks were overpowered and slain, except fifteen of them, who charged through the Bithynians in the first sally, and marched onward to join Derkyllidas, instead of returning with their comrades to the palisade. Derkyllidas lost no time in sending a reinforcement, which, however, came too late, and found only the naked bodies of the slain. The victorious Bithynians carried away all their own captives.[1]

Command of Derkyllidas—satisfaction of Sparta with the improved conduct of the Cyreians.

At the beginning of spring the Spartan general returned to Lampsakus, where he found Arakus and two other Spartans just arrived out as commissioners sent by the Ephors. Arakus came with instructions to prolong the command of Derkyllidas for another year, as well as to communicate the satisfaction of the Ephors with the Cyreian army, in consequence of the great improvement in their conduct compared with the year of Thimbron. He accordingly assembled the soldiers and addressed them in a mingled strain of praise and admonition, expressing his hope that they would continue the forbearance which they had now begun to practise towards all Asiatic allies. The commander of the Cyreians (probably Xenophôn himself), in his reply, availed himself of the occasion to pay a compliment to Derkyllidas. "We (said he) are the same men now as we were in the previous year; but we are under a different general: you need not look further for the explanation."[2] Without denying the superiority of Derkyllidas over his predecessor, we may remark that the abundant wealth of Mania, thrown into his hands by accident (though he showed great ability in turning the accident to account), was an auxiliary circumstance, not less unexpected than weighty, for ensuring the good behaviour of the soldiers.

It was among the further instructions of Arakus to visit all the principal Asiatic Greeks, and report their condition at Sparta; and Derkyllidas was pleased to see them entering on this survey

[1] Xen. Hellen. iii. 2, 4.

[2] Xen. Hellen. iii. 2, 6—7.

Morus supposes (I think with much probability) that ὁ τῶν Κυρείων στρατός here means Xenophôn himself. *He* could not with propriety advert to the fact that he himself had not been with the army during the year of Thimbron.

at a moment when they would find the cities in undisturbed peace and tranquillity.[1] So long as the truce continued both with Tissaphernês and Pharnabazus, these cities were secure from aggression and paid no tribute, the land force of Derkyllidas affording to them a protection[2] analogous to that which had been conferred by Athens and her powerful fleet during the interval between the formation of the Confederacy of Dêlos and the Athenian catastrophe at Syracuse. At the same time, during the truce, the army had neither occupation nor subsistence. To keep it together and near at hand, yet without living at the cost of friends, was the problem.

Derkyllidas crosses into Europe and employs his troops in fortifying the Chersonêsus against the Thracians.

It was accordingly with great satisfaction that Derkyllidas noticed an intimation accidentally dropped by Arakus. Some envoys (the latter said) were now at Sparta from the Thracian Chersonêsus (the long tongue of land bordering westward on the Hellespont), soliciting aid against their marauding Thracian neighbours. That fertile peninsula, first hellenized a century and a half before by the Athenian, Miltiadês, had been a favourite resort for Athenian citizens, many of whom had acquired property there during the naval power of Athens. The battle of Ægospotami dispossessed and drove home these proprietors, at the same time depriving the peninsula of its protection against the Thracians. It now contained eleven distinct cities, of which Sestos was the most important; and its inhabitants combined to send envoys to Sparta, entreating the Ephors to despatch a force for the purpose of building a wall across the isthmus from Kardia to Paktyê; in recompense for which (they said) there was fertile land enough open to as many settlers as chose to come, with coast and harbours for export close at

[1] Xen. Hellen. iii. 2, 9. ἐπεμψεν αὐτοὺς ἀπ' Ἐφέσου διὰ τῶν Ἑλλησπόντου πόλεων, ἡδόμενος ὅτι ἤμελλον δύσεσθαι τὰς πόλεις ἐν εἰρήνῃ εὐδαιμονικῶς διαγούσας. I cannot but think that we ought here to read ἐπ' Ἐφέσου not ἀπ' Ἐφέσου; or else ἀπὸ Λαμψάκου.

It was at Lampsakus that this interview and conversation between Derkyllidas and the commissioners took place. The commissioners were to be sent from Lampsakus to Ephesus through the Grecian cities.

The expression ἐν εἰρήνῃ εὐδαιμονικῶς διαγούσας has reference to the foreign relations of the cities, and to their exemption from annoyance by Persian arms, without implying any internal freedom or good condition. There were Lacedæmonian harmosts in most of them, and Dekarchies half broken up or modified in many: see the subsequent passages (ii. 2, 20; iii. 4, 7; iv. 8, 1)

[2] Compare Xenophontis Hellenica, iv. 2, 5.

hand. Miltiadês, on first going out to the Chersonese, had secured it by constructing a cross wall on the same spot, which had since become neglected during the period of Persian supremacy; Periklês had afterwards sent fresh colonists, and caused the wall to be repaired. But it seems to have been unnecessary while the Athenian empire was in full vigour—since the Thracian princes had been generally either conciliated, or kept off, by Athens, even without any such bulwark.[1] Informed that the request of the Chersonesites had been favourably listened to at Sparta, Derkyllidas resolved to execute their project with his own army. Having prolonged his truce with Pharnabazus, he crossed the Hellespont into Europe, and employed his army during the whole summer in constructing this cross wall, about 4½ miles in length. The work was distributed in portions to different sections of the army, competition being excited by rewards for the most rapid and workmanlike execution; while the Chersonesites were glad to provide pay and subsistence for the army, during an operation which provided security for all the eleven cities, and gave additional value to their lands and harbours. Numerous settlers seem to have now come in, under Lacedæmonian auspices—who were again disturbed, wholly or partially, when the Lacedæmonian maritime empire was broken up a few years afterwards.[2]

B.C. 398—397.

He captures and garrisons Atarneus.

On returning to Asia in the autumn, after the completion of this work, which had kept his army usefully employed and amply provided during six months, Derkyllidas undertook the siege of Atarneus, a strong post (on the continental coast eastward of Mitylênê) occupied by some Chian exiles, whom the Lacedæmonian admiral Kratesippidas had lent corrupt aid in expelling from the native island a few years before.[3] These men, living by predatory expeditions against Chios and Ionia, were so well supplied with provisions that it cost Derkyllidas a blockade of eight months before he could reduce it. He placed in it a strong garrison well supplied, that it might serve him as a retreat in case of need—under an Achæan named Drako, whose name re-

[1] Herodot. vi. 36; Plutarch, Periklês, c. 19; Isokratês, Or. v. (Philipp.) s. 7.

[2] Xen. Hellen. iii. 2, 10; iv. 8, 5. Diodôr. xiv. 38.

[3] Diodôr. xiii. 65.

mained long terrible from his ravages on the neighbouring plain of Mysia.[1]

B.C. 396. He makes war upon Tissaphernês and Pharnabazus, upon the Mæander.

Derkyllidas next proceeded to Ephesus, where orders presently reached him from the Ephors, directing him to march into Karia and attack Tissaphernês. The temporary truce, which had hitherto provisionally kept off Persian soldiers and tribute-gatherers from the Asiatic Greeks, was now renounced by mutual consent. These Greeks had sent envoys to Sparta, assuring the Ephors that Tissaphernês would be constrained to renounce formally the sovereign rights of Persia, and grant to them full autonomy, if his residence in Karia were vigorously attacked. Accordingly Derkyllidas marched southward across the Mæander into Karia, while the Lacedæmonian fleet under Pharax co-operated along the shore. At the same time, Tissaphernês on his side had received reinforcements from Susa, together with the appointment of generalissimo over all the Persian force in Asia Minor; upon which Pharnabazus (who had gone up to court in the interval to concert more vigorous means of prosecuting the war, but had now returned[2]) joined him in Karia, prepared to commence vigorous operations for the expulsion of Derkyllidas and his army. Having properly garrisoned the strong places, the two satraps crossed the Mæander, at the head of a powerful Grecian and Karian force, with numerous Persian cavalry, to attack the Ionian cities. As soon as he heard this news, Derkyllidas came back with his army from Karia to cover the towns menaced. Having recrossed the Mæander, he was marching with his army in disorder, not suspecting the enemy to be near, when on a sudden he came upon their scouts, planted on some sepulchral monuments in the road. He too sent some scouts up to the neighbouring monuments and towers, who apprised him that the two satraps, with their joint force in good order, were planted here to intercept him. He immediately gave orders for his hoplites to form in battle array of eight deep, with the peltasts and his handful of horsemen on each flank. But such was the alarm caused among his troops by this surprise, that none could be relied upon except the

[1] Xen. Hellen. iii. 2, 11; Isokratês, Or. iv. (Panegyr.) s. 167.
[2] Diodôr. xiv. 39.

Cyreians and the Peloponnesians. Of the insular and Ionian hoplites, from Priênê and other cities, some actually hid their arms in the thick standing corn and fled; others who took their places in the line manifested dispositions which left little hope that they would stand a charge; so that the Persians had the opportunity of fighting a battle not merely with superiority of number, but also with advantage of position and circumstances.

Timidity of Tissaphernês—he concludes a truce with Derkyllidas.

Pharnabazus was anxious to attack without delay. But Tissaphernês, who recollected well the valour of the Cyreian troops, and concluded that all the remaining Greeks were like them, forbade it, sending forward heralds to demand a conference. As they approached, Derkyllidas, surrounding himself with a body-guard of the finest and the best-equipped soldiers,[1] advanced to the front of the line to meet them, saying that he for his part was prepared to fight; but since a conference was demanded, he had no objection to grant it, providing hostages were exchanged. This having been assented to, and a place named for conference on the ensuing day, both armies were simultaneously withdrawn—the Persians to Trallês, the Greeks to Leukophrys, celebrated for its temple of Artemis Leukophryne.[2]

This backwardness on the part of Tissaphernês, even at a time when he was encouraged by a brother satrap braver than himself, occasioned to the Persians the loss of a very promising moment, and rescued the Grecian army out of a position of much peril. It helps to explain to us the escape of the Cyreians, and the manner in which they were allowed to cross rivers and pass over the most difficult ground without any serious opposition; while at the same time it tended to confirm in the Greek mind the same impressions of Persian imbecility as that escape so forcibly suggested.

The conference, as might be expected, ended in nothing. Derkyllidas required on behalf of the Asiatic Greeks complete autonomy—exemption from Persian interference and tribute;

[1] Xen. Hellen. iii. 2, 18.
In the Anabasis (ii. 3, 3), Xenophôn mentions the like care on the part of Klearchus to have the best-armed and most imposing soldiers around him when he went to his interview with Tissapherucs.
Xenophôn gladly avails himself of the opportunity to pay an indirect compliment to the Cyreian army.

[2] Xen. Hellen. iii. 2, 19; Diodôr. xiv. 39.

while the two satraps on their side insisted that the Lacedæmonian army should be withdrawn from Asia, and the Lacedæmonian harmosts from all the Greco-Asiatic cities. An armistice was concluded, to allow time for reference to the authorities at home; thus replacing matters in the condition in which they had been at the beginning of the year.[1]

Derkyllidas is superseded by Agesilaus.

Shortly after the conclusion of this truce, Agesilaus, king of Sparta, arrived with a large force, and the war in all respects began to assume larger proportions—of which more in the next chapter.

Alienation towards Sparta had grown up among her allies in Central Greece.

But it was not in Asia alone that Sparta had been engaged in war. The prostration of the Athenian power had removed that common bond of hatred and alarm which attached the allies to her headship; while her subsequent conduct had given positive offence, and had even excited against herself the same fear of unmeasured imperial ambition which had before run so powerfully against Athens. She had appropriated to herself nearly the whole of the Athenian maritime empire, with a tribute scarcely inferior, if at all inferior, in amount. How far the total of 1000 talents was actually realized during each successive year, we are not in a condition to say; but such was the assessment imposed and the scheme laid down by Sparta for her maritime dependencies—enforced, too, by omnipresent instruments of rapacity and oppression, decemvirs and harmosts, such as Athens had never paralleled. When we add to this great maritime empire the prodigious ascendency on land which Sparta had enjoyed before, we shall find a total of material power far superior to that which Athens had enjoyed, even in her day of greatest exaltation, prior to the truce of 445 B.C.

This was not all. From the general dulness of character pervading Spartan citizens, the full resources of the state were hardly ever put forth. Her habitual shortcomings at the moment of action are keenly criticised by her own friends, in contrast with the ardour and forwardness which animated her enemies. But at and after the battle of Ægospotami, the entire management of Spartan foreign affairs was found in the hands of Lysander—a man not only exempt from the inertia usual in his country-

[1] Xen. Hellen. iii. 2, 20.

men, but of the most unwearied activity and grasping ambition, as well for his country as for himself. Under his direction the immense advantages which Sparta enjoyed from her new position were at once systematized and turned to the fullest account. Now there was enough in the new ascendency of Sparta, had it been ever so modestly handled, to spread apprehension through the Grecian world. But apprehension became redoubled when it was seen that her ascendency was organized and likely to be worked by her most aggressive leader for the purposes of an insatiable ambition. Fortunately for the Grecian world, indeed, the power of Sparta did not long continue to be thus absolutely wielded by Lysander, whose arrogance and overweening position raised enemies against him at home. Yet the first impressions received by the allies respecting Spartan empire were derived from his proceedings and his plans of dominion, manifested with ostentatious insolence; and such impressions continued, even after the influence of Lysander himself had been much abated by the counter-working rivalry of Pausanias and others.

Great energy imparted to Spartan action by Lysander immediately after the victory of Ægospotami—an energy very unusual with Sparta.

While Sparta separately had thus gained so much by the close of the war, not one of her allies had received the smallest remuneration or compensation, except such as might be considered to be involved in the destruction of a formidable enemy. Even the pecuniary result or residue which Lysander had brought home with him (470 talents remaining out of the advances made by Cyrus), together with the booty acquired at Dekeleia, was all detained by the Lacedæmonians themselves. Thêbes and Corinth, indeed, presented demands, in which the other allies did not (probably durst not) join, to be allowed to share. But though all the efforts and sufferings of the war had fallen upon these allies no less than upon Sparta, the demands were refused, and almost resented as insults.[1] Hence there arose among the allies not merely a fear of the grasping dominion, but a hatred of the monopolizing rapacity, of Sparta. Of this new feeling an early manifestation, alike glaring and important, was made by the Thebans and Corinthians, when

The Spartans had kept all the advantages of victory to themselves—their allies were allowed nothing.

[1] Xen. Hellen. iii. 5, 5; Plutarch, Lysand. c. 27; Justin, v. 10.

they refused to join Pausanias in his march against Thrasybulus and the Athenian exiles in Peiræus[1]—less than a year after the surrender of Athens, the enemy whom these two cities had hated with such extreme bitterness down to the very moment of surrender. Even Arcadians and Achæans, too, habitually obedient as they were to Lacedæmôn, keenly felt the different way in which she treated them, as compared with the previous years of war, when she had been forced to keep alive their zeal against the common enemy.[2]

B.C. 402.

Great power of the Spartans—they take revenge upon those who had displeased them—their invasion of Elis.

The Lacedæmonians were however strong enough not merely to despise this growing alienation of their allies, but even to take revenge upon such of the Peloponnesians as had incurred their displeasure. Among these stood conspicuous the Eleians, now under a government called democratical, of which the leading man was Thrasydæus—a man who had lent considerable aid in 404 B.C. to Thrasybulus and the Athenian exiles in Peiræus. The Eleians in the year 420 B.C. had been engaged in a controversy with Sparta—had employed their privileges as administrators of the Olympic festival to exclude her from attendance on that occasion—and had subsequently been in arms against her along with Argos and Mantineia. To these grounds of quarrel, now of rather ancient date, had been added afterwards a refusal to furnish aid in the war against Athens since the resumption of hostilities in 414 B.C., and a recent exclusion of King Agis, who had come in person to offer sacrifice and consult the oracle of Zeus Olympius, such exclusion being grounded on the fact that he was about to pray for victory in the war then pending against Athens, contrary to the ancient canon of the Olympic temple, which admitted no sacrifice or consultation respecting hostilities of Greek against Greek.[3]

[1] Xen. Hellen. ii. 4, 30.

[2] Xen. Hellen. iii. 5, 12. Κορινθίους δὲ καὶ Ἀρκάδας καὶ Ἀχαίους τι φῶμεν; οἱ ἐν μὲν τῷ πρὸς ὑμᾶς (it is the Theban envoys who are addressing the public assembly at Athens) πολέμῳ μάλα λιπαρούμενοι ὑπ' ἐκείνων (the Lacedæmonians), πάντων καὶ πόνων καὶ κινδύνων καὶ δαπανημάτων μετεῖχον· ἐπεὶ δ' ἔπραξαν ἃ ἐβούλοντο οἱ Δακεδαιμόνιοι, ποίας ἢ ἀρχῆς ἢ τιμῆς ἢ παίων χρημάτων μεταδεδώκασιν αὐτοῖς; ἀλλὰ τοὺς μὲν εἰλώτας ἁρμοστὰς καθιστάναι ἀξιοῦσι, τῶν δὲ ξυμμάχων ἐλευθέρων ὄντων, ἐπεὶ εὐτύχησαν, δεσπόται ἀναπεφήνασιν.

[3] Xen. Hellen. iii. 2, 22. τούτων δ' ὕστερον, καὶ Ἄγιδος πεμφθέντος θῦσαι τῷ Διὶ κατὰ μαντείαν τινα, ἐκώλυον οἱ Ἠλεῖοι, μὴ προσεύχεσθαι νίκην πολέμου, λέγοντες, ὡς καὶ τὸ ἀρχαῖον εἴη οὕτω νόμιμον, μὴ χρηστηριάζεσθαι τοὺς Ἕλληνας ἐφ' Ἕλλησιν πολέμῳ· ὥστε ἄθυτος ἀπῆλθεν.

This canon seems not unnatural, for

These were considered by Sparta as affronts, and the season was now favourable for resenting them, as well as for chastising and humbling Elis.[1] Accordingly Sparta sent an embassy, requiring the Eleians to make good the unpaid arrears of the quota assessed upon them for the cost of the war against Athens; and further, to relinquish their authority over their dependent townships or Periœki, leaving the latter autonomous.[2] Of these dependencies there were several, no one very considerable individually, in the region called Triphylia, south of the river Alpheus, and north of the Neda. One of them was Lepreum, the autonomy of which the Lacedæmonians had vindicated against Elis in 420 B.C., though during the subsequent period it had again become subject.

B.C. 402.

The Spartan king Agis invades the Elean territory. He retires from it immediately in consequence of an earthquake.

The Eleians refused compliance with the demand thus sent, alleging that their dependent cities were held by the right of conquest. They even retorted upon the Lacedæmonians the charge of enslaving Greeks;[3] upon which Agis marched with an army to invade their territory, entering it from the north side where it joined Achaia. Hardly had he crossed the frontier river Larissus and begun his ravages, when an earthquake occurred. Such an event, usually construed in Greece as a divine warning, acted on this occasion so strongly on the religious susceptibilities of Agis, that he not only withdrew from the Elean territory, but disbanded his

one of the greatest Pan-hellenic temples and establishments. Yet it was not constantly observed at Olympia (compare another example—Xen. Hellen. iv. 7, 2); nor yet at Delphi, which was not less Pan-hellenic than Olympia (see Thucyd. i. 118). We are therefore led to imagine that it was a canon which the Eleians invoked only when they were prompted by some special sentiment or aversion.

[1] Xen. Hellen. iii. 2, 23. ἐκ τούτων οὖν πάντων ὀργιζομένοις, ἔδοξε τοῖς ἐφόροις καὶ τῇ ἐκκλησίᾳ, σωφρονίσαι αὐτούς.

[2] Diodôrus (xiv. 17) mentions this demand for the arrears, which appears very probable. It is not directly noticed by Xenophôn, who, however, mentions (see the passage cited in the note of page preceding) the general assessment levied by Sparta upon all her Peloponnesian allies during the war.

[3] Diodôr. xiv. 17.

Diodôrus introduces in these transactions King Pausanias, not King Agis, as the acting person.

Pausanias states (iii. 8, 2) that the Eleians, in returning a negative answer to the requisition of Sparta, added that they would enfranchise their Periœki, when they saw Sparta enfranchise her own. This answer appears to me highly improbable, under the existing circumstances of Sparta and her relations to the other Grecian states. Allusion to the relations between Sparta and her Periœki was a novelty, even in 371 B.C., at the congress which preceded the battle of Leuktra.

army. His retreat gave so much additional courage to the Eleians, that they sent envoys and tried to establish alliances among those cities which they knew to be alienated from Sparta. Not even Thêbes and Corinth, however, could be induced to assist them; nor did they obtain any other aid except 1000 men from Ætolia.

In the next summer Agis undertook a second expedition, accompanied on this occasion by all the allies of Sparta; even by the Athenians, now enrolled upon the list. Thêbes and Corinth alone stood aloof. On this occasion he approached from the opposite or southern side, that of the territory once called Messenia; passing through Aulon, and crossing the river Neda. He marched through Triphylia to the river Alpheus, which he crossed, and then proceeded to Olympia, where he consummated the sacrifice from which the Eleians had before excluded him. In his march he was joined by the inhabitants of Lepreum, Makistus, and other dependent towns, which now threw off their subjection to Elis. Thus reinforced, Agis proceeded onward towards the city of Elis, through a productive country under flourishing agriculture, enriched by the crowds and sacrifices at the neighbouring Olympic temple, and for a long period unassailed. After attacking, not very vigorously, the half-fortified city—and being repelled by the Ætolian auxiliaries—he marched onward to the harbour called Kyllênê, still plundering the territory. So ample was the stock of slaves, cattle, and rural wealth generally, that his troops not only acquired riches for themselves by plunder, but were also joined by many Arcadian and Achæan volunteers, who crowded in to partake of the golden harvest.[1]

B.C. 401.

Second invasion of Elis by Agis—he marches through Triphylia and Olympia: victorious march, with much booty.

The opposition or wealthy oligarchical party in Elis availed themselves of this juncture to take arms against the government, hoping to get possession of the city, and to maintain themselves in power by the aid of Sparta. Xenias, their leader, a man of immense wealth, with several of his adherents, rushed out armed, and assailed the government-house, in which it appears that Thrasydæus and his colleagues had been banqueting. They

Insurrection of the oligarchical party in Elis—they are put down.

[1] Xen. Hellen. iii. 2, 25, 26; Diodôr. xiv. 17.

slew several persons, and among them one, whom, from great personal resemblance, they mistook for Thrasydæus. The latter was however at that moment intoxicated, and asleep in a separate chamber.[1] They then assembled in arms in the market-place, believing themselves to be masters of the city; while the people, under the like impression that Thrasydæus was dead, were too much dismayed to offer resistance. But presently it became known that he was yet alive; the people crowded to the government-house "like a swarm of bees,"[2] and arrayed themselves for his protection as well as under his guidance. Leading them forth at once to battle, he completely defeated the oligarchical insurgents, and forced them to flee for protection to the Lacedæmonian army.

B.C. 400. The Eleians are obliged to submit to hard terms of peace.

Agis presently evacuated the Eleian territory, yet not without planting a Lacedæmonian harmost and a garrison, together with Xenias and the oligarchical exiles, at Epitalium, a little way south of the river Alpheus. Occupying this fort (analogous to Dekeleia in Attica), they spread ravage and ruin all around throughout the autumn and winter, to such a degree, that in the early spring Thrasydæus and the Eleian government were compelled to send to Sparta and solicit peace. They consented to raze the imperfect fortifications of their city, so as to leave it quite open. They further surrendered their harbour of Kyllênê with their ships of war, and relinquished all authority over the Triphylian townships, as well as over Lasion, which was claimed as an Arcadian town.[3] Though they pressed strenuously their

[1] Xen. Hellen. iii. 2, 27. Pausanias, iii. 8, 2; v. 4, 5.

The words of Xenophôn are not very clear—βουλόμενοι δὲ οἱ περὶ Ξενίαν τὸν λεγόμενον μεθύσκῳ ἀπομετρήσασθαι τὸ παρὰ τοῦ πατρὸς ἀργύριον (τὴν πόλιν) δι' αὐτῶν προσχωρῆσαι Δακεδαιμονίοις, ἐκπεσόντες ἐξ οἰκίας ξύλα ἔχοντες σφαγὰς ποιοῦσι, καὶ ἄλλους τέ τινας κτείνουσι, καὶ ἑμαυτὸν τινα Θρασυδαίῳ ἀποκτείναντες, τῷ τοῦ δήμου προστάτῃ, ὄντα Θρασυδαῖον ἀνεκτονέναι. . . . ὁ δὲ Θρασυδαίος ἔτι καθεύδων ἐτύγχανεν, οὔτερ ἐμεθύσθη.

Both the words and the narrative are here very obscure. It seems as if a sentence had dropped out, when we come suddenly upon the mention of the drunken state of Thrasydæus, without having before been told of any circumstance either leading to or implying this condition.

[2] Xen. Hellen. iii. 2, 28.

[3] Xen. Hellen. iii. 2, 30. There is something perplexing in Xenophôn's description of the Triphylian townships which the Eleians surrendered. First, he does not name Lepreum or Makistus, both of which nevertheless had joined Agis on his invasion, and were the most important places in Triphylia (iii. 2, 25). Next, he names Letrini, Amphidoli, and Marganeis as Triphylian, which yet were on the north of the Alpheius, and are elsewhere distinguished from Triphylian. I incline to believe that the words

claim to preserve the town of Epeium (between the Arcadian town of Heræa and the Triphylian town of Makistus), on the plea that they had bought it from its previous inhabitants at the price of thirty talents paid down—the Lacedæmonians, pronouncing this to be a compulsory bargain imposed upon weaker parties by force, refused to recognize it. The town was taken away from them, seemingly without any reimbursement of the purchase-money either in part or in whole. On these terms the Eleians were admitted to peace, and enrolled again among the members of the Lacedæmonian confederacy.[1]

The time of the Olympic festival seems to have been now approaching, and the Eleians were probably the more anxious to obtain peace from Sparta, as they feared to be deprived of their privilege as superintendents. The Pisatans, inhabitants of the

in his text, καὶ τὰς Τριφυλίδας πόλεις ἀφεῖναι, must be taken to mean Lepreum and Makistus, perhaps with some other places which we do not know; but that a καί after ἀφεῖναι has fallen out of the text, and that the cities whose names follow are to be taken as not Triphylian Phrixa and Epitalium were both south, but only just south, of the Alpheus; they were on the borders of Triphylia, and it seems doubtful whether they were properly Triphylian.

[1] Xen. Hellen. iii. 2, 30; Diodôr. xiv. 34; Pausan. iii. 8, 2.

This war between Sparta and Elis reaches over three different years: it began in the first, occupied the whole of the second, and was finished in the third. Which years these three were (out of the seven which separate B.C. 403—396) is a point upon which critics have not been unanimous.

Following the chronology of Diodôrus, who places the beginning of the war in 402 B.C., I differ from Mr. Clinton, who places it in 401 B.C. (Fasti Hellen. ad ann.), and from Sievers (Geschichte von Griechenland bis zur Schlacht von Mantinea, p. 382), who places it in 396 B.C.

According to Mr. Clinton's view, the principal year of the war would have been 400 B.C., the year of the Olympic festival. But surely, had such been the fact, the coincidence of war in the country with the Olympic festival must have raised so many complications, and acted so powerfully on the sentiments of all parties, as to be specifically mentioned. In my judgment, the war was brought to a close in the early part of 400 B.C., before the time of the Olympic festival arrived. Probably the Eleians were anxious, on this very ground, to bring it to a close before the festival did arrive.

Sievers, in his discussion of the point, admits that the date assigned by Diodôrus to the Elean war squares both with the date which Diodôrus gives for the death of Agis, and with that which Plutarch states about the duration of the reign of Agesilaus—better than the chronology which he himself (Sievers) prefers. He founds his conclusion on Xenophôn, Hell. iii. 2, 21, τούτων δὲ πραττομένων ἐν τῇ Ἀσίᾳ ὑπὸ Δερκυλλίδα, Λακεδαιμόνιοι κατὰ τὸν αὐτὸν χρόνον πᾶλαι ὀργιζόμενοι τοῖς Ἠλείοις, &c.

This passage is certainly of some weight; yet I think in the present case it is not to be pressed with rigid accuracy as to date. The whole third Book down to these very words has been occupied entirely with the course of Asiatic affairs. Not a single proceeding of the Lacedæmonians in Peloponnêsus, since the amnesty at Athens, has yet been mentioned. The command of Derkylidas included only the last portion of the Asiatic exploits, and Xenophôn has here loosely referred to it as if it comprehended the whole. Sievers moreover compresses the whole Elean war into one year and a fraction: an interval, shorter, I think, than that which is implied in the statements of Xenophôn

district immediately round Olympia, availed themselves of the Spartan invasion of Elis to petition for restoration of their original privilege, as administrators of the temple of Zeus at Olympia with its great periodical solemnity, by the dispossession of the Eleians as usurpers of that privilege. But their request met with no success. It was true indeed that such right had belonged to the Pisatans in early days, before the Olympic festival had acquired its actual Pan-hellenic importance and grandeur, and that the Eleians had only appropriated it to themselves after conquering the territory of Pisa. But taking the festival as it then stood, the Pisatans, mere villagers without any considerable city, were incompetent to do justice to it, and would have lowered its dignity in the eyes of all Greece.

Sparta refuses to restore the Pisatans to the Olympic presidency.

Accordingly, the Lacedæmonians on this ground dismissed the claimants, and left the superintendence of the Olympic games still in the hands of the Eleians.[1]

Triumphant position of Sparta—she expels the Messenians from Peloponnêsus and its neighbourhood.

This triumphant dictation of terms to Elis placed the Lacedæmonians in a condition of overruling ascendency throughout Peloponnêsus, such as they had never attained before. To complete their victory, they rooted out all the remnants of their ancient enemies the Messenians, some of whom had been planted by the Athenians at Naupaktus, others in the island of Kephallenia. All of this persecuted race were now expelled, in the hour of Lacedæmonian omnipotence, from the neighbourhood of Peloponnêsus, and forced to take shelter, some in Sicily, others at Kyrênê.[2] We shall in a future chapter have to commemorate the turn of fortune in their favour.

[1] Xen. Hellen. iii. 2 31 [2] Diodôr. xiv. 34; Pausan. iv. 26, 2.

CHAPTER LXXIII.

AGESILAUS KING OF SPARTA.—THE CORINTHIAN WAR.

THE close of the Peloponnesian War, with the victorious organization of the Lacedæmonian empire by Lysander, has already been described as a period carrying with it increased suffering to those towns which had formerly belonged to the Athenian empire, as compared with what they had endured under Athens, and harder dependence, unaccompanied by any species of advantage, even to those Peloponnesians and inland cities which had always been dependent allies of Sparta. To complete the melancholy picture of the Grecian world during these years, we may add (what will be hereafter more fully detailed) that calamities of a still more deplorable character overtook the Sicilian Greeks—first, from the invasion of the Carthaginians, who sacked Himera, Selinus, Agrigentum, Gela, and Kamarina; next, from the overruling despotism of Dionysius at Syracuse. B.C. 404—396.

Sparta alone had been the gainer; and that to a prodigious extent, both in revenue and power. It is from this time, and from the proceedings of Lysander, that various ancient authors dated the commencement of her degeneracy, which they ascribe mainly to her departure from the institutions of Lykurgus by admitting gold and silver money. These metals had before been strictly prohibited; no money being tolerated except heavy pieces of iron, not portable except to a very trifling amount. That such was the ancient institution of Sparta, under which any Spartan having in his possession gold and silver money was liable, if detected, Triumphant position of Sparta at the close of the war—introduction of a large sum of gold and silver by Lysander—opposed by some of the Ephors.

to punishment, appears certain. How far the regulation may have been in practice evaded, we have no means of determining. Some of the Ephors strenuously opposed the admission of the large sum brought home by Lysander as remnant of what he had received from Cyrus towards the prosecution of the war. They contended that the admission of so much gold and silver into the public treasury was a flagrant transgression of the Lykurgean ordinances. But their resistance was unavailing, and the new acquisitions were received; though it still continued to be a penal offence (and was even made a capital offence, if we may trust Plutarch) for any individual to be found with gold and silver in his possession.[1] To enforce such a prohibition, however, even if practicable before, ceased to be practicable so soon as these metals were recognized and tolerated in the possession, and for the purposes, of the government.

The introduction of money was only one among a large train of corrupting circumstances which then became operative on Sparta.

There can be no doubt that the introduction of a large sum of coined gold and silver into Sparta was in itself a striking and important phænomenon, when viewed in conjunction with the peculiar customs and discipline of the state. It was likely to raise strong antipathies in the bosom of an old-fashioned Spartan, and probably King Archidamus, had he been alive, would have taken part with the opposing Ephors. But Plutarch and others have criticised it too much as a phænomenon by itself; whereas it was really one characteristic mark and portion of a new assemblage of circumstances, into which Sparta had been gradually arriving during the last years of the war, and which were brought into the most effective action by the decisive success at Ægospotami. The institutions of Lykurgus, though excluding all Spartan citizens, by an unremitting drill and public mess, from trade and industry, from ostentation, and from luxury, did not by any means extinguish in

[1] Plutarch, Lysand c. 17. Compare Xen. Rep. Laced. vii. 6.

Both Ephorus and Theopompus recounted this opposition to the introduction of gold and silver into Sparta, each mentioning the name of one of the Ephors as taking the lead in it.

There was a considerable body of ancient sentiment, and that, too, among high-minded and intelligent men, which regarded gold and silver as a cause of mischief and corruption, and of which the stanza of Horace (Od. iii. 3) is an echo:—

Aurum irrepertum, et sic melius situm
Cum terra celat, spernere fortior
Quam cogere humanos in usus,
Omne sacrum rapiente dextrâ.

their bosoms the love of money;[1] while they had a positive tendency to exaggerate, rather than to abate, the love of power. The Spartan kings Leotychidês and Pleistoanax had both been guilty of receiving bribes; Tissaphernês had found means (during the twentieth year of the Peloponnesian war) to corrupt not merely the Spartan admiral Astyochus, but also nearly all the captains of the Peloponnesian fleet, except the Syracusan Hermokratês; Gylippus, as well as his father Kleandridês, had degraded himself by the like fraud; and Anaxibius at Byzantium was not at all purer. Lysander, enslaved only by his appetite for dominion, and himself a remarkable instance of superiority to pecuniary corruption, was thus not the first to engraft that vice on the minds of his countrymen. But though he found it already diffused among them, he did much to impart to it a still more decided predominance, by the immense increase of opportunities, and enlarged booty for peculation which his newly-organized Spartan empire furnished. Not merely did he bring home a large residue in gold and silver, but there was a much larger annual tribute imposed by him on the dependent cities, combined with numerous appointments of harmosts to govern the cities. Such appointments presented abundant illicit profits, easy to acquire, and even difficult to avoid, since the decemvirs in each city were eager thus to purchase forbearance or connivance for their own misdeeds. So many new sources of corruption were sufficient to operate most unfavourably on the Spartan character, if not by implanting any fresh vices, at least by stimulating all its inherent bad tendencies.

Contrast between Sparta in 432 B.C., and Sparta after 404 B.C.

To understand the material change thus wrought in it, we have only to contrast the speeches of King Archidamus and of the Corinthians, made in 432 B.C. at the beginning of the Peloponnesian war, with the state of facts at the end of the war, during the eleven years between the victory of Ægospotami and the defeat of Knidus (405—394 B.C.). At the former of the two epochs, Sparta had no tributary subjects, nor any funds in her treasury, while her citizens were very reluctant to pay imposts:[2]

[1] Aristotel. Politic. ii. 6, 23. ἀποβέβηκε δὲ τοὐναντίον τῷ νομοθέτῃ τοῦ συμφέροντος· τὴν μὲν γὰρ πόλιν πεποίηκεν ἀχρήματον, τοὺς δ' ἰδιώτας φιλοχρημάτους.

[2] Thucyd. i. 80. ἀλλὰ πολλῷ ἔτι πλέον τούτου (χρημάτων) ἐλλείπομεν, καὶ οὔτε ἐν κοινῷ ἔχομεν, οὔτε ἑτοίμως ἐκ τῶν ἰδίων φέρομεν.

about 334 B.C., thirty-seven years after her defeat at Leuktra and her loss of Messenia, Aristotle remarks the like fact, which had then again become true;[1] but during the continuance of her empire, between 405 and 394 B.C., she possessed a large public revenue, derived from the tribute of the dependent cities. In 432 B.C., Sparta is not merely cautious but backward, especially averse to any action at a distance from home;[2] in 404 B.C., after the close of the war, she becomes aggressive, intermeddling, and ready for dealing with enemies or making acquisitions remote as well as near.[3] In 432 B.C., her unsocial and exclusive manners against the rest of Greece, with her constant expulsion of other Greeks from her own city, stand prominent among her attributes;[4] while at the end of the war her foreign relations had acquired such great development as to become the principal matter of attention for her leading citizens as well as for her magistrates; so that the influx of strangers into Sparta, and the efflux of Spartans into other parts of Greece, became constant and inevitable. Hence the strictness of the Lykurgean discipline gave way on many points, and the principal Spartans especially struggled by various shifts to evade its obligations. It was to these leading men that the great prizes fell, enabling them to enrich themselves at the expense either of foreign subjects or of the public treasury, and tending more and more to aggravate that inequality of wealth among the Spartans which Aristotle so emphatically notices in his time;[5] since the smaller citizens had no similar opportunities opened to them, nor any industry of their own, to guard their properties against gradual subdivision and absorption, and to keep them in a permanent state of ability to furnish that contribution to the mess-table, for themselves and their sons,

Increase of peculation, inequality, and discontent at Sparta.

[1] Aristotel. Polit. ii. 6, 23. φαύλως δ' ἔχει καὶ περὶ τὰ κοινὰ χρήματα τοῖς Σπαρτιάταις· οὔτε γὰρ ἐν τῷ κοινῷ τῆς πόλεως ἐστὶν οὐδέν, πολέμους μεγάλους ἀναγκαζομένους φέρειν· εἰσφέρουσί τε κακῶς, &c.

Contrast what Plato says in his dialogue of Alkibiades, i. c. 39, p. 122 E, about the great quantity of gold and silver then at Sparta. The dialogue must bear date at some period between 400—371 B.C.

[2] See the speeches of the Corinthian envoys and of King Archidamus at Sparta (Thucyd. i. 70—84: compare also viii. 24—96).

[3] See the criticism upon Sparta, about 395 B.C. and 372 B.C. (Xenoph. Hellen. iii. 5, 11—15, vi. 3, 5—11).

[4] Thucyd. i. 77. ξμικτα γὰρ τά τε καθ' ὑμᾶς αὐτοὺς νόμιμα τοῖς ἄλλοις ἔχετε, &c. About the ξενηλασίαι of the Spartans, see the speech of Perikles in Thucyd. i. 138.

[5] Aristotel. Politic. ii. 6, 10.

which formed the groundwork of Spartan political franchise. Moreover the spectacle of such newly-opened lucrative prizes—accessible only to that particular section of influential Spartan families who gradually became known apart from the rest under the title of the Equals or Peers—embittered the discontent of the energetic citizens beneath that privileged position, in such a manner as to menace the tranquillity of the state, as will presently be seen. That sameness of life, habits, attainments, aptitudes, enjoyments, fatigues, and restraints, which the Lykurgean regulations had so long enforced, and still continued to prescribe, divesting wealth of its principal advantages, and thus keeping up the sentiment of personal equality among the poorer citizens—became more and more eluded by the richer, through the venality as well as the example of Ephors and Senators;[1] while for those who had no means of corruption it continued unrelaxed, except in so far as many of them fell into a still more degraded condition by the loss of their citizenship.

Testimonies of Isokratês and Xenophôn to the change of character and habits at Sparta.

It is not merely Isokratês,[2] who attests the corruption wrought in the character of the Spartans by the possession of that foreign empire which followed the victory of Ægospotami, but also their earnest panegyrist Xenophôn. After having warmly extolled the laws of Lykurgus or the Spartan institutions, he is constrained to admit that his eulogies, though merited by the past, have become lamentably inapplicable to that present which he himself witnessed. "Formerly (says he[3]) the

[1] Arist. Polit. ii. 6, 16—18; ii. 7, 8.

[2] Isokratês, de Pace, s. 118—127.

[3] Xen. de Republ. Laced. c. 14. οἶδα γὰρ πρότερον μὲν Δακεδαιμονίους αἱρουμένους, οἵκοι τὰ μέτρια ἔχοντας ἀλλήλοις συνεῖναι μᾶλλον, ἢ ἁρμόζοντας ἐν ταῖς πόλεσι καὶ κυλακευομένους διαφθείρεσθαι, καὶ πρόσθεν μὲν οἷδα αὐτοὺς φοβουμένους, χρύσιον ἔχοντας φαίνεσθαι· νῦν δ' ἔστιν οὓς καὶ καλλωπιζομένους ἐπὶ τῷ κεκτῆσθαι. ἐπίσταμαι δὲ καὶ πρόσθεν τούτου ἕνεκα ξεινήλασίας γιγνομένας, καὶ ἀποδημεῖν οὐκ ἐξὸν, ὅπως μὴ ῥᾳδιουργίας οἱ πολῖται ἀπὸ τῶν ξένων ἐμπίμπλαιντο· νῦν δ' ἐπίσταμαι τοὺς δακοῦντας πρώτους εἶναι ἐσπουδακότας ὡς μηδέποτε παύσονται ἁρμόζοντες ἐπὶ ξένης. καὶ ἦν μὲν, ὅτε ἐπεμελοῦντο, ὅπως ἄξιοι εἶεν ἡγεῖσθαι· νῦν δὲ πολὺ μᾶλλον πραγματεύονται, ὅπως ἄρξουσιν, ἢ ὅπως ἄξιοι τούτου ἔσονται. τοιγαροῦν οἱ Ἕλληνες πρότερον μὲν ἰόντες εἰς Δακεδαίμονα ἐδέοντο αὐτῶν, ἡγεῖσθαι ἐπὶ τοὺς δακοῦντας ἀδικεῖν· νῦν δὲ πολλοὶ παρακαλοῦσιν ἀλλήλους ἐπὶ τὸ δικαιωλύειν ἄρξαι πάλιν αὐτούς. οὐδὲν μέντοι δεῖ θαυμάζειν τούτων τῶν ἐπιψόγων αὐτοῖς γιγνομένων, ἐπειδὴ φανεροί εἰσιν οὔτε τῷ θεῷ πειθόμενοι οὔτε τοῖς Λυκούργου νόμοις.

The expression "taking measures to hinder the Lacedæmonians from again exercising empire" marks this treatise as probably composed some time between their naval defeat at Knidus and their land defeat at Leuktra. The former put an end to their maritime empire, the latter excluded them from all possibility of recovering it; but during the interval between the two such recovery was by no means impossible.

Lacedæmonians used to prefer their own society and moderate way of life at home, to appointments as harmosts in foreign towns, with all the flattery and all the corruption attending them. Formerly, they were afraid to be seen with gold in their possession; now, there are some who make even an ostentatious display of it. Formerly, they enforced their (Xenelasy or) expulsion of strangers, and forbade foreign travel, in order that their citizens might not be filled with relaxed habits of life from contact with foreigners; but now those who stand first in point of influence among them study above all things to be in perpetual employment as harmosts abroad. There was a time when they took pains to be worthy of headship; but now they strive much rather to get and keep the command than to be properly qualified for it. Accordingly the Greeks used in former days to come and solicit that the Spartans would act as their leaders against wrong-doers; but now they are exhorting each other to concert measures for shutting out Sparta from renewed empire. Nor can we wonder that the Spartans have fallen into this discredit, when they have manifestly renounced obedience both to the Delphian god and to the institutions of Lykurgus."

This criticism (written at some period between 394—371 B.C.) from the strenuous eulogist of Sparta is highly instructive. We know from other evidences how badly the Spartan empire worked for the subject cities: we here learn how badly it worked for the character of the Spartans themselves, and for those internal institutions which even an enemy of Sparta, who detested her foreign policy, still felt constrained to admire.[1] All the vices, here insisted upon by Xenophôn, arise from various incidents connected with her empire. The moderate, home-keeping, old-fashioned, backward disposition, of which the Corinthians complain,[2] but for which King Archidamus takes credit, at the beginning of the Peloponnesian War, is found exchanged, at the close of the war, for a spirit of aggression and conquest, for

[1] The Athenian envoy at Mêlos says —Δακεδαιμονίοι γὰρ πρὸς μὲν σφᾶς αὐτοὺς καὶ τὰ ἐπιχώρια νόμιμα, πλεῖστα ἀρετῇ χρῶνται πρὸς δὲ τοὺς ἄλλους—ἐπιφανέστατα ἂν ἴσμεν τὰ μὲν ἡδέα καλὰ νομίζουσι, τὰ δὲ ξυμφέροντα δίκαια (Thucyd. v. 105). A judgment almost exactly the same is pronounced by Polybius (vi. 48).

[2] Thucyd. i. 69, 70, 71, 84. ἀρχαιότροπα ὑμῶν τὰ ἐπιτηδεύματα—ἄοκνοι πρὸς ὑμᾶς μελλητὰς καὶ ἀποδημηταὶ πρὸς ἐνδημοστάτους; also viii. 24.

ambition public as well as private, and for emancipation of the great men from the subduing[1] equality of discipline enacted by Lykurgus.

Power of Lysander—his arrogance and ambitious projects—flattery lavished upon him by sophists and poets

Agis, the son of Archidamus (426—399 B.C.), and Pausanias, son of Pleistoanax (408—394 B.C.), were the two kings of Sparta at the end of the war. But Lysander, the admiral or commander of the fleet, was for the time[2] greater than either of the two kings, who had the right of commanding only the troops on land. I have already mentioned how his overweening dictation and insolence offended not only Pausanias, but also several of the Ephors and leading men at Sparta, as well as Pharnabazus, the Persian satrap; thus indirectly bringing about the emancipation of Athens from the Thirty, the partial discouragement of the Dekarchies throughout Greece, and the recal of Lysander himself from his command. It was not without reluctance that the conqueror of Athens submitted to descend again to a private station. Amidst the crowd of flatterers who heaped incense on him at the moment of his omnipotence, there were not wanting those who suggested that he was much more worthy to reign than either Agis or Pausanias; that the kings ought to be taken, not from the first-born of the lineage of Eurysthenês and Proklês, but by selection out of all the Herakleids, of whom Lysander himself was one;[3] and that the person elected ought to be not merely a descendant of Hêraklês, but a worthy parallel of Hêraklês himself. While pæans were sung to

[1] Σπάρτην δαμασίμβροτον (Simonidês ap. Plutarchi Agesilaum, c. 1).

[2] See an expression of Aristotle (Polit. ii. 6, 22) about the function of admiral among the Lacedæmonians—ἐπὶ γὰρ τοῖς βασιλεῦσιν, οὖσι στρατηγοῖς ἀιδίοις, ἡ ναυαρχία σχεδὸν ἑτέρα βασιλεία καθέστηκε.

This reflection, which Aristotle intimates that he has borrowed from some one else, though without saying from whom, must, in all probability, have been founded upon the case of Lysander; for never after Lysander was there any Lacedæmonian admiral enjoying a power which could by possibility be termed exorbitant or dangerous. We know that during the later years of the Peloponnesian War much censure was cast upon the Lacedæmonian practice of annually changing the admiral (Xen. Hellen. i. 6, 4).

The Lacedæmonians seem to have been impressed with these criticisms, for in the year 395 B.C. (the year before the battle of Knidus), they conferred upon King Agesilaus, who was then commanding the land army in Asia Minor, the command of the fleet also, in order to secure unity of operations. This had never been done before (Xen. Hell. iii. 4, 28).

[3] Plutarch, Lysand. c. 24. Perhaps he may have been simply a member of the tribe called Hylleis, who probably called themselves Herakleids. Some affirmed that Lysander wished to cause the kings to be elected out of all the Spartans, not simply out of the Herakleids. This is less probable.

the honour of Lysander at Samos;[1] while Chœrilus and Antilochus composed poems in his praise; while Antimachus (a poet highly esteemed by Plato) entered into a formal competition of recited epic verses called *Lysandrus*, and was surpassed by Nikêratus, there was another warm admirer, a rhetor or sophist of Halikarnassus, named Kleôn,[2] who wrote a discourse proving that Lysander had well earned the regal dignity, that personal excellence ought to prevail over legitimate descent, and that the crown ought to be laid open to election from the most worthy among the Herakleids. Considering that rhetoric was neither employed nor esteemed at Sparta, we cannot reasonably believe that Lysander really ordered the composition of this discourse as an instrument of execution for projects preconceived by himself, in the same manner as an Athenian prosecutor or defendant before the Dikastery used to arm himself with a speech from Lysias or Demosthenês. Kleôn would make his court professionally through such a prose composition, whether the project were first recommended by himself, or currently discussed among a circle of admirers; while Lysander would probably requite the compliment by a reward not less munificent than that which he gave to the indifferent poet Antilochus.[3] And the composition would be put into the form of an harangue from the admiral to his countrymen, without any definite purpose that it should be ever so delivered. Such hypothesis of a speaker and an audience was frequent with the rhetors in their writings, as we may see in Isokratês, especially in his sixth discourse, called Archidamus.

Real position of the kings at Sparta.

Either from his own ambition, or from the suggestions of others, Lysander came now to conceive the idea of breaking the succession of the two regal families, and opening for himself a door to reach the crown. His projects have been characterized as revolutionary; but there seems nothing in them which fairly merits the appellation in the sense which that word now bears, if we consider accurately what the Spartan kings were in the year 400 B.C. In this view the associations connected with the title of king are to a modern reader misleading. The Spartan kings were not kings at all in any modern sense of the term: not only they were not absolute,

[1] Duris ap. Athenæum, xv. p. 696. Agesil. c. 20.
[2] Plutarch, Lysand. c. 18; Plutarch, [3] Plutarch, Lysand. c. 17.

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but they were not even constitutional kings. They were not sovereigns, nor was any Spartan their subject; every Spartan was the member of a free Grecian community. The Spartan king did not govern; nor did he reign, in the sense of having government carried on in his name and by his delegates. The government of Sparta was carried on by the Ephors, with frequent consultation of the senate, and occasional, though rare, appeals to the public assembly of citizens. The Spartan king was not legally inviolable. He might be, and occasionally was, arrested, tried, and punished for misbehaviour in the discharge of his functions. He was a self-acting person, a great officer of state, enjoying certain definite privileges, and exercising certain military and judicial functions, which passed as an *universitas* by hereditary transmission in his family, but subject to the control of the Ephors as to the way in which he performed these duties.[1] Thus, for example, it was his privilege to command the army when sent on foreign service; yet a law was made requiring him to take deputies along with him as a council of war, without whom nothing was to be done. The Ephors recalled Agesilaus when they thought fit; and they brought Pausanias to trial and punishment for alleged misconduct in his command.[2] The only way in which the Spartan kings formed part of the sovereign power in the state, or shared in the exercise of government properly so called, was that they had votes *ex officio* in the Senate, and could vote there by proxy when they were not present. In ancient times, very imperfectly known, the Spartan kings seem really to have been sovereigns, the government having then been really carried on by them or by their orders. But in the year 400 B.C., Agis and Pausanias had become nothing more than great

[1] Aristotle (Polit v. 1, 5) represents justly the schemes of Lysander as going πρὸς τὸ μέρος τι κινῆσαι τῆς πολιτείας· οἷον ἀρχήν τινα καταστῆσαι ἢ ἀνελεῖν. The Spartan kingship is here regarded as ἀρχή τις—one office of state among others. But Aristotle regards Lysander as having intended to destroy the kingship—καταλῦσαι τὴν βασιλείαν—which does not appear to have been the fact. The plan of Lysander was to retain the kingship, but to render it elective instead of hereditary. He wished to place the Spartan kingship substantially on the same footing as that on which the office of the kings or suffetes of Carthage stood, who were not hereditary, nor confined to members of the same family or Gens, but chosen out of the principal families or Gentes. Aristotle, while comparing the βασιλεῖς at Sparta with those at Carthage, as being generally analogous, pronounces in favour of the Carthaginian election as better than the Spartan hereditary transmission (Arist. Polit. ii. 8, 2).

[2] Thucyd. v. 63; Xen. Hellen. iii. 5, 25; iv. 2, 1.

and dignified hereditary officers of state, still bearing the old title of their ancestors. To throw open these hereditary functions to all the members of the Herakleid Gens, by election from their number, might be a change better or worse: it was a startling novelty (just as it would have been to propose that any of the various priesthoods, which were hereditary in particular families, should be made elective), because of the extreme attachment of the Spartans to old and sanctified customs; but it cannot properly be styled revolutionary. The Ephors, the Senate, and the public assembly might have made such a change in full legal form, without any appeal to violence; the kings might vote against it, but they would have been outvoted. And if the change had been made, the Spartan government would have remained, in form as well as in principle, just what it was before, although the Eurystheneid and Prokleid families would have lost their privileges. It is not meant here to deny that the Spartan kings were men of great importance in the state, especially when (like Agesilaus) they combined with their official station a marked personal energy. But it is not the less true that the associations connected with the title of *king* in the modern mind do not properly apply to them.

His intrigues to make himself king at Sparta—he tries in vain to move the oracles in his favour—scheme laid for the production of sacred documents, as yet lying hidden, by a son of Apollo.

To carry his point at Sparta, Lysander was well aware that agencies of an unusual character must be employed. Quitting Sparta soon after his recal, he visited the oracles of Delphi, Dodona, and Zeus Ammon in Libya,[1] in order to procure, by persuasion or corruption, injunctions to the Spartans countenancing his projects. So great was the general effect of oracular injunctions on the Spartan mind, that Kleomenês had thus obtained the deposition of King Demaratus, and the exiled Pleistoanax his own return,[2] bribery having been in both cases the moving impulse. But Lysander was not equally fortunate. None of these oracles could be induced, by any offers, to venture upon so grave a sentence as that of repealing the established law of succession to the Spartan throne. It is even said that the

[1] Diodôrus, xiv. 13; Cicero, de Divin. i. 43, 96; Corn. Nepos, Lysand c. 3.

[2] Plutarch, Lysand. c. 25, from Ephorus. Compare Herodot. vi. 66; Thucyd. v. 12.

priests of Ammon, not content with refusing his offers, came over to Sparta to denounce his proceeding; upon which accusation Lysander was put on his trial, but acquitted.

The statement that he was thus tried and acquitted, I think untrue. But his schemes thus far miscarried, and he was compelled to resort to another stratagem, yet still appealing to the religious susceptibilities of his countrymen. There had been born some time before, in one of the cities of the Euxine, a youth named Silenus, whose mother affirmed that he was the son of Apollo—an assertion which found extensive credence, notwithstanding various difficulties raised by the sceptics. While making known at Sparta this new birth of a son to the god, the partisans of Lysander also spread abroad the news that there existed sacred manuscripts and inspired records, of great antiquity, hidden and yet unread, in the custody of the Delphian priests; not to be touched or consulted until some genuine son of Apollo should come forward to claim them. With the connivance of some among the priests, certain oracles were fabricated agreeable to the views of Lysander. The plan was concerted that Silenus should present himself at Delphi, tender the proofs of his divine parentage, and then claim the inspection of these hidden records; which the priests, after an apparently rigid scrutiny, were prepared to grant. Silenus would then read them aloud in the presence of all the spectators; and one would be found among them, recommending to the Spartans to choose their kings out of all the best citizens.[1]

So nearly did this project approach to consummation, that Silenus actually presented himself at Delphi, and put in his claim. But one of the confederates either failed in his courage or broke down at the critical moment, so that the hidden records still remained hidden. Yet though Lysander was thus compelled to abandon his plan, nothing was made public about it until after his death. It might probably have succeeded had he found temple-confederates of proper courage and cunning, when we consider the profound and habitual deference of the Spartans to Delphi, upon the sanction of which oracle the Lykurgean institutions themselves were mainly understood to rest. And an

His aim at the kingship fails—nevertheless he still retains prodigious influence at Sparta.

[1] Plutarch, Lysand. c. 25.

occasion presently arose on which the proposed change might have been tried with unusual facility and pertinence; though Lysander himself, having once miscarried, renounced his enterprise, and employed his influence, which continued unabated, in giving the sceptre to another instead of acquiring it for himself[1]—like Mucian in reference to the Emperor Vespasian.

B.C. 399. Death of Agis, king of Sparta—doubt as to the legitimacy of his son Leotychidês. Agesilaus, seconded by Lysander, aspires to the throne.

It was apparently about a year after the campaigns in Elis that King Agis, now an old man, was taken ill at Heræa in Arcadia, and carried back to Sparta, where he shortly afterwards expired. His wife, Timæa, had given birth to a son named Leotychidês, now a youth about fifteen years of age.[2] But the legitimacy of this youth had always been suspected by Agis, who had pronounced, when the birth of the child was first made known to him, that it could not be his. He had been frightened out of his wife's bed by the shock of an earthquake, which was construed as a warning from Poseidôn, and was held to be a prohibition of intercourse for a certain time, during which interval Leotychidês

[1] Tacit. Histor. i. 10. "Cui expeditius fuerit tradere imperium, quam obtinere."

The general fact of the conspiracy of Lysander to open for himself a way to the throne appears to rest on very sufficient testimony—that of Ephorus; to whom perhaps the words φασί τινες in Aristotle may allude, where he mentions this conspiracy as having been narrated (Polit. v. i. 5). But Plutarch, as well as K. O. Müller (Hist. of Dorians, iv. 9, 5) and others, erroneously represent the intrigues with the oracle as being resorted to after Lysander returned from accompanying Agesilaus to Asia; which is certainly impossible, since Lysander accompanied Agesilaus out in the spring of 396 B.C., did not return to Greece until the spring of 395 B.C., and was then employed, with an interval not greater than four or five months, on that expedition against Bœotia wherein he was slain.

The tampering of Lysander with the oracle must undoubtedly have taken place prior to the death of Agis—at some time between 403 B.C. and 399 B.C. The humiliation which he received in 396 B.C. from Agesilaus might indeed have led him to revolve in his mind the renewal of his former plans, but he can have had no time to do anything towards them. Aristotle (Polit. v. 6, 2) alludes to the humiliation of Lysander by the kings as an example of incidents *tending to* raise disturbance in an aristocratical government; but this humiliation probably alludes to the manner in which he was thwarted in Attica by Pausanias in 403 B.C.—which proceeding is ascribed by Plutarch to both kings, as well as to their jealousy of Lysander (see Plutarch, Lysand. c. 21)—not to the treatment of Lysander by Agesilaus in 396 B.C. The mission of Lysander to the despot Dionysius at Syracuse (Plutarch, Lysand. c. 2) must also have taken place prior to the death of Agis in 399 B.C., whether before or after the failure of the stratagem at Delphi is uncertain—perhaps after it.

[2] The age of Leotychidês is approximately marked by the date of the presence of Alkibiadês at Sparta 414—413 B.C. The mere rumour, true or false, that this young man was the son of Alkibiadês, may be held sufficient as chronological evidence to certify his age.

was born. This was one story: another was that the young prince was the son of Alkibiadês, born during the absence of Agis in his command at Dekeleia. On the other hand, it was alleged that Agis, though originally doubtful of the legitimacy of Leotychidês, had afterwards retracted his suspicions and fully recognized him; especially, and with peculiar solemnity, during his last illness.[1] As in the case of Demaratus about a century earlier,[2] advantage was taken of these doubts by Agesilaus, the younger brother of Agia, powerfully seconded by Lysander, to exclude Leotychidês and occupy the throne himself.

Agesilaus was the son of King Archidamus, not by Lampito the mother of Agis, but by a second wife named Eupolia. He was now at the mature age of forty,[3] and having been brought up without any prospect of becoming king—at least until very recent times—had passed through the unmitigated rigour of Spartan drill and training. He was distinguished for all Spartan virtues: exemplary obedience to authority in the performance of his trying exercises, military as well as civil; emulation in trying to surpass every competitor; extraordinary courage, energy, as well as facility in enduring hardship; simplicity and frugality in all his personal habits; extreme sensibility to the opinion of his fellow-citizens. Towards his personal friends or adherents he was remarkable for fervour of attachment, even for unscrupulous partisanship, with a readiness to use all his influence in screening their injustices or shortcomings; while he was comparatively placable and generous in dealing with rivals at home, notwithstanding his eagerness to be first in every sort of competition.[4] His manners were cheerful and popular, and his physiognomy pleasing; though in stature he was not only small but mean, and though he laboured under the additional defect of lameness on one leg,[5] which accounts for his

Character of Agesilaus.

[1] Xen. Hellen. iii. 3, 2; Pausanias, iii. 8, 4; Plutarch, Agesilaus, c. 3.

[2] Herodot. v. 36.

[3] I confess I do not understand how Xenophôn can affirm in his Agesilaus, i. 6—Ἀγησίλαος τοίνυν ἔτι μὲν νέος ὢν ἔτυχε τῆς βασιλείας. For he himself says (ii. 28), and it seems well established, that Agesilaus died at the age of above 80 (Plutarch, Agesil. c. 40); and his death must have been about 360 B.C.

[4] Plutarch, Agesilaus, c 2—6; Xenoph. Agesil. vii. 3; Plutarch, Apophth. Laconic. p. 212 D.

[5] Plutarch, Agesil. c. 2; Xenoph. Agesil. viii 1.

It appears that the mother of Agesilaus was a very small woman, and that Archidamus had incurred the censure of the Ephors, on that especial ground, for marrying her.

constant refusal to suffer his statue to be taken.[1] He was indifferent to money, and exempt from excess of selfish feeling, except in his passion for superiority and power.

In spite of his rank as brother of Agis, Agesilaus had never yet been tried in any military command, though he had probably served in the army either at Dekeleia or in Asia. Much of his character therefore lay as yet undisclosed. And his popularity may perhaps have been the greater at the moment when the throne became vacant, inasmuch as, having never been put in a position to excite jealousy, he stood distinguished only for accomplishments, efforts, endurances, and punctual obedience, wherein even the poorest citizens were his competitors on equal terms. Nay, so complete were the self-constraint and the habit of smothering emotions generated by a Spartan training, that even the cunning Lysander himself did not at this time know him. He and Agesilaus had been early and intimate friends,[2] both having been placed as boys in the same herd or troop for the purpose of discipline: a strong illustration of the equalizing character of this discipline, since we know that Lysander was of poor parents and condition.[3] He made the mistake of supposing Agesilaus to be of a disposition particularly gentle and manageable, and this was his main inducement for espousing the pretensions of the latter to the throne after the decease of Agis. Lysander reckoned, if by his means Agesilaus became king, on a great increase of his own influence, and especially on a renewed mission to Asia, if not as ostensible general, at least as real chief under the titular headship of the new king.

Conflicting pretensions of Agesilaus and Leotychidês.

Accordingly, when the imposing solemnities which always marked the funeral of a king of Sparta were terminated,[4] and the day arrived for installation of a new king, Agesilaus, under the promptings of Lysander, stood forward to contest the legitimacy and the title of Leotychidês, and to claim the sceptre for himself—a true Herakleid, brother of the late King Agis. In the debate, which probably took place not merely before the Ephors and the Senate, but before the assembled citizens besides, Lysander warmly seconded his pretensions. Of this debate, unfortunately, we are

[1] Xen. Ages. xi. 7; Plut. Ages. c. 2.
[2] Plutarch, Agesil. c. 2.
[3] Plutarch, Lysand. c. 2.
[4] Xenoph. Hellen. iii. 3, 1

not permitted to know much. We cannot doubt that the mature age and excellent reputation of Agesilaus would count as a great recommendation when set against an untried youth; and this was probably the real point (since the relationship of both was so near) upon which decision turned,[1] for the legitimacy of Leotychidês was positively asseverated by his mother Timæa,[2] and we do not find that the question of paternity was referred to the Delphian oracle, as in the case of Demaratus.

Objection taken against Agesilaus on the ground of his lameness—oracle produced by Diopeithês—eluded by the interpretation of Lysander.

There was, however, one circumstance which stood much in the way of Agesilaus—his personal deformity. A lame king of Sparta had never yet been known. And if we turn back more than a century to the occurrence of a similar deformity in one of the Battiad princes at Kyrênê,[3] we see the Kyrenians taking it so deeply to heart, that they sent to ask advice from Delphi, and to invite the Mantineian reformer Demônax. Over and above this sentiment of repugnance, too, the gods had specially forewarned Sparta to beware of "a lame reign". Diopeithês, a prophet and religious adviser of high reputation, advocated the cause of Leotychidês. He produced an ancient oracle, telling Sparta that "with all her pride she must not suffer a lame reign to impair her stable footing;[4] for, if she did so, unexampled suffering and ruinous wars would long beset her". This prophecy had already been once invoked, about eighty years earlier,[5] but with a very different interpretation. To Grecian leaders like Themistoklês or Lysander it was an accomplishment of no small value to be able to elude inconvenient texts or intractable religious feelings by expository ingenuity. And Lysander here raised his voice (as Themistoklês had done on the momentous occasion before the battle of Salamis[6]) to combat the professional expositors; contending that by "a lame reign" the god meant

[1] Plutarch, Lysand. c. 22; Plutarch, Agesil. c. 3; Xen. Hellen. iii. 3, 2; Xen. Agesil. 1, 5—κρίνασα ἡ πόλις ἀνεπικλητότερον εἶναι Ἀγησίλαον καὶ τῷ γένει καὶ τῇ ἀρετῇ, &c.

[2] Xen. Hellen. iii. 3, 2. This statement contradicts the talk imputed to Timæa by Duris (Plutarch, Agesil. c. 3; Plutarch, Alkibiad. c. 23).

[3] Herodot. iv. 151. διεδέξατο δὲ τὴν βασιληΐην τοῦ Ἀρκεσίλεω ὁ παῖς Βάττος, χολὸς τε ἐὼν καὶ οὐκ ἀρτίπους. οἱ δὲ Κυρηναῖοι πρὸς τὴν καταλαβοῦσαν συμφορὴν ἔπεμπον ἐς Δελφοὺς, ἐπερησομένους ὁντινα τρόπον καταστησάμενοι κάλλιστα ἂν οἰκέοιεν.

[4] Plutarch, Lysand. c. 22; Plutarch, Agesil. c. 3; Pausan. iii. 8, 5.

[5] Diodôr. xi. 50.

[6] Herodot. viii. 143.

not a bodily defect in the king—which might not even be congenital, but might arise from some positive hurt[1]—but the reign of any king who was not a genuine descendant of Hêraklês.

Agesilaus is preferred as king—suspicions which always remained attached to Lysander's interpretation.

The influence of Lysander,[2] combined doubtless with a preponderance of sentiment already tending towards Agesilaus, caused this effort of interpretative subtlety to be welcomed as convincing, and led to the nomination of the lame candidate as king. There was, however, a considerable minority, to whom this decision appeared a sin against the gods and a mockery of the oracle. And though the murmurs of such dissentients were kept down by the ability and success of Agesilaus during the first years of his reign, yet when, in his ten last years, calamity and humiliation were poured thickly upon this proud city, the public sentiment came decidedly round to their view. Many a pious Spartan then exclaimed, with feelings of bitter repentance, that the divine word never failed to come true at last,[3] and that Sparta was justly punished for having wilfully shut her eyes to the distinct and merciful warning vouchsafed to her, about the mischiefs of "a lame reign".[4]

Besides the crown, Agesilaus at the same time acquired the large property left by the late King Agis: an acquisition which enabled him to display his generosity by transferring half of it at once to his maternal relatives—for the most part poor persons.[5] The popularity acquired by this step was still further increased

[1] Xen. Hellen. iii. 3, 3. ὡς οὐκ οἴοιτο, τὸν θεὸν τοῦτο κελεύειν φυλάξασθαι, μὴ προτεταίσας τις χωλεύσῃ, ἀλλὰ μᾶλλον, μὴ οὐκ ὢν τοῦ γένους βασιλεύσῃ.

Congenital lameness would be regarded as a mark of divine displeasure, and therefore a disqualification from the throne, as in the case of Battus of Kyrênê above noticed. But the words χωλὴ βασίλεια were general enough to cover both the cases—superinduced as well as congenital lameness. It is upon this that Lysander founds his inference—that the god did not mean to allude to bodily lameness at all.

[2] Pausanias, iii. 8, 5; Plutarch, Agesil. c. 3; Plutarch, Lysand. c. 22; Justin, vi. 2.

[3] Ἴδ' οἷαν, ὦ παῖδες, προσέμιξεν ἄφαρ
Τυῦπας τὸ θεόπροπον ἡμῖν
Τῆς παλαιφάτου προνοίας,
Ὅν ἔλακεν, &c

This is a splendid chorus of the Trachiniæ of Sophoklês (822) proclaiming their sentiments on the awful death of Hêraklês in the tunic of Nessus, which has just been announced as about to happen.

[4] Plutarch, Agesil. c. 30; Plutarch, Compar. Agesil. and Pomp. c. 1. Ἀγησίλαος δὲ τὴν βασίλειαν ἔδοξε λαβεῖν, οὔτε τὰ πρὸς θεοὺς ἁμεμπτος, οὔτε τὰ πρὸς ἀνθρώπους, κρίνας νοθείας δεσπυχίδην, ὃν υἱὸν αὐτοῦ ἀπέδειξεν ὁ ἀδελφὸς γνήσιον, τὸν δὲ χρησμὸν κατειρωνευσάμενος τὸν περὶ τῆς χωλότητος. Again, ib. c. 2. δι' Ἀγησίλαον ἐπεσκάτησε τῷ χρησμῷ Λύσανδρος.

[5] Xen. Agesil. iv. 5; Plutarch, Ages. c. 4.

by his manner of conducting himself towards the Ephors and Senate. Between these magistrates and the kings there was generally a bad understanding. The kings, not having lost the tradition of the plenary power once enjoyed by their ancestors, displayed as much haughty reserve as they dared, towards an authority now become essentially superior to their own. But Agesilaus—not less from his own pre-established habits than from anxiety to make up for the defects of his title—adopted a line of conduct studiously opposite. He not only took pains to avoid collision with the Ephors, but showed marked deference both to their orders and to their persons. He rose from his seat whenever they appeared: he conciliated both Ephors and Senators by timely presents.[1] By such judicious proceeding, as well as by his exact observance of the laws and customs,[2] he was himself the greatest gainer. Combined with that ability and energy in which he was never deficient, it ensured to him more real power than had ever fallen to the lot of any king of Sparta—power, not merely over the military operations abroad which usually fell to the kings, but also over the policy of the state at home. On the increase and maintenance of that real power, his chief thoughts were concentrated: new dispositions generated by kingship, which had never shown themselves in him before. Despising, like Lysander, both money, luxury, and all the outward show of power, he exhibited, as a king, an ultra-Spartan simplicity, carried almost to affectation, in diet, clothing, and general habits. But like Lysander also, he delighted in the exercise of dominion through the medium of knots or factions of devoted partisans, whom he rarely scrupled to uphold in all their career of injustice and oppression. Though an amiable man, with no disposition to tyranny and still less to plunder, for his own benefit, Agesilaus thus made himself the willing instrument of both, for the benefit of his various coadjutors and friends, whose power and consequence he identified with his own.[3]

Popular conduct of Agesilaus—he conciliates the Ephors—his great influence at Sparta—his energy, combined with unscrupulous partisanship

At the moment when Agesilaus became king, Sparta was at the

[1] Plutarch, Agesil. c. 4.
[2] Xen. Agesil. vii. 2.
[3] Isokratès, Orat. v. (Philipp.) s. 100; Plutarch, Agesilaus, c. 3, 13—23; Plutarch, Apopthegm. Laconica, pp. 209 F—212 D.
See the incident alluded to by Theopompus ap. Athenæum, xiii. p. 609.

maximum of her power, holding nearly all the Grecian towns as subject allies, with or without tribute. She was engaged in the task (as has already been mentioned) of protecting the Asiatic Greeks against the Persian satraps in their neighbourhood. And the most interesting portion of the life of Agesilaus consists in the earnestness with which he espoused, and the vigour and ability with which he conducted, this great Pan-hellenic duty. It will be seen that success in his very promising career was intercepted[1] by his bad factious subservience to partisans, at home and abroad —by his unmeasured thirst for Spartan omnipotence—and his indifference or aversion to any generous scheme of combination with the cities dependent on Sparta.

B.C. 398—397.

Dangerous conspiracy at Sparta—terror-striking sacrifices.

His attention however was first called to a dangerous internal conspiracy with which Sparta was threatened. The "lame reign" was as yet less than twelve months old, when Agesilaus, being engaged in sacrificing at one of the established state solemnities, was apprised by the officiating prophet that the victims exhibited menacing symptoms, portending a conspiracy of the most formidable character. A second sacrifice gave yet worse promise; and on the third the terrified prophet exclaimed: "Agesilaus, the revelation before us imports that we are actually in the midst of our enemies". They still continued to sacrifice, but victims were now offered to the averting and preserving gods, with prayers that these latter, by tutelary interposition, would keep off the impending peril. At length, after much repetition and great difficulty, favourable victims were obtained, the meaning of which was soon made clear. Five days afterwards, an informer came before the Ephors communicating the secret, that a dangerous conspiracy was preparing, organized by a citizen named Kinadon.[2]

The conspirator thus named was a Spartan citizen, but not one of that select number called the Equals or the Peers. It has already been mentioned that inequalities had been gradually growing up among qualified citizens of Sparta, tending tacitly to set apart a certain number of them under the name of The Peers, and all the rest under the correlative name of The Inferiors.

[1] Isokratês (Orat. v. *ad sup.*) makes a remark in substance the same.
[2] Xenoph. Hellen. iii. 3, 4.

Besides this, since the qualification of every family lasted only so long as the citizen could furnish a given contribution for himself and his sons to the public mess-table, and since industry of every kind was inconsistent with the rigid personal drilling imposed upon all of them, the natural consequence was, that in each generation a certain number of citizens became disfranchised and dropped off. But these disfranchised men did not become Perioeki or Helots. They were still citizens, whose qualification, though in abeyance, might be at any time renewed by the munificence of a rich man ;[1] so that they too, along with the lesser citizens, were known under the denomination of The Inferiors.

Character and position of the chief conspirator Kinadon—state of parties at Sparta—increasing number of malcontents.

It was to this class that Kinadon belonged. He was a young man of remarkable strength and courage, who had discharged with honour his duties in the Lykurgean discipline,[2] and had imbibed from it that sense of personal equality and that contempt of privilege which its theory as well as its practice suggested. Notwithstanding all exactness of duty performed, he found that the constitution, as practically worked, excluded him from the honours and distinctions of the state, reserving them for the select citizens known under the name of Peers. And this exclusion had become more marked and galling since the formation of the Spartan empire after the victory of Ægospotami, whereby the number of lucrative posts (harmosties and others), all monopolized by the Peers, had been so much multiplied. Debarred from the great political prizes, Kinadon was still employed by the Ephors, in consequence of his high spirit and military sufficiency, in that standing force which they kept for maintaining order at home.[3] He had been the agent ordered on several of those arbitrary seizures which they never scrupled to

[1] See ch. vi of this History.

[2] Xen. Hellen. iii. 3, 5. οὗτος (Kinadon) δ' ἦν νεανίσκος καὶ τὸ εἶδος καὶ τὴν ψυχὴν εὔρωστος, οὐ μέντοι τῶν ὁμοίων.

The meaning of the term Οἱ ὅμοιοι fluctuates in Xenophon: it sometimes, as here, is used to signify the privileged Peers—again De Repub. Laced. xiii 1; and Anab. iv. 6, 14. Sometimes again it is used agreeably to the Lykurgean theory, whereby every citizen, who rigorously discharged his duty in the public drill, belonged to the number (De Rep. Lac. x. 7).

There was a variance between the theory and the practice.

[3] Xen. Hellen. iii. 3, 9. ὑπηρετήσει δὲ καὶ ἄλλ' ἤδη ὁ Κινάδων τοῖς Ἐφόροις τοιαῦτα. iii. 3, 7. οἱ συντεταγμένοι ἡμῶν (Kinadon says) αὐτοὶ ὅπλα κεκτήμεθα.

employ towards persons whom they regarded as dangerous. But this was no satisfaction to his mind; nay, probably, by bringing him into close contact with the men in authority, it contributed to lessen his respect for them. He desired "to be inferior to no man in Sparta"[1]—and his conspiracy was undertaken to realize this object by breaking up the constitution.

Police of the Ephors—information laid before them.

It has already been mentioned that amidst the general insecurity which pervaded the political society of Laconia, the Ephors maintained a secret police and system of espionage which reached its height of unscrupulous efficiency under the title of the Krypteia. Such precautions were now more than ever requisite; for the changes in the practical working of Spartan politics tended to multiply the number of malcontents, and to throw the Inferiors as well as the Perioeki and the Neodamodes (manumitted Helots) into one common antipathy with the Helots, against the exclusive partnership of the Peers. Informers were thus sure of encouragement and reward, and the man who now came to the Ephors either was really an intimate friend of Kinadon, or had professed himself such in order to elicit the secret. "Kinadon (said he to the Ephors) brought me to the extremity of the market-place, and bade me count how many Spartans there were therein. I reckoned up about forty, besides the King, the Ephors, and the Senators. Upon my asking him why he desired me to count them, he replied—Because these are the men, and the only men, whom you have to look upon as enemies;[2] all others in the market-place, more than 4000 in number, are friends and comrades. Kinadon also pointed out to me the one or two Spartans whom we met in the roads, or who were lords in the country districts, as our only enemies; every one else around them being friendly to our purpose." "How many did he tell you were the accomplices actually privy to the scheme?" asked the Ephors. "Only a few (was the reply), but those thoroughly trustworthy: these confidants themselves, however, said that all around them were accomplices—Inferiors, Perioeki, Neodamodes, and Helots,

[1] Xen. Hellen. iii. 3, 11. μηδενὸς ἥττων εἶναι τῶν ἐν Λακεδαίμονι was the declaration of Kinadon when seized and questioned by the Ephors concerning his purposes. Substantially it coincides with Aristotle (Polit. v. 6, 2)—ἢ ὅταν ἀνδράδης τις ὢν μὴ μετέχῃ τῶν τιμῶν, οἷον Κινάδων ὁ τὴν ἐπ' Ἀγησιλάου συστήσας ἐπίθεσιν ἐπὶ τοὺς Σπαρτιάτας.

[2] Xen. Hellen. iii. 3, 5.

all alike; for whenever any one among these classes talked about a Spartan, he could not disguise his intense antipathy—he talked as if he could eat the Spartans raw."[1]

Widespread discontent reckoned upon by the conspirators.

"But how (continued the Ephors) did Kinadon reckon upon getting arms?" "His language was (replied the witness)—We of the standing force have our own arms all ready; and here are plenty of knives, swords, spits, hatchets, axes, and scythes, on sale in this market-place, to suit an insurgent multitude; besides, every man who tills the earth, or cuts wood and stone, has tools by him which will serve as weapons in case of need, especially in a struggle with enemies themselves unarmed." On being asked what was the moment fixed for execution, the witness could not tell: he had been instructed only to remain on the spot, and be ready.[2]

Alarm of the Ephors—their manœuvres for apprehending Kinadon privately.

It does not appear that this man knew the name of any person concerned, except Kinadon himself. So deeply were the Ephors alarmed, that they refrained from any formal convocation even of what was called the Lesser Assembly—including the Senate, of which the kings were members *ex officio*, and perhaps a few other principal persons besides. But the members of this assembly were privately brought together to deliberate on the emergency—Agesilaus probably among them. To arrest Kinadon at once in Sparta appeared imprudent; since his accomplices, of number as yet unknown, would be thus admonished either to break out in insurrection, or at least to make their escape. But an elaborate stratagem was laid for arresting him out of Sparta, without the knowledge of his accomplices. The Ephors, calling him before them, professed to confide to him (as they had done occasionally before) a mission to go to Aulon (a Laconian town on the frontier towards Arcadia and Triphylia), and there to seize some parties designated by name in a formal Skytalê or warrant;

[1] Xen. Hellen. iii. 3, 6. αὐτοὶ μέντοι πᾶσιν ἔφασαν συνειδέναι καὶ εἴλωσιν καὶ νεοδαμώδεσι, καὶ τοῖς ὑπομείοσι, καὶ τοῖς περιοικοις· ὅπου γὰρ ἐν τούτοις τις λόγος γένοιτο περὶ Σπαρτιατῶν, οὐδενα οὕτως κρύπτειν τὸ μὴ οὐχ ἥδεως ἂν καὶ ὠμῶν ἐσθίειν αὐτῶν.

The expression is Homeric—ὠμὸν βιβρώθοις Πρίαμον, &c. (Iliad. iv. 35). The Greeks did not think themselves obliged to restrain the full expression of vindictive feeling. The poet Theognis wishes "that he may one day come to drink the blood of those who had ill-used him" (v. 349 Gaisf.).

[2] Xen. Hellen. iii. 3, 7. ὅτι ἐπιδημεῖν οἱ παραγγελμένον εἴη.

including some of the Aulonite Periœki, some Helots, and one other person by name, a woman of peculiar beauty resident at the place, whose influence was understood to spread disaffection among all the Lacedæmonians who came thither, old as well as young.[1] When Kinadon inquired what force he was to take with him on the mission, the Ephors, to obviate all suspicion that they were picking out companions with views hostile to him, desired him to go to the Hippagretês (or commander of the 300 youthful guards called Horsemen, though they were not really mounted) and ask for the first six or seven men of the guard[2] who might happen to be in the way. But they (the Ephors) had already held secret communication with the Hippagretês, and had informed him both whom they wished to be sent, and what the persons sent were to do. They then despatched Kinadon on his pretended mission, telling him that they should place at his disposal three carts, in order that he might more easily bring home the prisoners.

Kinadon is seized, interrogated, and executed—his accomplices are arrested, and the conspiracy broken up.

Kinadon began his journey to Aulon, without the smallest suspicion of the plot laid for him by the Ephors, who, to make their purpose sure, sent an additional body of the guards after him, to quell any resistance which might possibly arise. But their stratagem succeeded as completely as they could desire. He was seized on the road by those who accompanied him ostensibly for his pretended mission. These men interrogated him, put him to the torture,[3] and heard from his

[1] Xen. Hellen. iii. 3, 8. ἀγαγεῖν δὲ ἐκέλευον καὶ τὴν γυναῖκα, ἣ καλλίστη μὲν ἐλέγετο αὐτόθι εἶναι, λυμαίνεσθαι δὲ ἐκεῖ τοὺς ἀφικνουμένους Λακεδαιμονίων καὶ πρεσβυτέρους καὶ νεωτέρους.

[2] Xen. Hellen. iii. 3, 9, 10.

The persons called Hippeis at Sparta were not mounted; they were a select body of 300 youthful citizens, employed either on home police or on foreign service.

See Herodot. viii. 124; Strabo, x. p. 481; K. O. Muller, History of the Dorians, B. iii. ch. 12, s. 5, 6.

[3] Xen. Hellen. iii. 3, 9. ἔμελλον δὲ οἱ συλλαβόντες αὐτὸν μὲν κατέχειν, τοὺς δὲ ξυνειδότας, πυθόμενοι αὐτοῦ, γράψαντες ἀποπέμπειν τὴν ταχίστην τοῖς ἐφόροις. οὕτω δ' εἶχον οἱ ἔφοροι πρὸς τὸ πρᾶγμα, ὥστε καὶ μοραν ἱππέων ἔπεμψαν τοῖς ὀπ' Αὐλῶνος. ἐπεὶ δ' εἰλημμένου τοῦ ἀνδρὸς ἦκεν ἱππεύς, φέρων τὰ ὀνόματα ὧν Κινάδων ἀπέγραψε, παραχρῆμα τόν τε μάντιν Τισάμενον καὶ τοὺς ἐπικαιριωτάτους ξυνελαμβανον. ὡς δ' ἀνήχθη ὁ Κινάδων, καὶ ἠλεγχετο, καὶ ὡμολόγει πάντα, καὶ τοὺς ξυνειδότας ἔλεγε, τέλος αὐτὸν ἤροντο, τί καὶ βουλόμενος ταῦτα πράττοι.

Polyænus (ii. 14, 1) in his account of this transaction, expressly mentions that the Hippeis or guards who accompanied Kinadon put him to the torture (στρεβλώσαντες) when they seized him, in order to extort the names of his accomplices. Even without express testimony, we might pretty confidently have assumed this. From a man of spirit like Kinadon, the chief of a

the command of Konôn. While that officer began to show himself, and to act with such triremes as he found in readiness (about forty in number) along the southern coast of Asia Minor from Kilikia to Kaunus,[1] further preparations were vigorously prosecuted in the Phœnician ports, in order to make up the fleet to 300 sail.[2]

Agesilaus is sent with a land force to Asia, accompanied by Lysander.

It was by a sort of accident that news of such equipment reached Sparta—in an age of the world when diplomatic residents were as yet unknown. A Syracusan merchant named Herodas, having visited the Phœnician ports for trading purposes, brought back to Sparta intelligence of the preparations which he had seen, sufficient to excite much uneasiness. The Spartans were taking counsel among themselves, and communicating with their neighbouring allies, when Agesilaus, at the instance of Lysander, stood forward as a volunteer to solicit the command of a land force for the purpose of attacking the Persians in Asia. He proposed to take with him only thirty full Spartan citizens or Peers, as a sort of Board or Council of Officers; 2000 Neodamodes or enfranchised Helots, whom the Ephors were probably glad to send away, and who would be selected from the bravest and most formidable; and 6000 hoplites from the land allies, to whom the prospect of a rich service against Asiatic enemies would be tempting. Of these thirty Spartans Lysander intended to be leader, and thus, reckoning on his pre-established influence over Agesilaus, to exercise the real command himself without the name. He had no serious fear of the Persian arms, either by land or sea. He looked upon the announcement of the Phœnician fleet to be an empty threat, as it had so often proved in the mouth of Tissaphernês during the late war; while the Cyreian expedition had inspired him further with ardent hopes of another successful Anabasis, or conquering invasion of Persia from the sea-coast inwards. But he had still more at heart to employ his newly-acquired ascendency in re-establishing everywhere the Dekarchies, which had excited such intolerable hatred and exercised so much oppression that even the Ephors had refused to lend positive aid in upholding them, so that they had been in several places broken up or modified.[3] If the ambition of

[1] Diodôr. xiv. 39—79. [2] Xen. Hellen. iii. 4, 1. [3] Xen. Hellen. iii. 4, 2.

Agesilaus was comparatively less stained by personal and factious antipathies, and more Pan-hellenic in its aim, than that of Lysander, it was at the same time yet more unmeasured in respect to victory over the Great King, whom he dreamt of dethroning, or at least of expelling from Asia Minor and the coast.[1] So powerful was the influence exercised by the Cyreian expedition over the schemes and imagination of energetic Greeks; so sudden was the outburst of ambition in the mind of Agesilaus, for which no one before had given him credit.

Large plans of Agesilaus for conquest in the interior of Asia.

Though this plan was laid by two of the ablest men in Greece, it turned out to be rash and improvident, so far as the stability of the Lacedæmonian empire was concerned. That empire ought to have been made sure by sea, where its real danger lay, before attempts were made to extend it by new inland acquisitions. And except for purposes of conquest, there was no need of further reinforcements in Asia Minor, since Derkyllidas was already there with a force competent to make head against the satraps. Nevertheless, the Lacedæmonians embraced the plan eagerly; the more so, as envoys were sent from many of the subject cities, by the partisans of Lysander and in concert with him, to entreat that Agesilaus might be placed at the head of the expedition, with as large a force as he required.[2]

General willingness of the Spartan allies to serve in the expedition, but refusal from Thêbes, Corinth, and Athens.

No difficulty, probably, was found in levying the proposed number of men from the allies, since there was great promise of plunder for the soldiers in Asia. But the altered position of Sparta with respect to her most powerful allies was betrayed by the refusal of Thêbes, Corinth, and Athens to take any part in the expedition. The refusal of Corinth, indeed, was excused professedly on the ground of a recent inauspicious conflagration of one of the temples in the city; and that of Athens, on the plea of weakness and exhaustion not yet repaired. But the latter, at least, had already begun to conceive some hope from the projects of Konôn.[3]

[1] Xen. Hellen. iii. 5, 1. ἐλπίδας ἔχοντα μεγάλας αἱρήσειν βασιλέα, &c. Compare iv. 2, 3.

Xen. Agesilaus, i. 36. ἐπινοῶν καὶ ἐλπίζων καταλύσειν τὴν ἐπὶ τὴν Ἑλλάδα στρατεύσασαν πρότερον ἀρχήν, &c.

[2] Plutarch, Agesil. c. 5.

[3] Xen. Hellen. iii. 5, 6; Pausan. iii. 9, 1.

Agesilaus compares himself with Agamemnôn—goes to sacrifice at Aulis—is contemptuously hindered by the Thebans.

The mere fact that a king of Sparta was about to take the command and pass into Asia lent peculiar importance to the enterprise. The Spartan kings, in their function of leaders of Greece, conceived themselves to have inherited the sceptre of Agamemnôn and Orestês;[1] and Agesilaus, especially, assimilated his expedition to a new Trojan war—an effort of united Greece for the purpose of taking vengeance on the common Asiatic enemy of the Hellenic name. The sacrifices having been found favourable, Agesilaus took measures for the transit of the troops from various ports to Ephesus. But he himself, with one division, touched in his way at Geræstus, the southern point of Eubœa; wishing to cross from thence and sacrifice at Aulis, the port of Bœotia where Agamemnôn had offered his memorable sacrifice immediately previous to departure for Troy. It appears that he both went to the spot and began the sacrifice without asking permission from the Thebans; moreover, he was accompanied by his own prophet, who conducted the solemnities in a manner not consistent with the habitual practice of the temple or chapel of Artemis at Aulis. On both these grounds the Thebans, resenting the proceeding as an insult, sent a body of armed men, and compelled him to desist from the sacrifice.[2] Not taking part themselves in the expedition, they probably considered that the Spartan king was presumptuous in assuming to himself the Pan-hellenic character of a second Agamemnôn; and they thus inflicted a humiliation which Agesilaus never forgave.

B.C. 396. Arrival of Agesilaus at Ephesus—he concludes a fresh armistice with Tissaphernês.

Agesilaus seems to have reached Asia about the time when Derkyllidas had recently concluded his last armistice with Tissaphernês and Pharnabazus—an armistice intended to allow time for mutual communication both with Sparta and the Persian court. On being asked by the satrap what was his purpose in coming, Agesilaus merely renewed the demand which had before been made by Derkyllidas—of autonomy for the Asiatic Greeks. Tissaphernês replied by proposing a continuation of the same armistice, until he could communi-

[1] Herodot. i. 68; vii. 159; Pausan. iii. 16, 6.

[2] Xen. Hellen. iii. 4, 3, 4; iii. 5, 5; Plut. Agesil. c. 6. Pausan. iii. 9, 2.

cate with the Persian court—adding that he hoped to be empowered to grant the demand. A fresh armistice was accordingly sworn to on both sides for three months, Derkyllidas (who with his army came now under the command of Agesilaus) and Herippidas being sent to the satrap to receive his oath, and take oaths to him in return.[1]

Arrogant behaviour and overweening ascendency of Lysander—offensive to the army and to Agesilaus.

While the army was thus condemned to temporary inaction at Ephesus, the conduct and position of Lysander began to excite intolerable jealousy in the superior officers, and most of all in Agesilaus. So great and established was the reputation of Lysander—whose statue had been erected at Ephesus itself in the temple of Artemis,[2] as well as in many other cities—that all the Asiatic Greeks looked upon him as the real chief of the expedition. That *he* should be real chief, under the nominal command of another, was nothing more than what had happened before, in the year wherein he gained the great victory of Ægospotami—the Lacedæmonians having then also sent him out in the ostensible capacity of secretary to the admiral Arakus, in order to save the inviolability of their own rule that the same man should not serve twice as admiral.[3] It was through the instigation of Lysander, and with a view to his presence, that the decemvirs and other partisans in the subject cities had sent to Sparta to petition for Agesilaus—a prince as yet untried and unknown. So that Lysander—taking credit, with truth, for having ensured to Agesilaus first the crown, next this important appointment—intended for himself, and was expected by others, to exercise a fresh turn of command, and to renovate in every town the discomfited or enfeebled Dekarchies. Numbers of his partisans came to Ephesus to greet his arrival, and a crowd of petitioners were seen following his steps everywhere; while Agesilaus himself appeared comparatively neglected. Moreover Lysander resumed all that insolence of manner which he had

[1] Xen. Hellen. iii. 4, 5, 6; Xen. Agesilaus, i. 10.
The term of three months is specified only in the latter passage. The former armistice of Derkyllidas was probably not expired when Agesilaus first arrived.

[2] Pausan. vi. 3, 6.

[3] Xen. Hellen. ii. 1, 7. This rule does not seem to have been adhered to afterwards. Lysander was sent out again as commander in 403 B.C. It is possible indeed that he may have been again sent out as nominal secretary to some other person named as commander.

contracted during his former commands, and which on this occasion gave the greater offence, since the manner of Agesilaus was both courteous and simple in a peculiar degree.[1]

Agesilaus humbles and degrades Lysander, who asks to be sent away

The thirty Spartan counsellors, over whom Lysander had been named to preside, finding themselves neither consulted by him nor solicited by others, were deeply dissatisfied. Their complaints helped to encourage Agesilaus, who was still more keenly wounded in his own personal dignity, to put forth a resolute and imperious strength of will, such as he had not before been known to possess. He successively rejected every petition preferred to him by or through Lysander—a systematic purpose which, though never formally announced,[2] was presently discerned by the petitioners, by the Thirty, and by Lysander himself. The latter thus found himself not merely disappointed in all his calculations, but humiliated to excess, though without any tangible ground of complaint. He was forced to warn his partisans that his intervention was an injury and not a benefit to them; that they must desist from obsequious attention to him, and must address themselves directly to Agesilaus. With that prince he also remonstrated on his own account—"Truly, Agesilaus, you know how to degrade your friends".—"Ay, to be sure (was the reply), those among them who want to appear greater than I am; but such as seek to uphold me, I should be ashamed if I did not know how to repay with due honour." Lysander was constrained to admit the force of this reply, and to request, as the only means of escape from present and palpable humiliation, that he might be sent on some mission apart, engaging to serve faithfully in whatever duty he might be employed.[3]

This proposition, doubtless even more agreeable to Agesilaus than to himself, being readily assented to, he was despatched on a mission to the Hellespont. Faithful to his engagement of

[1] Plutarch, Agesilaus, c. 7.

[2] The sarcastic remarks which Plutarch ascribes to Agesilaus, calling Lysander "my meat-distributor" (κρεοδαίτην), are not warranted by Xenophon, and seem not to be probable under the circumstances (Plutarch, Lysand. c. 23; Plutarch, Agesil. c. 8).

[3] Xen. Hellen. iii. 4, 7—10; Plutarch, Agesilaus, c. 7, 8; Plutarch, Lysand. c. 23.

It is remarkable that in the Opusculum of Xenophon, a special Panegyric called *Agesilaus*, not a word is said about this highly characteristic proceeding between Agesilaus and Lysander at Ephesus; nor indeed is the name of Lysander once mentioned.

forgetting past offences and serving with zeal, he found means to gain over a Persian grandee named Spithridatês, who had received some offence from Pharnabazus. Spithridatês revolted openly, carrying a regiment of 200 horse to join Agesilaus, who was thus enabled to inform himself fully about the satrapy of Pharnabazus, comprising the territory called Phrygia in the neighbourhood of the Propontis and the Hellespont.[1]

Lysander is sent to command at the Hellespont—his valuable service there

The army under Tissaphernês had been already powerful at the moment when his timidity induced him to conclude the first armistice with Derkyllidas. But additional reinforcements, received since the conclusion of the second and more recent armistice, had raised him to such an excess of confidence, that even before the stipulated three months had expired, he sent to insist on the immediate departure of Agesilaus from Asia, and to proclaim war forthwith, if such departure were delayed. While this message, accompanied by formidable reports of the satrap's force, filled the army at Ephesus with mingled alarm and indignation, Agesilaus accepted the challenge with cheerful readiness, sending word back that he thanked the satrap for perjuring himself in so flagrant a manner, as to set the gods against him and ensure their favour to the Greek side.[2] Orders were forthwith given, and contingents summoned from the Asiatic Greeks, for a forward movement southward, to cross the Mæander, and attack Tissaphernês in Karia, where he usually resided. The cities on the route were required to provide magazines, so that Tissaphernês, fully anticipating attack in this direction, caused his infantry to cross into Karia, for the purpose of acting on the defensive; while he kept his numerous cavalry in the plain of the Mæander, with a view to overwhelm Agesilaus, who had no cavalry, in his march over that level territory towards the Karian hills and rugged ground.

Tissaphernês breaks the truce with Agesilaus, who makes war upon him and Pharnabazus—he retires for the purpose of organizing a force of cavalry.

But the Lacedæmonian king, having put the enemy on this false scent, suddenly turned his march northward towards Phrygia and the satrapy of Pharnabazus. Tissaphernês took no

[1] Xen. Hellen. iii. 4, 10.
[2] Xen. Hellen. iii. 4, 11, 12; Xen. Agesil. i. 12—14; Plutarch, Agesil. c. 9

plains to aid his brother satrap, who on his side had made few preparations for defence. Accordingly Agesilaus, finding little or no resistance, took many towns and villages, and collected abundance of provisions, plunder, and slaves. Profiting by the guidance of the revolted Spithridatês, and marching as little as possible over the plains, he carried on lucrative and unopposed incursions as far as the neighbourhood of Daskylium, the residence of the satrap himself near the Propontis. Near the satrapic residence, however, his small body of cavalry, ascending an eminence, came suddenly upon an equal detachment of Persian cavalry, under Rathinês and Bagæus, who attacked them vigorously, and drove them back with some loss, until they were protected by Agesilaus himself coming up with the hoplites. The effect of such a check (and there were probably others of the same kind, though Xenophôn does not specify them) on the spirits of the army was discouraging. On the next morning, the sacrifices being found unfavourable for further advance, Agesilaus gave orders for retreating towards the sea. He reached Ephesus about the close of autumn, resolved to employ the winter in organizing a more powerful cavalry, which experience proved to be indispensable.[1]

Agesilaus indifferent to money for himself, but eager in enriching his friends.

This autumnal march through Phrygia was more lucrative than glorious. Yet it enables Xenophôn to bring to view different merits of his hero Agesilaus; in doing which he exhibits to us ancient warfare and Asiatic habits on a very painful side. In common both with Kallikratidas and Lysander, though not with the ordinary Spartan commanders, Agesilaus was indifferent to the acquisition of money for himself. But he was not the less anxious to enrich his friends, and would sometimes connive at unwarrantable modes of acquisition for their benefit. Deserters often came in to give information of rich prizes or valuable prisoners; which advantages, if he had chosen, he might have appropriated to himself. But he made it a practice to throw both the booty and the honour in the way of some favourite

[1] Xen. Hellen. iii. 4, 13—15; Xen. Agesil. i. 28. ἐπεὶ μέντοι οὐδὲ ἐν τῇ Φρυγίᾳ ἀνὰ τὰ πεδία ἐδύναντο στρατεύεσθαι, διὰ τὴν Φαρναβάζου ἱππείαν, &c.

Plutarch, Agesil c. 9.

These military operations of Agesilaus are loosely adverted to in the early part of c. 79 of the fourteenth Book of Diodôrus.

supply the large demand for the harems and religious worship of many Asiatic towns. But in their haste to get out of the way of a plundering army, these slave-merchants were forced often to leave by the way-side the little children whom they had purchased, exposed to the wolves, the dogs, or starvation. In this wretched condition they were found by Agesilaus on his march. His humane disposition prompted him to see them carried to a place of safety, where he gave them in charge of those old natives whom age and feebleness had caused to be left behind as not worth carrying off. By such active kindness, rare indeed in a Grecian general towards the conquered, he earned the gratitude of the captives and the sympathies of every one around.[1]

This interesting anecdote, imparting a glimpse of the ancient world in reference to details which Grecian historians rarely condescend to unveil, demonstrates the compassionate disposition of Agesilaus. We find in conjunction with it another anecdote, illustrating the Spartan side of his character. The prisoners who had been captured during the expedition were brought to Ephesus, and sold during the winter as slaves for the profit

[1] Xen. Agesil. i. 21. καὶ πολλάκις μὲν προηγόρευε τοῖς στρατιώταις τοὺς ἁλισκομένους μὴ ὡς ἀδίκους τιμωρεῖσθαι, ἀλλ' ὡς ἀνθρώπους ὄντας φυλάσσειν. πολλάκις δὲ, ὁπότε μεταστρατοπεδεύοιτο, εἰ αἴσθοιτο καταλελειμμένα παιδάρια μικρὰ ἐμπόρων, (ἃ πολλοὶ ἐπῴλουν, διὰ τὸ νομίζειν μὴ δύνασθαι ἂν φέρειν αὐτὰ καὶ τρέφειν) ἐπεμέλετο καὶ τούτων, ὅπως συγκομιζοιτό ποι· τοῖς δ' αὖ διὰ γῆρας καταλελειμμένοις αἰχμαλώτοις παρεστάτην ἐπιμελεῖσθαι αὐτῶν, ὡς μήτε ὑπὸ κυνῶν, μήθ' ὑπὸ λύκων, διαφθείροιντο. ὥστε οὐ μόνον οἱ πυνθανόμενοι ταῦτα, ἀλλὰ καὶ αὐτοὶ οἱ ἁλισκόμενοι, εὐμενεῖς αὐτῷ ἐγίγνοντο.

Herodotus affirms that the Thracians also sold their children for exportation — πωλεῦσι τὰ τέκνα ἐπ' ἐξαγωγῇ (Herod. v. 9); compare Philostratus, Vit. Apollon. viii 7—12, p. 348; and ch. xvi. of this History.

Herodotus mentions the Chian merchant Panionius (like the "*Mitylenæus mango*" in Martial—"Sed Mitylenæi roseus mangonis ephebus"—Martial, vii 79) as having conducted on a large scale the trade of purchasing boys, looking out for such as were handsome, to supply the great demand in the East for eunuchs, who were supposed to make better and more attached servants. Herodot. viii. 105. ὅκως γὰρ κτήσαιτο (Panionius) παῖδας εἰδεος ἐπαμμένους, ἐκτάμνων, ἀγινέων ἐπώλεε ἐς Σάρδις τε καὶ Ἔφεσον χρημάτων μεγάλων· παρὰ γὰρ τοῖσι βαρβάροισι τιμιώτεροί εἰσι οἱ εὐνοῦχοι, πίστιος εἵνεκα τῆς πάσης τῶν ἐνορχίων. Boys were necessary, as the operation was performed in childhood or youth—παῖδες ἑκτομίαι (Herodot. vi. 6—32 · compare iii. 48). The Babylonians, in addition to their large pecuniary tribute, had to furnish to the Persian court annually 500 παῖδας ἑκτομίας (Herodot. iii. 92). For some further remarks on the preference of the Persians both for the persons and the services of εὐνοῦχοι, see Dio Chrysostom. Orat. xxi p. 270; Xenoph. Cyropæd. vii 5, 51—65. Hellanikus (Fr. 169, ed. Didot) affirmed that the Persians had derived both the persons so employed, and the habit of employing them from the Babylonians.

When Mr. Hanway was travelling near the Caspian, among the Kalmucks, little children of two or three years of age were often tendered to him for sale, at two rubles per head (Hanway's Travels, ch. xvi. pp. 65, 66).

of the army. Agesilaus—being then busily employed in training his troops to military efficiency, especially for the cavalry service during the ensuing campaign—thought it advisable to impress them with contempt for the bodily capacity and prowess of the natives. He therefore directed the heralds who conducted the auction to put the prisoners up to sale in a state of perfect nudity. To have the body thus exposed was a thing never done, and even held disgraceful, by the native Asiatics; while among the Greeks, the practice was universal for purposes of exercise—or at least had become universal during the last two or three centuries—for we are told that originally the Asiatic feeling on this point had prevailed throughout Greece. It was one of the obvious differences between Grecian and Asiatic customs[1]—that in the former, both the exercises of the palæstra, as well as the matches in the solemn games, required competitors of every rank to contend naked. Agesilaus himself stripped thus habitually; Alexander prince of Macedon had done so, when he ran at the Olympic stadium[2]; also the combatants out of the great family of the Diagorids of Rhodes, when they gained their victories in the Olympic pankratium; and all those other noble pugilists, wrestlers, and runners, descended from gods and heroes, upon whom Pindar pours forth his complimentary odes.

Spartan side of his character—exposure of naked prisoners—different practice of Asiatics and Greeks.

On this occasion at Ephesus, Agesilaus gave special orders to put up the Asiatic prisoners to auction naked; not at all by way of insult, but in order to exhibit to the eye of the Greek soldier who contemplated them how much he gained by his own bodily training and frequent exposure, and how inferior was the condition of men whose bodies never felt the sun or wind. They displayed a white skin, plump and soft limbs, weak and undeveloped muscles, like men accustomed to be borne in carriages instead of walking or running; from whence we indirectly learn that many of them were men in wealthy circumstances. And the purpose of Agesilaus was completely answered; since his soldiers, when they witnessed such evidences of bodily in-

[1] Herodot. i. 10. παρὰ γὰρ τοῖσι ἐς αἰσχύνην μεγάλην φέρει. Cp. Thuc. Δυδοίσι, σχεδὸν δὲ παρὰ τοῖσι ἄλλοισι i. 6; Plato, Republic, v. 3, p. 452 D.
βαρβάροισι, καὶ ἀνδρα ὀφθῆναι γυμνον.

[2] Herodot. v. 22.

competence, thought that "the enemies against whom they had to contend were not more formidable than women".[1] Such a method of illustrating the difference between good and bad physical training would hardly have occurred to any one except a Spartan, brought up under the Lykurgean rules.

Efforts of Agesilaus to train his army, and to procure cavalry.

While Agesilaus thus brought home to the vision of his soldiers the inefficiency of untrained bodies, he kept them throughout the winter under hard work and drill, as well in the palæstra as in arms. A force of cavalry was still wanting. To procure it, he enrolled all the richest Greeks in the various Asiatic towns, as conscripts to serve on horseback; giving each of them leave to exempt himself, however, by providing a competent substitute and equipment—man, horse, and arms.[2] Before the commencement of spring, an adequate force of cavalry was thus assembled at Ephesus, and put into tolerable exercise. Throughout the whole winter, that city became a place of arms, consecrated to drilling and gymnastic exercises. On parade as well as in the palæstra, Agesilaus himself was foremost in setting the example of obedience and hard work. Prizes were given to the diligent and improving, among hoplites, horsemen, and light troops; while the armourers, braziers, leather-cutters, &c., all the various artizans whose trade lay in muniments of war, were in the fullest employment. "It was a sight full of encouragement (says Xenophôn, who was doubtless present and took part in it) to see Agesilaus and the soldiers leaving the gymnasium, all with wreaths on their heads, and marching to the temple of Artemis to dedicate their wreaths to the goddess."[3]

[1] Xen. Hellen. iii. 4, 19. ἡγούμενος δὲ, καὶ τὸ καταφρονεῖν τῶν πολεμίων ᾠμην τινὰ ἐμβάλλειν πρὸς τὸ μάχεσθαι, πρὸς μὲν τοὺς κήρυξι, τοὺς ὑπὸ τῶν λῃστῶν ἁλισκομένους βαρβάρους γυμνοὺς πωλεῖν. ὁρῶντες οὖν οἱ στρατιῶται λευκοὺς μὲν, διὰ τὸ μηδέποτε ἐκδύεσθαι, μαλακοὺς δὲ καὶ ἀπόνους, διὰ τὸ ἀεὶ ἐπ' ὀχημάτων εἶναι, ἐνόμισαν, οὐδὲν διοίσειν τὸν πόλεμον ἢ εἰ γυναιξὶ δέοι μαχέσθαι.

Xen. Agesil. i. 28—where he has it—πίονας δὲ καὶ ἀπόνους, διὰ τὸ ἀεὶ ἐπ' ὀχημάτων εἶναι (Polyænus, ii. 1, 5; Plutarch, Agesil. c. 9).

Frontinus (i. 12) recounts a proceeding somewhat similar on the part of Gelon, after his great victory over the Carthaginians at Himera in Sicily:—"Gelo Syracusarum tyrannus, bello adversus Pœnos suscepto, cum multos cepisset, infirmissimum quemque præcipue ex auxiliaribus, qui nigerrimi erant, nudatum in conspectu suorum produxit, ut persuaderet contemnendos".

[2] Xen. Hellen. iii. 4, 15: Xen. Agesil. i. 23. Compare what is related about Scipio Africanus—Livy, xxix. 1.

[3] Xen. Hellen. iii. 4, 17, 18; Xen. Agesil. i. 25, 27.

B.C. 395.

Agesilaus renews the war against Tissaphernês, and gains a victory near Sardis

Before Agesilaus was in condition to begin his military operations for the spring, the first year of his command had passed over. Thirty fresh counsellors reached Epheaus from Sparta, superseding the first thirty under Lysander, who all went home forthwith. The army was now not only more numerous, but better trained and more systematically arranged, than in the preceding campaign. Agesilaus distributed the various divisions under the command of different members of the new Thirty—the cavalry being assigned to Xenoklês, the Neodamode hoplites to Skythês, the Cyreians to Herippidas, the Asiatic contingents to Migdon. He then gave out that he should march straight against Sardis. Nevertheless, Tissaphernês, who was in that place, construing this proclamation as a feint, and believing that the real march would be directed against Karia, disposed his cavalry in the plain of the Mæander as he had done in the preceding campaign; while his infantry were sent still farther southward within the Karian frontier. On this occasion, however, Agesilaus marched as he had announced, in the direction of Sardis. For three days he plundered the country without seeing an enemy; nor was it until the fourth day that the cavalry of Tissaphernês could be summoned back to oppose him, the infantry being even yet at a distance. On reaching the banks of the river Paktôlus, the Persian cavalry found the Greek light troops dispersed for the purpose of plunder, attacked them by surprise, and drove them in with considerable loss. Presently, however, Agesilaus himself came up, and ordered his cavalry to charge, anxious to bring on a battle before the Persian infantry could arrive in the field. In efficiency, it appears, the Persian cavalry was a full match for his cavalry, and in number apparently superior. But when he brought up his infantry, and caused his peltasts and younger hoplites to join the cavalry in a vigorous attack, victory soon declared on his side. The Persians were put to flight and many of them drowned in the Paktôlus. Their camp, too, was taken, with a valuable booty, including several camels, which Agesilaus afterwards took with him into Greece. This success ensured to him the unopposed mastery of all the territory round Sardis. He carried his ravages to the very gates of that city, plundering the gardens and ornamented

ground, proclaiming liberty to those within, and defying Tissaphernês to come out and fight.[1]

Artaxerxês causes Tissaphernês to be put to death, and superseded by Tithraustês.

The career of that timid and treacherous satrap now approached its close. The Persians in or near Sardis loudly complained of him as leaving them undefended, from cowardice and anxiety for his own residence in Karia; while the court of Susa was now aware that the powerful reinforcement which had been sent to him last year, intended to drive Agesilaus out of Asia, had been made to achieve absolutely nothing. To these grounds of just dissatisfaction was added a court-intrigue; to which, and to the agency of a person yet more worthless and cruel than himself, Tissaphernes fell a victim. The Queen Mother Parysatis had never forgiven him for having been one of the principal agents in the defeat and death of her son Cyrus. Her influence being now re-established over the mind of Artaxerxês, she took advantage of the existing discredit of the satrap to get an order sent down for his deposition and death. Tithraustês, the bearer of this order, seized him by stratagem at Kolossæ in Phrygia, while he was in the bath, and caused him to be beheaded.[2]

B.C. 395.

Negotiations between the new satrap and Agesilaus—the satraps in Asia Minor hostile to each other.

The mission of Tithraustês to Asia Minor was accompanied by increased efforts on the part of Persia for prosecuting the war against Sparta with vigour, by sea as well as by land, and also for fomenting the anti-Spartan movement which burst out into hostilities this year in Greece. At first, however, immediately after the death of Tissaphernês, Tithraustês endeavoured to open negotiations with Agesilaus, who was in military possession of the country round Sardis, while that city itself appears to have been occupied by Ariæus—probably the same Persian who had formerly been general under Cyrus, and who had now again revolted from Artaxerxês.[3]

[1] Xen. Hellen. iii 4, 21—24; Xen. Agesil. i. 32, 33; Plut. Agesil. c. 10

Diodôrus (xiv. 80) professes to describe this battle; but his description is hardly to be reconciled with that of Xenophôn, which is better authority. Among other points of difference, Diodôrus affirms that the Persians had 10,000 infantry; and Pausanias also states (iii. 9, 3) that the number of Persian infantry in this battle was greater than had ever been got together since the times of Darius and Xerxês. Whereas Xenophôn expressly states that the Persian infantry had not come up, and took no part in the battle.

[2] Plutarch, Artaxerx. c. 23; Diodôr. xiv 80; Xen. Hellen. iii. 4, 25.

[3] Xen. Hellen. iii. 15, 25; iv. 1, 27.

Tithraustês took credit to the justice of the King for having punished the late satrap; out of whose perfidy (he affirmed) the war had arisen. He then summoned Agesilaus, in the King's name, to evacuate Asia, leaving the Asiatic Greeks to pay their original tribute to Persia, but to enjoy complete autonomy, subject to that one condition. Had this proposition been accepted and executed, it would have secured these Greeks against Persian occupation or governors—a much milder fate for them than that to which the Lacedæmonians had consented in their conventions with Tissaphernês sixteen years before,[1] and analogous to the position in which the Chalkidians of Thrace had been placed with regard to Athens, under the peace of Nikias,[2] subject to a fixed tribute, yet autonomous, with no other obligation or interference. Agesilaus replied that he had no power to entertain such a proposition without the authorities at home, whom he accordingly sent to consult. But in the interim he was prevailed upon by Tithraustês to conclude an armistice for six months, and to move out of his satrapy into that of Pharnabazus, receiving a contribution of thirty talents towards the temporary maintenance of the army.[3] These satraps generally acted more like independent or even hostile princes than co-operating colleagues—one of the many causes of the weakness of the Persian empire.

When Agesilaus had reached the neighbourhood of Kymê, on his march northward to the Hellespontine Phrygia, he received a despatch from home, placing the Spartan naval force in the Asiatic seas under his command, as well as the land force, and empowering him to name whomsoever he chose as acting admiral.[4] For the first time since the battle of Ægospotami, the maritime empire of Sparta was beginning to be threatened, and increased efforts on her part were becoming requisite. Pharnabazus, going up in person to the court of Artaxerxês, had by pressing representations obtained a large subsidy for fitting out a fleet in Cyprus and Phœnicia, to act under the Athenian

B.C. 395. Commencement of action at sea against Sparta—the Athenian Konôn, assisted by Persian ships and money, commands a fleet of eighty sail on the coast of Karia.

[1] Thucyd. viii. 18, 37, 58.
[2] Thucyd. v. 18, 5.
[3] Xen. Hellen. iii. 4, 26; Diodôr. xiv. 80. ἐξαμηνιαίους ἀνοχάς.
[4] Xen. Hellen. iii. 4, 27.

admiral Konôn against the Lacedæmonians.[1] That officer—with a fleet of forty triremes, before the equipment of the remainder was yet complete—had advanced along the southern coast of Asia Minor to Kaunus, at the south-western corner of the peninsula, on the frontier of Karia and Lykia. In this port he was besieged by the Lacedæmonian fleet of 120 triremes under Pharax. But a Persian reinforcement strengthened the fleet of Konôn to eighty sail, and put the place out of danger; so that Pharax, desisting from the siege, retired to Rhodes.

The neighbourhood of Konôn, however, who was now with his fleet of eighty sail near the Chersonêsus of Knidus, emboldened the Rhodians to revolt from Sparta. It was at Rhodes that the general detestation of the Lacedæmonian empire, disgraced in so many different cities by the local Dekarchies and by the Spartan harmosts, first manifested itself. And such was the ardour of the Rhodian population, that their revolt took place while the fleet of Pharax was (in part at least) actually in the harbour, and they drove him out of it.[2] Konôn, whose secret encouragements had helped to excite this insurrection, presently sailed to Rhodes with his fleet, and made the island his main station. It threw into his hands an unexpected advantage; for a numerous fleet of vessels arrived there shortly afterwards, sent by Nephereus the native king of Egypt (which was in revolt against the Persians) with marine stores and grain to the aid of the Lacedæmonians. Not having been apprised of the recent revolt, these vessels entered the harbour of Rhodes as if it were still a Lacedæmonian island; and their cargoes were thus appropriated by Konôn and the Rhodians.[3]

Rhodes revolts from the Spartan empire—Konôn captures an Egyptian corn-fleet at Rhodes.

In recounting the various revolts of the dependencies of Athens which took place during the Peloponnesian war, I had occasion to point out more than once that all of them took place not merely in the absence of any Athenian force, but even at

[1] Diodôr. xiv. 39; Justin vi. 1.

[2] Diodôr. xiv. 79. Ῥόδιοι δὲ ἐκβαλόντες τὸν τῶν Πελοποννησίων στόλον, ἀπεστήσαν ἀπὸ Λακεδαιμονίων, καὶ τὸν Κόνωνα προσεδέξαντο μετὰ τοῦ στόλου παντὸς εἰς τὴν πολιν.

Compare Androtion apud Pausanias, vi 7, 2.

[3] Diodôrus, xiv. 79; Justin (vi. 2) calls this native Egyptian king *Hercynion*.

It seems to have been the uniform practice for the corn-ships coming from Egypt to Greece to halt at Rhodes (Demosthen. cont. Dionysodor. p. 1285: compare Herodot. ii. 182).

the instigation (in most cases) of a present hostile force—by the contrivance of a local party—and without privity or previous consent of the bulk of the citizens. The present revolt of Rhodes, forming a remarkable contrast on all these points, occasioned the utmost surprise and indignation among the Lacedæmonians. They saw themselves about to enter upon a renewed maritime war, without that aid which they had reckoned on receiving from Egypt, and with aggravated uncertainty in respect to their dependencies and tribute. It was under this prospective anxiety that they took the step of nominating Agesilaus to the command of the fleet as well as of the army, in order to ensure unity of operations;[1] though a distinction of function, which they had hitherto set great value upon maintaining, was thus broken down—and though the two commands had never been united in any king before Agesilaus.[2] Pharax, the previous admiral, was recalled.[3]

Anxiety of the Lacedæmonians—Agesilaus is appointed to command at sea as well as on land.

But the violent displeasure of the Lacedæmonians against the revolted Rhodians was still better attested by another proceeding. Among all the great families at Rhodes, none were more distinguished than the Diagoridæ. Its members were not only generals and high political functionaries in their native island, but had attained even Pan-hellenic celebrity by an unparalleled series of victories at the Olympic and other great solemnities. Dorieus, a member of this family, had gained the victory in the pankration at Olympia on three successive solemnities. He had obtained seven prizes in the Nemean and eight in the Isthmian games. He had carried off the prize at one Pythian solemnity without a contest—no one daring to stand up against him in the fearful struggle of the pankration. As a Rhodian, while Rhodes was a subject-ally of Athens during the Peloponnesian war, he had been so pronounced in his attachment to Sparta as to draw on himself a sentence of banishment; upon

Severity of the Lacedæmonians towards the Rhodian Dorieus—contrast of the former treatment of the same man by Athens.

[1] Xen. Hellen. iii. 4, 27.

[2] Plutarch, Agesil. c. 10; Aristotel. Politic. ii. 6, 22.

[3] The Lacedæmonian named Pharax, mentioned by Theopompus (Frag. 218, ed. Didot: compare Athenæus, xii. p. 536) as a profligate and extravagant person, is more probably an officer who served under Dionysius in Sicily and Italy, about forty years after the revolt of Rhodes. The difference of time appears so great, that we must probably suppose two different men bearing the same name.

which he had retired to Thurii, and had been active in hostility to Athens after the Syracusan catastrophe. Serving against her in ships fitted out at his own cost, he had been captured in 407 B.C. by the Athenians and brought in as prisoner to Athens. By the received practice of war in that day, his life was forfeited; and over and above such practice, the name of Dorieus was peculiarly odious to the Athenians. But when they saw before the public assembly a captive enemy, of heroic lineage as well as of unrivalled athletic majesty and renown, their previous hatred was so overpowered by sympathy and admiration, that they liberated him by public vote, and dismissed him unconditionally.[1]

This interesting anecdote, which has already been related in my sixty-fourth chapter, is here again noticed as a contrast to the treatment which the same Dorieus now underwent from the Lacedæmonians. What he had been doing since, we do not know; but at the time when Rhodes now revolted from Sparta, he was not only absent from the island, but actually in or near Peloponnêsus. Such however was the wrath of the Lacedæmonians against Rhodians generally, that Dorieus was seized by their order, brought to Sparta, and there condemned and executed.[2] It seems hardly possible that he can have had any personal concern in the revolt. Had such been the fact, he would have been in the island—or would at least have taken care not to be within the reach of the Lacedæmonians when the revolt happened. Perhaps, however, other members of the Diagoridæ, his family, once so much attached to Sparta, may have taken part in it; for we know, by the example of the Thirty at Athens, that the Lysandrian Dekarchies and Spartan harmosts made themselves quite as formidable to oligarchical as to democratical politicians, and it is very conceivable that the Diagoridæ may have become less philo-Laconian in their politics.

This extreme difference in the treatment of the same man by Athens and by Sparta raises instructive reflections. It exhibits the difference both between Athenian and Spartan sentiment and between the sentiment of a multitude and that of a few. The

[1] Xen. Hellen. i. 5, 19. Compare a similar instance of merciful dealing, on the part of the Syracusan assembly, towards the Sikel prince Duketius (Diodôr. xi. 92).

[2] Pausanias, vi. 7, 2.

grand and sacred personality of the Hieronike Dorieus, when exhibited to the senses of the Athenian multitude—the spectacle of a man in chains before them, who had been proclaimed victor and crowned on so many solemn occasions before the largest assemblages of Greeks ever brought together—produced an overwhelming effect upon their emotions, sufficient not only to efface a strong pre-established antipathy founded on active past hostility, but to countervail a just cause of revenge, speaking in the language of that day. But the same appearance produced no effect at all on the Spartan Ephors and Senate; not sufficient even to hinder them from putting Dorieus to death, though he had given them no cause for antipathy or revenge, simply as a sort of retribution for the revolt of the island. Now this difference depended partly upon the difference between the sentiment of Athenians and Spartans, but partly also upon the difference between the sentiment of a multitude and that of a few. Had Dorieus been brought before a select judicial tribunal at Athens, instead of before the Athenian public assembly—or had the case been discussed before the assembly in his absence—he would have been probably condemned, conformably to usage, under the circumstances; but the vehement emotion worked by his presence upon the multitudinous spectators of the assembly rendered such a course intolerable to them. It has been common with historians of Athens to dwell upon the passions of the public assembly as if it were susceptible of excitement only in an angry or vindictive direction; whereas the truth is, and the example before us illustrates, that they were open-minded in one direction as well as in another, and that the present emotion, whatever it might be, merciful or sympathetic as well as resentful, was intensified by the mere fact of multitude. And thus, where the established rule of procedure happened to be cruel, there was some chance of moving an Athenian assembly to mitigate it in a particular case, though the Spartan Ephors or Senate would be inexorable in carrying it out—if indeed they did not, as seems probable in the case of Dorieus, actually go beyond it in rigour.

Sentiment of a multitude compared with that of individuals.

While Konôn and the Rhodians were thus raising hostilities against Sparta by sea, Agesilaus, on receiving at Kymê the news

of his nomination to the double command, immediately despatched orders to the dependent maritime cities and islands, requiring the construction and equipment of new triremes. Such was the influence of Sparta, and so much did the local governments rest upon its continuance, that these requisitions were zealously obeyed. Many leading men incurred considerable expense, from desire to acquire his favour; so that a fleet of 120 new triremes was ready by the ensuing year. Agesilaus, naming his brother-in-law Peisander to act as admiral, sent him to superintend the preparations: a brave young man, but destitute both of skill and experience.[1]

B.C. 395.

Efforts of Agesilaus to augment the fleet—he names Peisander admiral.

Meanwhile he himself pursued his march (about the beginning of autumn) towards the satrapy of Pharnabazus—Phrygia south and south-east of the Propontis. Under the active guidance of his new auxiliary Spithridatês, he plundered the country, capturing some towns, and reducing others to capitulate, with considerable advantage to his soldiers. Pharnabazus, having no sufficient army to hazard a battle in defence of his satrapy, concentrated all his force near his own residence at Daskylium, offering no opposition to the march of Agesilaus, who was induced by Spithridatês to traverse Phrygia and enter Paphlagonia, in hopes of concluding an alliance with the Paphlagonian prince Otys. That prince, in nominal dependence on Persia, could muster the best cavalry in the Persian empire. But he had recently refused to obey an invitation from the court at Susa, and he now not only welcomed the appearance of Agesilaus, but concluded an alliance with him, strengthening him with an auxiliary body of cavalry and peltasts. Anxious to requite Spithridatês for his services, and vehemently attached to his son, the beautiful youth Megabatês, Agesilaus persuaded Otys to marry the daughter of Spithridatês. He even caused her to be conveyed by sea in a Lacedæmonian trireme—probably from Abydos to Sinôpê.[2]

Operations of Agesilaus against Pharnabazus.

[1] Xen. Hellen. iii. 4, 28, 29; Plutarch, Agesil. c. 10.

[2] Xen. Hellen. iv 1, 1—15.

The negotiation of this marriage by Agesilaus is detailed in a curious and interesting manner by Xenophôn. His conversation with Otys took place in the presence of the thirty Spartan counsellors, and probably in the presence of Xenophôn himself.

The attachment of Agesilaus to the youth Megabazus or Megabatês is marked in the Hellenica (iv. 1, 6—28), but is more strongly brought out in

Reinforced by the Paphlagonian auxiliaries, Agesilaus prosecuted the war with augmented vigour against the satrapy of Pharnabazus. He now approached the neighbourhood of Daskylium, the residence of the satrap himself, inherited from his father Pharnakês, who had been satrap before him. This was a well-supplied country, full of rich villages, embellished with parks and gardens for the satrap's hunting and gratification: the sporting tastes of Xenophôn lead him also to remark that there were plenty of birds for the fowler, with rivers full of fish.[1] In this agreeable region Agesilaus passed the winter. His soldiers, abundantly supplied with provisions, became so careless, and straggled with so much contempt of their enemy, that Pharnabazus, with a body of 400 cavalry and two scythed chariots, found an opportunity of attacking 700 of them by surprise, driving them back with considerable loss, until Agesilaus came up to protect them with the hoplites.

He lays waste the residence of the satrap, and surprises his camp—offence given to Spithridatês.

This partial misfortune, however, was speedily avenged. Fearful of being surrounded and captured, Pharnabazus refrained from occupying any fixed position. He hovered about the country, carrying his valuable property along with him, and keeping his place of encampment as secret as he could. The watchful Spithridatês, nevertheless, having obtained information that he was encamped for the night in the village of Kanê, about 18 miles distant, Herippidas (one of the thirty Spartans) undertook a night-march with a detachment to surprise him. Two thousand Grecian hoplites, the like number of light-armed peltasts, and Spithridatês with the Paphlagonian horse, were appointed to accompany him. Though many of these soldiers took advantage of the darkness to evade attendance, the enterprise proved completely successful. The camp of Pharnabazus was surprised at break of day; his Mysian advanced guards were put to the sword, and he himself, with all his troops, was compelled to take flight with scarcely any resistance. All his stores, plate,

the Agesilaus of Xenophôn (v. 6), and in Plutarch, Agesil. c. 11.

In the retreat of the Ten Thousand Greeks (five years before) along the southern coast of the Euxine a Paphlagonian prince named Kurylas is mentioned (Xen. Anab. v. 5, 22; v 6, 8). Whether there was more than one Paphlagonian prince—or whether Otys was successor of Kurylas—we cannot tell.

[1] Xen. Hellen. iv. 1, 16—38

and personal furniture, together with a large baggage-train and abundance of prisoners, fell into the hands of the victors. As the Paphlagonians under Spithridatês formed the cavalry of the victorious detachment, they naturally took more spoil and more prisoners than the infantry. They were proceeding to carry off their acquisitions, when Herippidas interfered and took everything away from them; placing the entire spoil of every description under the charge of Grecian officers, to be sold by formal auction in a Grecian city, after which the proceeds were to be distributed or applied by public authority. The orders of Herippidas were conformable to the regular and systematic proceeding of Grecian officers; but Spithridatês and the Paphlagonians were probably justified by Asiatic practice in appropriating that which they had themselves captured. Moreover, the order, disagreeable in itself, was enforced against them with Lacedæmonian harshness of manner,[1] unaccompanied by any guarantee that they would be allowed, even at last, a fair share of the proceeds. Resenting the conduct of Herippidas as combining injury with insult, they deserted in the night and fled to Sardis, where the Persian Ariæus was in actual revolt against the court of Susa. This was a serious loss, and still more serious chagrin to Agesilaus. He was not only deprived of valuable auxiliary cavalry and of an enterprising Asiatic informant; but the report would be spread that he defrauded his Asiatic allies of their legitimate plunder, and others would thus be deterred from joining him. His personal sorrow, too, was aggravated by the departure of the youth Megabazus, who accompanied his father Spithridatês to Sardis.[2]

Personal conference between Agesilaus and Pharnabazus.

It was towards the close of this winter that a personal conference took place between Agesilaus and Pharnabazus, managed by the intervention of a Greek of Kyzikus named Apollophanês, who was connected by ties of hospitality with both, and served to each as guarantee for the good faith of the other. We have from Xenophôn, himself probably present, an interesting detail of this

[1] Plutarch, Agesil. c. 11—μικρὸν ἂν ἐξεταστὴς τῶν κλαπέντων, &c.

[2] Xen. Hellen. iv. 1, 27; Plutarch Agesil. c. 11.

Since the flight of Spithridatês took place secretly by night, the scene which Plutarch asserts to have taken place between Agesilaus and Megabazus cannot have occurred on the departure of the latter, but must belong to some other occasion; as indeed it seems to be represented by Xenophôn (Ages. v. 4).

interview. Agesilaus, accompanied by his thirty Spartan counsellors, being the first to arrive at the place of appointment, all of them sat down upon the grass to wait. Presently came Pharnabazus, with splendid clothing and retinue. His attendants were beginning to spread fine carpets for him, when the satrap, observing how the Spartans were seated, felt ashamed of such a luxury for himself, and sat down on the grass by the side of Agesilaus. Having exchanged salutes, they next shook hands: after which Pharnabazus, who as the elder of the two had been the first to tender his right hand, was also the first to open the conversation. Whether he spoke Greek well enough to dispense with the necessity of an interpreter, we are not informed. "Agesilaus (said he), I was the friend and ally of you Lacedæmonians while you were at war with Athens: I furnished you with money to strengthen your fleet, and fought with you myself ashore on horseback, chasing your enemies into the sea. You cannot charge me with ever having played you false, like Tissaphernês, either by word or deed. Yet after this behaviour, I am now reduced by you to such a condition, that I have not a dinner in my own territory, except by picking up your leavings, like the beasts of the field. I see the fine residences, parks, and hunting-grounds, bequeathed to me by my father, which formed the charm of my life, cut up or burnt down by you. Is this the conduct of men mindful of favours received, and eager to requite them? Pray answer me this question; for perhaps I have yet to learn what is holy and just."

The thirty Spartan counsellors were covered with shame by this emphatic appeal. They all held their peace; while Agesilaus, after a long pause, at length replied—"You are aware, Pharnabazus, that in Grecian cities individuals become private friends and guests of each other. Such guests, if the cities to which they belong go to war, fight with each other, and sometimes by accident even kill each other, each on behalf of his respective city. So then it is that we, being at war with your king, are compelled to hold all his dominions as enemy's land. But in regard to you, we would pay any price to become your friends. I do not invite you to accept us as masters, in place of your present master; I ask you to become our ally and to enjoy your own property as a freeman—bowing before no man and acknow-

ledging no master. Now freedom is in itself a possession of the highest value. But this is not all. We do not call upon you to be a freeman, and yet poor. We offer you our alliance, to acquire fresh territory, not for the king, but for yourself, by reducing those who are now your fellow-slaves to become your subjects. Now tell me—if you thus continue a freeman and become rich, what can you want further to make you a thoroughly prosperous man?"

"I will speak frankly to you in reply (said Pharnabazus). If the king shall send any other general and put me under him, I shall willingly become your friend and ally. But if he imposes the duty of command on me, so strong is the point of honour, that I shall continue to make war upon you to the best of my power. Expect nothing else."[1]

Agesilaus, struck with this answer, took his hand and said—"Would that with such high-minded sentiments you *could* become our friend! At any rate, let me assure you of this—that I will immediately quit your territory; and for the future, even should the war continue, I will respect both you and all your property, as long as I can turn my arms against any other Persians."

Here the conversation closed; Pharnabazus mounted his horse and rode away. His son by Parapita, however—at that time still a handsome youth—lingered behind, ran up to Agesilaus, and exclaimed—"Agesilaus, I make you my guest". "I accept it with all my heart," was the answer. "Remember me by this," rejoined the young Persian, putting into the hands of Agesilaus the fine javelin which he carried. The latter immediately took off the ornamental trappings from the horse of his secretary Idæus, and gave them as a return present, upon which the young man rode away with them and rejoined his father.[2]

Friendship established between Agesilaus and the son of Pharnabazus—character of Agesilaus.

There is a touching interest and emphasis in this interview as described by Xenophôn, who here breathes into his tame Hellenic chronicle something of the romantic spirit of the Cyropædia. The pledges exchanged between Agesilaus and the son of Pharnabazus were not forgotten by either. The latter—being in after-days impoverished and driven into exile by his brother,

[1] Xen. Hellen. iv. 1, 38. ἐὰν μέντοι μοι τὴν ἀρχὴν προστάττῃ, τοιοῦτόν τι, ὡς ἔοικε, φιλοτιμία ἐστὶ, σὺ χρὴ εἰδέναι, ὅτι πολεμήσω ὑμῖν ὡς ἂν δύνωμαι ἄριστα. Compare about φιλοτιμία, Herodot. iii. 53

[2] Xen. Hellen. iv. 1, 29—41; Plutarch, Agesil. c. 13, 14; Xen. Agesil. iii. 5.

during the absence of Pharnabazus in Egypt—was compelled to take refuge in Greece, where Agesilaus provided him with protection and a home, and even went so far as to employ influence in favour of an Athenian youth, to whom the son of Pharnabazus was attached. This Athenian youth had outgrown the age and size of the boy-runners in the Olympic stadium; nevertheless Agesilaus, by strenuous personal interference, overruled the reluctance of the Eleian judges, and prevailed upon them to admit him as a competitor with the other boys.[1] The stress laid by Xenophôn upon this favour illustrates the tone of Grecian sentiment, and shows us the variety of objects which personal ascendency was used to compass. Disinterested in regard to himself, Agesilaus was unscrupulous both in promoting the encroachments and screening the injustices of his friends.[2] The unfair privilege which he procured for this youth, though a small thing in itself, could hardly fail to offend a crowd of spectators familiar with the established conditions of the stadium, and to expose the judges to severe censure.

B.C 394.

Promising position and large preparations for Asiatic land-warfare, of Agesilaus—he is recalled with his army to Peloponnesus.

Quitting the satrapy of Pharnabazus—which was now pretty well exhausted, while the armistice concluded with Tithraustês must have expired—Agesilaus took up his camp near the temple of Artemis, at Astyra in the plain of Thêbê (in the region commonly known as Æolis), near the Gulf of Elæus. He here employed himself in bringing together an increased number of troops with a view to penetrate farther into the interior of Asia Minor during the summer. Recent events had greatly increased the belief entertained by the Asiatics in his superior strength, so that he received propositions from various districts in the interior, inviting his presence, and expressing anxiety to throw off the Persian yoke. He sought also to compose the dissensions and misrule which had arisen out of the Lysandrian Dekarchies in the Greco-Asiatic cities, avoiding as much as possible sharp inflictions of death or exile. How much he achieved in this direction we cannot tell[3]—nor can it have been possible, indeed, to achieve

[1] Xen. Hellen. iv. 1, 40. πάντ' ἐποίησεν, ὅπως ἂν δι' ἐκεῖνον ἐγκριθείη εἰς τὸ στάδιον ἐν Ὀλυμπίᾳ, μάγιστος ὢν παιδῶν.

[2] Plutarch, Agesil. c. 5—13

[3] Xen Hellen. iv. 1, 41, Xen Agesil. i 35—38, Plutarch, Agesil. c. 14, 15; Isokratês Or. v. (Philipp.) s 100.

much, without dismissing the Spartan harmoosts and lessening the political power of his own partisans, neither of which he did.

His plans were now all laid for penetrating farther than ever into the interior, and for permanent conquest, if possible, of the western portion of Persian Asia. What he would have permanently accomplished towards this scheme cannot be determined, for his aggressive march was suspended by a summons home, the reason of which will appear in the next chapter.

B.C. 394.

Efforts and proceedings of Konôn in command of the Persian fleet—his personal visit to the Persian court.

Meanwhile Pharnabazus had been called from his satrapy to go and take the command of the Persian fleet in Kilikia and the south of Asia Minor, in conjunction with Konôn. Since the revolt of Rhodes from the Lacedæmonians (in the summer of the preceding year, 395 B.C.), that active Athenian had achieved nothing. The burst of activity, produced by the first visit of Pharnabazus at the Persian court, had been paralyzed by the jealousies of the Persian commanders, reluctant to serve under a Greek—by peculation of officers who embezzled the pay destined for the troops—by mutiny in the fleet from absence of pay—and by the many delays arising while the satraps, unwilling to spend their own revenues in the war, waited for orders and remittances from court.[1] Hence Konôn had been unable to make any efficient use of his fleet, during those months when the Lacedæmonian fleet was increased to nearly double its former number. At length he resolved—seemingly at the instigation of his countrymen at home,[2] as well as of Euagoras prince of Salamis in Cyprus, and through the encouragement of Ktesias, one of the Grecian physicians resident at the Persian court—on going himself into the interior to communicate personally with Artaxerxês. Landing on the Kilikian coast, he

[1] Compare Diodôr. xv 41 *ad fin.* and Thucyd. viii. 45.

[2] Isokratês (Or. viii. de Pace, s. 82) alludes to "many embassies" as having been sent by Athens to the king of Persia, to protest against the Lacedæmonian dominion. But this mission of Konôn is the only one which we can verify, prior to the battle of Knidus.

Probably Demus the son of Pyrilampês, an eminent citizen and trierarch of Athens, must have been one of the companions of Konôn in this mission. He is mentioned in an oration of Lysias as having received from the Great King a present of a golden drinking-bowl or φιάλη; and I do not know on what other occasion he can have received it, except in this embassy (Lysias, Or. xix. De Bonis Aristoph. s. 27).

crossed by land to Thapsakus on the Euphratês (as the Cyreian army had marched), from whence he sailed down the river in a boat to Babylon. It appears that he did not see Artaxerxês, from repugnance to that ceremony of prostration which was required from all who approached the royal person. But his messages, transmitted through Ktesias and others—with his confident engagement to put down the maritime empire of Sparta and counteract the projects of Agesilaus, if the Persian forces and money were put into efficient action—produced a powerful effect on the mind of the monarch, who doubtless was not merely alarmed at the formidable position of Agesilaus in Asia Minor, but also hated the Lacedæmonians as main agents in the aggressive enterprise of Cyrus. Artaxerxês not only approved his views, but made to him a large grant of money, and transmitted peremptory orders to the coast that his officers should be active in prosecuting the maritime war.

Pharnabazus is named admiral jointly with Konôn.

What was of still greater moment, Konôn was permitted to name any Persian whom he chose as admiral jointly with himself. It was by his choice that Pharnabazus was called from his satrapy and ordered to act jointly as commander of the fleet. This satrap, the bravest and most straightforward among all the Persian grandees, and just now smarting with resentment at the devastation of his satrapy[1] by Agesilaus, co-operated heartily with Konôn. A powerful fleet, partly Phœnician, partly Athenian or Grecian, was soon equipped, superior in number even to the newly-organized Lacedæmonian fleet under Peisander.[2]

[1] Xen. Hellen. iv. 3, 8.

[2] The measures of Konôn and the transactions preceding the battle of Knidus are very imperfectly known to us; but we may gather them generally from Diodôrus, xiv 81; Justin, vi. 3, 4; Cornelius Nepos, Vit. Conon. c. 2, 3; Ktesiæ Fragment. c. 52, 53, ed. Bähr.

Isokratês (Orat. iv. (Panegyr.) s. 165: compare Orat ix. (Evagor.) s. 77) speaks loosely as to the duration of time that the Persian fleet remained blocked up by the Lacedæmonians before Konôn obtained his final and vigorous orders from Artaxerxês, unless we are to understand his *three years* as referring to the first news of outfit of ships of war in Phœnicia, brought to Sparta by Hêrodas, as Schneider understands them; and even then the statement that the Persian fleet remained πολιορκούμενον for all this time would be much exaggerated. Allowing for exaggeration, however, Isokratês coincides generally with the authorities above noticed.

It would appear that Ktesias the physician obtained about this time permission to quit the court of Persia, and come back to Greece. Perhaps he may have been induced (like Demokêdês of Kroton 120 years before) to promote the views of Konôn in order to get for himself this permission.

In the meagre abstract of Ktesias

Euagoras, prince of Salamis in Cyprus,[1] not only provided many triremes, but served himself personally on board.

B.C. 394.

Battle of Knidus—complete defeat of the Lacedæmonian fleet—death of Peisander the admiral.

It was about the month of July, 394 B.C., that Pharnabazus and Konôn brought their united fleet to the south-western corner of Asia Minor; first probably to the friendly island of Rhodes, next off Loryma[2] and the mountain called Dorion on the Peninsula of Knidus.[3] Peisander, with the fleet of Sparta and her allies, sailed out from Knidus to meet them, and both parties prepared for a battle. The numbers of the Lacedæmonians are reported by Diodôrus at eighty-five triremes; those of Konôn and Pharnabazus at above ninety. But Xenophôn, without particularizing the number on either side, seems to intimate the disparity as far greater; stating that the entire fleet of Peisander was considerably inferior even to the Grecian division under Konôn, without reckoning the Phœnician ships under Pharnabazus.[4] In spite of such inferiority, Peisander did not shrink from the encounter. Though a young man without military skill, he possessed a full measure of Spartan courage and pride; moreover, since the Spartan maritime empire was only maintained by the assumed superiority of his fleet, had he confessed himself too weak to fight, his enemies would have gone unopposed round the islands to excite revolt. Accordingly he sailed forth from the harbour of Knidus. But when the two fleets were ranged opposite to each other, and the battle was about to commence, so manifest and alarming was the superiority of the Athenians and Persians, that his Asiatic allies on the left

given by Photius (c. 63) mention is made of some Lacedæmonian envoys who were now going up to the Persian court, and were watched or detained on the way. This mission can hardly have taken place before the battle of Knidus; for then Agesilaus was in the full tide of success, and contemplating the largest plans of aggression against Persia. It must have taken place, I presume, after the battle.

[1] Isokratês, Or. ix. (Euagoras) s. 57. Εὐαγόρου δὲ αὐτόν τε παραισχόντος, καὶ τῆς δυνάμεως τὴν πλείστην παρασκευάσαντος. Compare s. 58 of the same oration. Compare Pausanias, i. 8, 1.

[2] Diodôr. xiv. 83. διέτριβον περὶ Δώριμα τῆς Χερσονήσου.

It is hardly necessary to remark that the word *Chersonêsus* here (and in xiv. 59) does not mean the peninsula of Thrace commonly known by that name, forming the European side of the Hellespont, but the peninsula on which Knidus is situated.

[3] Pausan. vi. 3, 6. περὶ Κνίδον καὶ ὄρος τὸ Δώριον ὀνομαζόμενον.

[4] Xen. Hellen. iv. 3, 12. Φαρνάβαζον, ναυαρχὸν ὄντα, ἓξν ταῖς Φοινίσσαις εἶναι Κόνωνα δέ, τὸ Ἑλληνικὸν ἔχοντα, τετάχθαι ἔμπροσθεν αὐτοῦ. ἀντιπαραταξαμένου δὲ τοῦ Πεισάνδρου, καὶ πολὺ ἐλαττόνων αὐτῷ τῶν νεῶν φανεισῶν τῶν αὐτοῦ τοῦ μετὰ Κόνωνος Ἑλληνικοῦ, &c.

division, noway hearty in the cause, fled almost without striking a blow. Under such discouraging circumstances, he nevertheless led his fleet into action with the greatest valour. But his trireme was overwhelmed by numbers, broken in various places by the beaks of the enemy's ships, and forced back upon the land, together with a large portion of his fleet. Many of the crews jumped out and got to land, abandoning their triremes to the conquerors. Peisander too might have escaped in the same way; but, disdaining either to survive his defeat or to quit his ship, fell gallantly fighting aboard. The victory of Konôn and Pharnabazus was complete. More than half of the Spartan ships was either captured or destroyed, though the neighbourhood of the land enabled a large proportion of the crews to escape to Knidus, so that no great number of prisoners were taken.[1] Among the allies of Sparta, the chief loss of course fell upon those who were most attached to her cause; the disaffected or lukewarm were those who escaped by flight at the beginning.

Such was the memorable triumph of Konôn at Knidus—the reversal of that of Lysander at Ægospotami eleven years before. Its important effects will be recounted in the coming chapter. B.C. 394. August 1—8.

[1] Xen. Hellen. iv. 3, 10—14; Diodôr. xiv. 83; Cornelius Nepos, Conon, c. 4; Justin, vi. 5.

CHAPTER LXXIV.

FROM THE BATTLE OF KNIDUS TO THE REBUILDING OF THE LONG WALLS OF ATHENS.

War in Central Greece against Sparta—called the Corinthian War.

HAVING in my last chapter carried the series of Asiatic events down to the battle of Knidus, in the beginning of August, B.C. 394, at which period war was already raging on the other side of the Ægean, in Greece Proper, I now take up the thread of events from a period somewhat earlier, to show how this last-mentioned war, commonly called the Corinthian War, began.

Relations of Sparta with the neighbouring states and with her allies after the accession of Agesilaus. Discontent among the allies.

At the accession of Agesilaus to the throne, in 398 B.C., the power of Sparta throughout all Greece from Laconia to Thessaly was greater than it had ever been, and greater than any Grecian state had ever enjoyed before. The burden of the long war against Athens she had borne in far less proportion than her allies; its fruits she had reaped exclusively for herself. There prevailed consequently among her allies a general discontent, which Thêbes as well as Corinth manifested by refusing to take part in the recent expeditions: either of Pausanias against Thrasybulus and the Athenian exiles in Peiræus—or of Agis against the Eleians—or of Agesilaus against the Persians in Asia Minor. The Eleians were completely humbled by the invasions of Agis. All the other cities in Peloponnêsus, from apprehension, from ancient habit, and from being governed by oligarchies who leaned on Sparta for support, were obedient to her authority; with the single exception of Argos, which remained, as before, neutral and quiet, though in sentiment unfriendly. Athens was a simple

unit in the catalogue of Spartan allies, furnishing her contingent like the rest, to be commanded by the xenâgus, or officer sent from Sparta for the special purpose of commanding such foreign contingents.

Great power of Sparta, stretching even to Northern Greece—state of Herakleia.

In the northern regions of Greece, the advance of Spartan power is yet more remarkable. Looking back to the year 419 B.C. (about two years after the peace of Nikias), Sparta had been so unable to protect her colony of Herakleia, in Trachis on the Maliac Gulf near the strait of Thermopylæ, that the Bœotians were obliged to send a garrison thither in order to prevent it from falling into the hands of Athens. They even went so far as to dismiss the Lacedæmonian harmost.[1] In the winter of 409—408 B.C., another disaster had happened at Herakleia, in which the Lacedæmonian harmost was slain.[2] But about 399 B.C., we find Sparta exercising an energetic ascendency at Herakleia, and even making that place a central post for keeping down the people in the neighbourhood of Mount Œta and a portion of Thessaly. Herippidas the Lacedæmonian was sent thither to repress some factious movements, with a force sufficient to enable him to overawe the public assembly, to seize the obnoxious party in the place, and to put them to death, 500 in number, outside of the gates.[3] Carrying his arms further against the Œtæans and Trachinians in the neighbourhood, who had been long at variance with the Laconian colonists at Herakleia, he expelled them from their abodes, and forced them to migrate with their wives and children into Thessaly.[4] Hence the Lacedæmonians were enabled to extend their influence into parts of Thessaly, and to place a harmost with a garrison in Pharsalus, resting upon Herakleia as a basis, which thus became a position of extraordinary importance for their dominion over the northern regions.

With the real power of Sparta thus greatly augmented on land, in addition to her vast empire at sea, bringing its ample influx of tribute—and among cities who had not merely long recognized her as leader, but had never recognized any one else—it

[1] Thucyd. v. 52.
[2] Xen. Hellen. i. 2, 18.
[3] Diodôr. xiv. 38; Polyæn. ii. 21.
[4] Diodôrus, *ut sup.*: compare xiv. 81. τοὺς Τραχινίους φεύγοντας ἐκ τῶν πατρίδων ὑπὸ Λακεδαιμονίων, &c

required an unusual stimulus to raise any formidable hostile combination against her, notwithstanding a large spread of disaffection and antipathy. The stimulus came from Persia, from whose treasures the means had been before furnished to Sparta herself for subduing Athens. The news that a formidable navy was fitting out in Phœnicia, which had prompted the expedition of Agesilaus in the spring of 396 B.C., was doubtless circulated and heard with satisfaction among the Grecian cities unfriendly to Sparta; and the refusal of Thêbes, Corinth, and Athens to take service under that prince—aggravated in the case of the Thebans by a positive offence given to him on the occasion of his sacrifice at Aulis—was enough to warn Sparta of the dangerous sentiments and tendencies by which she was surrounded near home.

Growing disposition in Greece to hostility against Sparta, when she becomes engaged in the war against Persia.

It was upon these tendencies that the positive instigations and promises of Persia were brought to bear, in the course of the following year; and not merely promises, but pecuniary supplies, with news of revived naval warfare threatening the insular dominion of Sparta. Tithraustês, the new satrap who had put to death and succeeded Tissaphernês, had no sooner concluded the armistice mentioned above, and prevailed upon Agesilaus to remove his army into the satrapy of Pharnabazus, than he employed active measures for kindling war against Sparta in Greece, in order to create a necessity for the recal of Agesilaus out of Asia. He sent a Rhodian named Timokratês into Greece, as envoy to the cities most unfriendly to the Lacedæmonians, with a sum of fifty talents;[1] directing him to employ this money in gaining over the leading men in these cities, and to exchange solemn oaths

B.C. 395.

The satrap Tithraustês sends an envoy with money into Greece, to light up war against Sparta—his success at Thêbes, Corinth, and Argos.

[1] Xen. Hellen. iii. 5, 1 πέμπει Τιμοκράτην Ῥόδιον εἰς τὴν Ἑλλάδα δοὺς χρυσίον ἐς πεντήκοντα τάλαντα ἀργυρίου, καὶ κελεύει πειρᾶσθαι, πιστὰ τὰ μεγιστα λαμβάνοντα, διδόναι τοῖς προεστηκόσιν ἐν ταῖς πόλεσιν, ἐφ' ᾧτε πόλεμον ἐξοίσειν πρὸς Λακεδαιμονίους.

Timokratês is ordered to give the money; yet not absolutely, but only on a certain condition, in case he should find that such condition could be realized: that is, if by giving it he could procure from various leading Greeks sufficient assurances and guarantees that they would raise war against Sparta. As this was a matter more or less doubtful, Timokratês is ordered to *try to give the money for this purpose*. Though the construction of πειρᾶσθαι couples it with διδόναι, the sense of the word more properly belongs to ἐξοίσειν—which designates the purpose to be accomplished.

of alliance and aid with Persia, for common hostility against Sparta. The island of Rhodes, having just revolted from the Spartan dominion, had admitted Konôn with the Persian fleet (as I have mentioned in the last chapter), so that probably the Rhodian envoy was on a mission to Tithraustês on behalf of his countrymen. He was an appropriate envoy on this occasion, as having an animated interest in raising up new enemies to Sparta, and as being hearty in stirring up among the Thebans and Corinthians the same spirit which had led to the revolt of Rhodes. The effect which that revolt produced in alarming and exasperating the Spartans has been already noticed; and we may fairly presume that its effect on the other side, in encouraging their Grecian enemies, was considerable. Timokratês visited Thêbes, Corinth, and Argos, distributing his funds. He concluded engagements, on behalf of the satrap, with various leading men in each, putting them into communication with each other: Ismenias, Androkleidas, and others in Thêbes; Timolaus and Polyanthês at Corinth; Kylon and others at Argos. It appears that he did not visit Athens; at least Xenophôn expressly says that none of his money went there. The working of this mission —coupled, we must recollect, with the renewed naval warfare on the coast of Asia, and the promise of a Persian fleet against that of Sparta—was soon felt in the more pronounced manifestation of anti-Laconian sentiments in these various cities, and in the commencement of attempts to establish alliance between them.[1]

The Persian money did not create hostility against Sparta, but merely brought out that which was pre-existing. Philo-Laconian sentiment of Xenophôn.

With that Laconian bias which pervades his Hellenica, Xenophôn represents the coming war against Sparta as if it had been brought about mainly by these bribes from Persia to the leading men in these various cities. I have stated on more than one occasion that the average public morality of Grecian individual politicians, in Sparta, Athens, and other cities, was not such as to exclude personal corruption; that it required a morality higher than the average, when such temptation was resisted—and a morality considerably higher than the average, if it were systematically resisted, and for a long life, as by Periklês and Nikias. There would be nothing therefore surprising if Ismenias and the

[1] Xen. Hellen. iii. 5, 2; Pausan. iii 9, 4; Plutarch, Artaxerxês, c. 20.

rest had received bribes under the circumstances here mentioned. But it appears highly improbable that the money given by Timokratês could have been a bribe—that is, given privately and for the separate use of these leaders. It was furnished for the promotion of a certain public object, which could not be accomplished without heavy disbursements; it was analogous to that sum of thirty talents which (as Xenophôn himself tells us) Tithraustês had just given to Agesilaus, as an inducement to carry away his army into the satrapy of Pharnabazus (not as a present for the private purse of the Spartan king, but as a contribution to the wants of the army[1]), or to that which the satrap Tirîbazus gave to Antalkidas afterwards,[2] also for public objects. Xenophôn affirms that Ismenias and the rest, having received these presents from Timokratês, accused the Lacedæmonians, and rendered them odious—each in his respective city.[3] But it is certain, from his own showing, that the hatred towards them existed in these cities before the arrival of Timokratês. In Argos such hatred was of old standing; in Corinth and Thêbes, though kindled only since the close of the war, it was not the less pronounced. Moreover Xenophôn himself informs us that the Athenians, though they received none of the money,[4] were quite as ready for war as the other cities. If we therefore admit his statement as a matter of fact, that Timokratês gave private presents to various leading politicians, which is by no means improbable, we must dissent from the explanatory use which he makes of this fact, by setting it out prominently as the cause of the war. What these leading men would find it difficult to raise was, not hatred of Sparta, but confidence and courage to brave the power of Sparta. And for this purpose the mission of Timokratês would be a valuable aid, by conveying assurances of Persian co-operation and support against Sparta. He must have been produced publicly either before the people, the Senate, or at least the great body of the anti-Laconian party in each city. And

[1] Xen. Hellen. iii. 4, 26.

[2] Xen. Hellen. iv. 8, 16.

[3] Xen. Hellen. iii. 5, 2. οἱ μὲν δὴ δεξάμενοι τὰ χρήματα ἐς τὰς οἰκείας πόλεις διέβαλλον τοὺς Λακεδαιμονίους· ἐπεὶ δὲ ταῦτας ἐς μῖσος αὐτῶν προήγαγον, συνίστασαν καὶ τὰς μεγίστας πόλεις πρὸς ἀλλήλας.

[4] Xenophôn, *ut sup.* Pausanias (iii. 9, 4) names some Athenians as having received part of the money. So Plutarch also, in general terms (Agesil. c. 15).

Diodôrus mentions nothing respecting either the mission or the presents of Timokratês.

the money which he brought with him, though a portion of it may have gone in private presents, would serve to this party as the best warrant for the sincerity of the satrap.

War between Sparta and Thêbes—the Bœotian War.

Whatever negotiations may have been in progress between the cities visited by Timokratês, no union had been brought about between them when the war, kindled by an accident, broke out as a "Bœotian War,"[1] between Thêbes and Sparta separately. Between the Opuntian Lokrians and the Phokians, north of Bœotia, there was a strip of disputed borderland, respecting which the Phokians, imputing wrongful encroachment to the Lokrians, invaded their territory. The Lokrians, allied with Thêbes, entreated her protection; upon which a body of Bœotians invaded Phokis; while the Phokians on their side threw themselves upon Lacedæmôn, invoking her aid against Thêbes.[2] "The Lacedæmonians (says Xenophôn) were delighted to get a pretence for making war against the Thebans—having been long angry with them on several different grounds. They thought that the present was an excellent time for marching against them, and putting down their insolence; since Agesilaus was in full success in Asia, and there was no other war to embarrass them in Greece."[3] The various grounds on which the

[1] Πόλεμος Βοιωτικός (Diodôr. xiv. 81).

[2] Xenophôn (Hellen. iii. 5, 3) says—and Pausanias (iii. 9, 4) follows him—that the Theban leaders, wishing to bring about a war with Sparta, and knowing that Sparta would not begin it, purposely incited the Lokrians to encroach upon this disputed border, in order that the Phokians might resent it, and that thus a war might be lighted up. I have little hesitation in rejecting this version, which I conceive to have arisen from Xenophôn's philo-Laconian and miso-Theban tendency, and in believing that the fight between the Lokrians and Phokians, as well as that between the Phokians and Thebans, arose without any design on the part of the latter to provoke Sparta. So Diodôrus recounts it, in reference to the war between the Phokians and the Thebans; for about the Lokrians he says nothing (xiv. 81).

The subsequent events, as recounted by Xenophôn himself, show that the Spartans were not only ready in point of force, but eager in regard to will, to go to war with the Thebans; while the latter were not at all ready to go to war with Sparta. They had not a single ally; for their application to Athens, in itself doubtful, was not made until after Sparta had declared war against them.

[3] Xen. Hellen. iii. 5, 5. οἱ μέντοι Λακεδαιμόνιοι ἄσμενοι ἔλαβον πρόφασιν στρατεύειν ἐπὶ τοὺς Θηβαίους, πάλαι ὀργιζόμενοι αὐτοῖς, τῆς τε ἀντιλήψεως τῆς τοῦ Ἀπόλλωνος δεκάτης ἐν Δικελείᾳ, καὶ τοῦ ἐπὶ τὸν Πειραιᾶ μὴ ἐθελῆσαι ἀκολουθῆσαι ᾗτοῦντο δ' αὐτούς, καὶ Κορινθίους πεῖσαι μὴ συστρατεύειν. ἀνεμιμνήσκοντο δὲ καὶ, ὡς θύουσιν ἐν Αὐλίδι τὸν Ἀγησίλαον οὐκ εἰων, καὶ τὰ τεθυμένα ἱερὰ ὡς ἁρπάψαν ἀπὸ τοῦ βωμοῦ· καὶ ὅτι οὐδ' εἰς τὴν Ἀσίαν συνεστράτευον Ἀγησιλάῳ. ἐλογίζοντο δὲ καὶ καλὸν εἶναι τοῦ ἐξάγειν στρατιὰν ἐτ' αὐτοὺς, καὶ παῦσαι τῆς ἐς αὐτοὺς ὕβρεως· τά τε γὰρ ἐν τῇ Ἀσίᾳ

Lacedæmonians rested their displeasure against Thêbes begin from a time immediately succeeding the close of the war against Athens, and the sentiment was now both established and vehement. It was they who now began the Bœotian war; not the Thebans, nor the bribes brought by Timokratês.

The energetic and ambitious Lysander, who had before instigated the expedition of Agesilaus across the Ægean, and who had long hated the Thebans, was among the foremost advisers of the expedition now decreed by the Ephors against Thêbes,[1] as well as the chief commander appointed to carry it into execution. He was despatched with a small force to act on the north of Bœotia. He was directed to start from Herakleia, the centre of Lacedæmonian influence in those regions —to muster the Herakleots, together with the various dependent populations in the neighbourhood of Œta: Œtæans, Malians, Æniânes, &c. — to march towards Bœotia, taking up the Phokians in his way—and to attack Haliartus. Under the walls of this town King Pausanias engaged to meet him on a given day, with the native Lacedæmonian force and the Peloponnesian allies. For this purpose, having obtained favourable border sacrifices, he marched forth to Tegea, and there employed himself in collecting the allied contingents from Peloponnêsus.[2] But the allies generally were tardy and reluctant in the cause; while the Corinthians withheld all concurrence and support,[3]—though neither did they make any manifestation in favour of Thêbes.

Active operations of Sparta against Bœotia—Lysander is sent to act from Herakleia on the northward—Pausanias conducts an army from Peloponnêsus.

Finding themselves thus exposed to a formidable attack on two sides, from Sparta at the height of her power, and from a Spartan officer of known ability—being moreover at the same time without a single ally—the Thebans resolved to entreat

καλῶς σφίσιν ἔχειν, κρατοῦντος Ἀγησιλάου, καὶ ἐν τῇ Ἑλλάδι οὐδένα ἄλλον πόλεμον ἐμποδὼν σφίσιν εἶναι. Compare vii. 1. 34.

The description here given by Xenophôn himself—of the past dealing and established sentiment between Sparta and Thêbes—refutes his allegation that it was the bribes brought by Timokratês to the leading Thebans which first blew up the hatred against Sparta; and shows further that Sparta did not need any circuitous manœuvres of the Thebans to furnish her with a pretext for going to war.

[1] Plutarch, Lysand. c. 28.

[2] Xen. Hellen. iii. 5, 6, 7.

[3] Xen. Hellen. iii. 5, 23.

The conduct of the Corinthians here contributes again to refute the assertion of Xenophôn about the effect of the bribes of Timokratês.

succour from Athens. A Theban embassy to Athens for any purpose, and especially for this purpose, was itself among the strongest marks of the revolution which had taken place in Grecian politics. The antipathy between the two cities had been so long and virulent, that the Thebans, at the close of the war, had endeavoured to induce Sparta to root out the Athenian population. Their conduct subsequently had been favourable and sympathizing towards Thrasybulus in his struggle against the Thirty, and that leader had testified his gratitude by dedicating statues in the Theban Herakleion.[1] But it was by no means clear that Athens would feel herself called upon, either by policy or by sentiment, to assist them in the present emergency, at a moment when she had no Long Walls, no fortifications at Peiræus, no ships, nor any protection against the Spartan maritime power.

The Thebans apply to Athens for aid—remarkable proof of the altered sentiment in Greece.

It was not until Pausanias and Lysander were both actually engaged in mustering their forces, that the Thebans sent to address the Athenian assembly. The speech of the Theban envoy sets forth strikingly the case against Sparta as it then stood. Disclaiming all concurrence with that former Theban deputy, who, without any instructions, had taken on himself to propose, in the Spartan assembly of allies, extreme severity towards the conquered Athenians, he reminded the Athenians that Thêbes had by unanimous voice declined obeying the summons of the Spartans, to aid in the march against Thrasybulus and the Peiræus, and that this was the first cause of the anger of the Spartans against her. On that ground, then, he appealed to the gratitude of democratical Athens against the Lacedæmonians. But he likewise invoked against them, with yet greater confidence, the aid of oligarchical Athens, or of those who at that time had stood opposed to Thrasybulus and the Peiræus; for it was Sparta who, after having first set up the oligarchy at Athens, had afterwards refused to sustain it, and left its partisans to the generosity of their democratical opponents, by whom alone they were saved harmless.[2] Of course Athens

Speech of the Theban envoy at Athens.

[1] Pausanias, ix. 11, 4.

[2] Xen. Hellen. iii. 5, 9. πολὺ δ' ἂν ἄλλον ἀξιοῦμεν, ὅστις τῶν ἐν ἄστει γένεσθε, προθύμως ἐπὶ τοὺς Λακεδαιμονίους ἰέναι. ἐκεῖνοι γὰρ, καταστήσαντες ὑμᾶς ἐς ὀλιγαρχίαν καὶ ἐς ἐχθραν τῷ δήμῳ, ἀφικόμενοι πολλῇ δυνάμει, ὡς ὑμῖν συμμαχοι, παρέδοσαν ὑμᾶς τῷ πλήθει· ὥστε τὸ μὲν ἐπ ἐκείνοις ἰέναι, ἀπολώλατε, ὁ δὲ δῆμος οὕτασὶ ὑμᾶς ἔτωσε.

was eager, if possible (so he presumed), to regain her lost empire; and in this enterprise he tendered the cordial aid of Thêbes as an ally. He pointed out that it was by no means an impracticable enterprise; looking to the universal hatred which Sparta had now drawn upon herself, not less on the part of ancient allies than of prior enemies. The Athenians knew by experience that Thêbes could be formidable as a foe: she would now show that she could be yet more effective as a friend, if the Athenians would interfere to rescue her. Moreover, she was now about to fight, not for Syracusans or Asiatics, but for her own preservation and dignity. "We hesitate not to affirm, men of Athens (concluded the Theban speaker), that what we are now invoking at your hands is a greater benefit to you than it is to ourselves."[1]

Political feeling at Athens—good effects of the amnesty after the expulsion of the Thirty.

Eight years had now elapsed since the archonship of Eukleidês and the renovation of the democracy after the crushing visitation of the Thirty. Yet we may see, from the important and well-turned allusion of the Theban speaker to the oligarchical portion of the assembly, that the two parties still stood in a certain measure distinguished. Enfeebled as Athens had been left by the war, she had never since been called upon to take any decisive and emphatic vote on a question of foreign policy; and much now turned upon the temper of the oligarchical minority, which might well be conceived likely to play a party-game and speculate upon Spartan countenance. But the comprehensive amnesty decreed on the re-establishment of the democratical constitution, and the wise and generous forbearance with which it had been carried out, in spite of the most torturing recollections, were now found to have produced their fruits. Majority and minority—democrats and oligarchs—were seen confounded in one unanimous and hearty vote to lend assistance to Thêbes, in spite of all risk from hostility from Sparta. We cannot indeed doubt that this vote was considerably influenced also by the revolt of Rhodes, by the re-appearance of Konôn with a fleet in the Asiatic seas, and by private communications from that commander intimating his hope of acting triumphantly against the maritime empire of Sparta, through enlarged aid from Persia. The vote had thus a double meaning. It proclaimed

[1] Xen. Hellen. vii 5. 9, 15.

not merely the restored harmony between democrats and oligarchs at Athens, but also their common resolution to break the chain by which they were held as mere satellites and units in the regiment of Spartan allies, and to work out anew the old traditions of Athens as a self-acting and primary power, at least, if not once again an imperial power. The vote proclaimed a renovated life in Athens. Its boldness, under the existing weakness of the city, is extolled two generations afterwards by Demosthenês.[1]

Unanimous vote of the Athenians to assist Thêbes against Sparta.

After having heard the Theban orator (we are told even by the philo-Laconian Xenophôn[2]), "very many Athenian citizens rose and spoke in support of his prayer, and the whole assembly with one accord voted to grant it". Thrasybulus proposed the resolution, and communicated it to the Theban envoys. He told them that Athens knew well the risk which she was incurring while Peiræus was undefended; but that nevertheless she was prepared to show her gratitude by giving more in requital than she had received; for she was prepared to give the Thebans positive aid, in case they were attacked—while the Thebans had done nothing more for *her* than to refuse to join in an aggressive march against her.[3]

State of the Bœotian confederacy —Orchomenus revolts and joins Lysander, who invades Bœotia with his army and attacks Haliartus.

Without such assurance of succour from Athens, it is highly probable that the Thebans might have been afraid to face, single-handed, Lysander and the full force of Sparta. But they now prepared for a strenuous defence. The first approach of Lysander with his army of Herakleots, Phokians, and others, from the north, was truly menacing; the more so, as Orchomenus, the second city next to Thêbes in the Bœotian confederacy, broke off its allegiance and joined him. The supremacy of Thêbes over the cities composing the Bœotian confederacy appears to have been often harsh and oppressive,

[1] Demosthen. de Coronâ, c. 23, p. 258; also Philipp. i. c. 7, p. 44. Compare also Lysias, Orat. xvi. (pro Mantithec, s. 15)

[2] Xen. Hellen. iii. 5, 16. τῶν δ' Ἀθηναίων παμπολλοὶ μὲν ξυνηγόρευον, πάντες δ' ἐψηφίσαντο βοηθεῖν αὐτοῖς.

[3] Xen. Hellen. *ut sup.*

Pausanias (iii. 9, 6) says that the Athenians sent envoys to the Spartans to entreat them not to act aggressively against Thêbes, but to submit their complaint to equitable adjustment. This seems to me improbable. Diodôrus (xiv. 81) briefly states the general fact in conformity with Xenophôn.

though probably not equally oppressive towards all, and certainly not equally odious to all. To Platæa, on the extreme south of Bœotia, it had been long intolerable, and the unhappy fate of that little town has saddened many pages of my preceding volumes. To Orchomenus, on the extreme north, it was also unpalatable—partly because that town stood next in power and importance to Thêbes—partly because it had an imposing legendary antiquity, and claimed to have been once the ascendant city receiving tribute from Thêbes. The Orchomenians now joined Lysander, threw open to him the way into Bœotia, and conducted him with his army, after first ravaging the fields of Lebadeia, into the district belonging to Haliartus.[1]

Lysander is repulsed and slain before Haliartus.

Before Lysander quitted Sparta, the plan of operations concerted between him and Pausanias was that they should meet on a given day in the territory of Haliartus. And in execution of this plan Pausanias had already advanced with his Peloponnesian army as far as Platæa in Bœotia. Whether the day fixed between them had yet arrived, when Lysander reached Haliartus, we cannot determine with certainty. In the imperfection of the Grecian calendar, a mistake on this point would be very conceivable—as had happened between the Athenian generals Hippokratês and Demosthenês in those measures which preceded the battle of Delium in 424 B.C.[2] But the engagement must have been taken by both parties, subject to obstructions in the way, since each would have to march through a hostile country to reach the place of meeting. The words of Xenophôn, however, rather indicate that the day fixed had not yet arrived; nevertheless Lysander resolved at once to act against Haliartus, without waiting for Pausanias. There were as yet only a few Thebans in the town, and he probably had good reason for judging that he would succeed better by rapid measures, before any more Thebans could arrive, than by delaying until the other Spartan army should join him; not to mention anxiety that the conquest should belong to himself exclusively, and confidence arising from his previous success at Orchomenus. Accordingly he addressed an invitation to the Haliartians to follow the example of the

[1] Xen. Hellen. iii. 5, 17; Plutarch, Lysand. c. 28.

[2] Thucyd. iv. 89. γενομένης διαμαρτίας τῶν ἡμερῶν, &c.

Orchomenians, to revolt from Thêbes, and to stand upon their autonomy under Lacedæmonian protection. Perhaps there may have been a party in the town disposed to comply. But the majority, encouraged too by the Thebans within, refused the proposition; upon which Lysander marched up to the walls and assaulted the town. He was here engaged, close by the gates, in examining where he could best effect an entrance, when a fresh division of Thebans, apprised of his proceedings, were seen approaching from Thêbes, at their fastest pace—cavalry as well as hoplites. They were probably seen from the watch-towers in the city earlier than they became visible to the assailants without; so that the Haliartians, encouraged by the sight, threw open their gates, and made a sudden sally. Lysander, seemingly taken by surprise, was himself slain among the first, with his prophet by his side, by a Haliartian hoplite named Neochôrus. His troops stood some time, against both the Haliartians from the town and the fresh Thebans who now came up. But they were at length driven back with considerable loss, and compelled to retreat to rugged and difficult ground at some distance in their rear. Here however they made good their position, repelling their assailants with the loss of more than 200 hoplites.[1]

Pausanias arrives in Bœotia after the death of Lysander—Thrasybulus and an Athenian army come to the aid of the Thebans.

The success here gained, though highly valuable as an encouragement to the Thebans, would have been counterbalanced by the speedy arrival of Pausanias, had not Lysander himself been among the slain. But the death of so eminent a man was an irreparable loss to Sparta. His army, composed of heterogeneous masses, both collected and held together by his personal ascendency, lost confidence and dispersed in the ensuing night.[2] When Pausanias arrived soon afterwards, he found no second army to join with him. Yet his own force was more than sufficient to impress terror on the Thebans, had not Thrasybulus, faithful to the recent promise, arrived with an imposing body of Athenian hoplites, together with cavalry under

[1] Xen. Hellen. iii. 5, 18, 19, 20; Plutarch, Lysand. c. 28, 29; Pausan. iii. 5, 4.

The two last differ in various matters from Xenophôn, whose account however, though brief, seems to me to deserve the preference.

[2] Xen. Hellen. iii. 5, 21, ἀπελυθότας ἐν νυκτὶ τούς τε Φωκέας καὶ τοὺς ἄλλους ἅπαντας οἴκαδε ἑκάστους, &c.

Orthobulus,[1] and imparted fresh courage as well as adequate strength to the Theban cause.

Pausanias had first to consider what steps he would take to recover the bodies of the slain, that of Lysander among them—whether he would fight a battle and thus take his chance of becoming master of the field, or send the usual petition for burial-truce, which always implied confession of inferiority. On submitting the point to a council of officers and Spartan elders, their decision as well as his own was against fighting, not however without an indignant protest from some of the Spartan elders. He considered that the whole original plan of operations was broken up, since not only the great name and genius of Lysander had perished, but his whole army had spontaneously disbanded, that the Peloponnesian allies were generally lukewarm and reluctant, not to be counted upon for energetic behaviour in case of pressing danger; that he had little or no cavalry,[2] while the Theban cavalry was numerous and excellent; lastly, that the dead body of Lysander himself lay so close to the walls of Haliartus, that even if the Lacedæmonians were victorious, they could not carry it off without serious loss from the armed defenders in their towers.[3] Such were the reasons which determined Pausanias and the major part of the council to send and solicit a truce. But the Thebans refused to grant it except on condition that they should immediately evacuate Bœotia. Though such a requisition was contrary to the received practice of Greece,[4] which imposed on the victor the duty of granting the burial-truce unconditionally whenever it was asked, and inferiority thus publicly confessed; nevertheless such was the reluctant temper of the army that they heard not merely with acquiescence but with joy,[5] the proposition of departing. The

Pausanias evacuates Bœotia on receiving the dead bodies of Lysander and the rest for burial.

[1] Lysias. Or. xvi. (pro Mantitheo) s. 15 16.

[2] Accordingly we learn from an oration of Lysias, that the service of the Athenian horsemen in this expedition, who were commanded by Orthobulus, was judged to be extremely safe and easy; while that of the hoplites was dangerous (Lysias, Orat. xvi. pro Mantith. s. 15).

[3] Xen. Hellen. iii. 5, 23. Κορίνθιοι μὲν παντάπασιν οὐκ ἠκολούθουν αὐταῖς, οἱ δὲ παρόντες οὐ προθύμως στρατεύοιντο, &c.

[4] See the conduct of the Thebans on this very point (of giving up the slain at the solicitation of the conquered Athenians for burial) after the battle of Delium, and the discussion thereupon—in this History, ch. liii.

[5] Xen. Hellen. iii. 5, 24. οἱ δὲ ἅσμενοί τε ταῦτα ἤκουσαν, &c.

bodies were duly buried, that of Lysander in the territory of Panopê immediately across the Phokian border, but not far from Haliartus. And no sooner were these solemnities completed than the Lacedæmonian army was led back to Peloponnêsus, their dejection forming a mournful contrast to the triumphant insolence of the Thebans, who watched their march and restrained them, not without occasional blows, from straggling out of the road into the cultivated fields.[1]

Anger against Pausanias at Sparta, he escapes into voluntary exile; he is condemned in his absence.

The death of Lysander produced the most profound sorrow and resentment at Sparta. On returning thither Pausanias found himself the subject of such virulent accusation, that he thought it prudent to make his escape, and take sanctuary in the temple of Athênê Alea at Tegea. He was impeached and put on trial during his absence on two counts first, for having been behind the time covenanted in meeting Lysander at Haliartus; next, for having submitted to ask a truce from the Thebans, instead of fighting a battle, for the purpose of obtaining the bodies of the slain.

Condemnation of Pausanias not deserved.

As far as there is evidence to form a judgment, it does not appear that Pausanias was guilty upon either of the two counts. The first is a question of fact, and it seems quite as likely that Lysander was before his time, as that Pausanias was behind his time, in arriving at Haliartus. Besides, Lysander arriving there first, would have been quite safe had he not resolved to attack without delay, in which the chances of war turned out against him, though the resolution in itself may have been well conceived. Next as to the truce solicited for burying the dead bodies, it does not appear that Pausanias could with any prudence have braved the chances of a battle. The facts of the case, even as summed up by Xenophôn, who always exaggerates everything in favour of the Spartans, lead us to this conclusion. A few of the Spartan elders would doubtless prefer perishing on the field of battle to the humiliation of sending the herald to ask for a truce. But the mischief of fighting a battle under the influence of such a point of honour, to the exclusion of a rational estimate of consequences, will be seen when we come to the battle of Leuktra,

[1] Xen. Hellen iii. 5, 24.

where Kleombrotus, son of Pausanias, was thus piqued into an imprudence (at least this is alleged as one of the motives) to which his own life and the dominion of Sparta became forfeit.[1] Moreover, the army of Pausanias, comprising very few Spartans, consisted chiefly of allies who had no heart in the cause, and who were glad to be required by the Thebans to depart. If he had fought a battle and lost it, the detriment to Sparta would have been most serious in every way; whereas, if he had gained a victory, no result would have followed except the acquisition of the bodies for burial, since the execution of the original plan had become impracticable through the dispersion of the army of Lysander.

Though a careful examination of the facts leads us (and seems also to have led Xenophon[2]) to the conclusion that Pausanias was innocent, he was nevertheless found guilty in his absence. He was in great part borne down by the grief felt at Sparta for the loss of Lysander, with whom he had been before in political rivalry, and for whose death he was made responsible. Moreover, the old accusation was now revived against him,[3] for which he had been tried and barely acquitted eight years before, of having tolerated the re-establishment of the Athenian democracy at a time when he might have put it down. Without doubt this argument told prodigiously against him at the present juncture, when the Athenians had just now, for the first time since the surrender of their city, renounced their subjection to Sparta and sent an army to assist the Thebans in their defence. So violent was the sentiment against Pausanias that he was condemned to death in his absence, and passed the remainder of his life as an exile in sanctuary at Tegea. His son Agesipolis was invested with the sceptre in his place.

A brief remark will not be here misplaced. On no topic have Grecian historians been more profuse in their reproaches than

[1] Xen. Hellen. vi. 4, 5

[2] The traveller Pausanias justifies the prudence of his regal namesake in avoiding a battle, by saying that the Athenians were in his rear and the Thebans in his front, and that he was afraid of being assailed on both sides at once, like Leonidas at Thermopylæ, and like the troops enclosed in Sphakteria (Paus. iii. 5, 5).

But the matter of fact, on which this justification rests, is contradicted by Xenophon, who says that the Athenians had actually joined the Thebans, and were in the same ranks —ἀλθόντες ξυμπαρετάξαντο (Hellen. iii. 5, 22)

[3] Xen. Hellen. iii. 5, 25. καὶ ὅτι τὸν δῆμον τῶν Ἀθηναίων λαβὼν ἐν τῷ Πειραιεῖ ἀνῆκε, &c. Compare Pausanias, iii. 5, 8.

upon the violence and injustice of democracy, at Athens and elsewhere, in condemning unsuccessful but innocent generals. Out of the many cases in which this reproach is advanced, there are very few wherein it has been made good. But even if we grant it to be valid against Athens and her democracy, the fate of Pausanias will show us that the Ephors and Senate of anti-democratical Sparta were capable of the like unjust misjudgment. Hardly a single instance of Athenian condemnation occurs, which we can so clearly prove to be undeserved, as this of a Spartan king.

Sparta not less unjust in condemning unsuccessful generals than Athens.

Turning from the banished king to Lysander, the Spartans had indeed valid reasons for deploring the fall of the latter. He had procured for them their greatest and most decisive victories, and the time was coming when they needed his services to procure them more; for he left behind him no man of equal warlike resource, cunning, and power of command. But if he possessed those abilities which powerfully helped Sparta to triumph over her enemies, he at the same time did more than any man to bring her empire into dishonour and to render its tenure precarious. His decemviral governments or Dekarchies, diffused through the subject cities, and each sustained by a Lacedæmonian harmost and garrison, were aggravations of local tyranny such as the Grecian world had never before undergone. And though the Spartan authorities presently saw that he was abusing the imperial name of the city for unmeasured personal aggrandizement of his own, and partially withdrew their countenance from his Dekarchies, yet the general character of their empire still continued to retain the impress of partisanship and subjugation which he had originally stamped upon it. Instead of that autonomy which Sparta had so repeatedly promised, it became subjection every way embittered. Such an empire was pretty sure to be short-lived; but the loss to Sparta herself, when her empire fell away, is not the only fault which the historian of Greece has to impute to Lysander. His far deeper sin consists in his having thrown away an opportunity—such as never occurred either before or afterwards—for organizing some permanent, honourable, self-maintaining, Pan-hellenic combination under the

Character of Lysander—his mischievous influence, as well for Sparta as for Greece generally.

headship of Sparta. This is (as I have before remarked) what a man like Kallikratidas would have attempted, if not with far-sighted wisdom, at least with generous sincerity, and by an appeal to the best veins of political sentiment in the chief city as well as in the subordinates. It is possible that with the best intentions even he might have failed; so strong was the centrifugal instinct in the Grecian political mind. But what we have to reproach in Lysander is that he never tried; that he abused the critical moment of cure for the purpose of infusing new poison into the system; that he not only sacrificed the interests of Greece to the narrow gains of Sparta, but even the interests of Sparta to the still narrower monopoly of dominion in his own hands. That his measures worked mischievously not merely for Greece, but for Sparta herself, aggravating all her bad tendencies, has been already remarked in the preceding pages.

His plans to make himself king at Sparta—discourse of the sophist Kleôn.

That Lysander, with unbounded opportunities of gain, both lived and died poor, exhibits the honourable side of his character. Yet his personal indifference to money seems only to have left the greater space in his bosom for that thirst of power which made him unscrupulous in satiating the rapacity, as well as in upholding the oppressions, of coadjutors like the Thirty at Athens and the Decemvirs in other cities. In spite of his great success and ability in closing the Peloponnesian war, we shall agree with Pausanias[1] that he was more mischievous than profitable even to Sparta,—even if we take no thought of Greece generally. What would have been the effect produced by his projects in regard to the regal succession, had he been able to bring them to bear, we have no means of measuring. We are told that the discourse composed and addressed to him by the Halikarnassian rhetor Kleôn was found after his death among his papers by Agesilaus; who first learnt from it, with astonishment and alarm, the point to which the ambition of Lysander had tended, and was desirous of exposing his real character by making the discourse public, but was deterred by the dissuasive counsel of the Ephor Lakratidas. But this story (attested by Ephorus[2]) looks more like an anecdote of the rhetorical schools than like a reality.

[1] Pausanias, ix. 32, 6.
[2] Ephorus, Fr. 127, ed. Didot; Plutarch, Lysander, c. 30.

Agesilaus was not the man to set much value on sophists or their compositions, nor is it easy to believe that he remained so long ignorant of those projects which Lysander had once entertained but subsequently dropped. Moreover, the probability is that Kleôn himself would make the discourse public as a sample of his own talents, even in the lifetime of Lysander; not only without shame, but as representing the feelings of a considerable section of readers throughout the Grecian world.

B.C. 395—394.

Encouragement to the enemies of Sparta, from the death of Lysander—alliance against her between Thêbes, Athens, Corinth, and Argos—the Eubœans and others join the alliance.

Most important were the consequences which ensued from the death of Lysander and the retreat of Pausanias out of Bœotia. Fresh hope and spirits were infused into all the enemies of Sparta. An alliance was immediately concluded against her by Thêbes, Athens, Corinth, and Argos. Deputies from these four cities were appointed to meet at Corinth, and to take active measures for inviting the co-operation of fresh allies; so that the war, which had begun as a Bœotian war, now acquired the larger denomination of a Corinthian war, under which it lasted until the peace of Antalkidas. The alliance was immediately strengthened by the junction of the Eubœans—the Akarnanians—the Ozolian Lokrians—Ambrakia and Leukas (both particularly attached to Corinth)—and the Chalkidians of Thrace.[1]

Increased importance of Thêbes—she now rises to the rank of a primary power—the Theban leader Ismenias.

We now enter upon the period when, for the first time, Thêbes begins to step out of the rank of secondary powers, and gradually raises herself into a primary and ascendant city in Grecian politics. Throughout the Peloponnesian War, the Thebans had shown themselves excellent soldiers both on horseback and on foot, as auxiliaries to Sparta. But now the city begins to have a policy of its own, and individual citizens of ability become conspicuous. While waiting for Pelopidas and Epameinondas, with whom we shall presently become acquainted, we have at the present moment Ismenias, a wealthy Theban, a sympathizer with Thrasybulus and the Athenian exiles eight years before, and one of the great organizers of the present anti-Spartan movement; a man, too, honoured by his political enemies,[2]

[1] Diodôr. xiv. 81, 82; Xen. Hellen. iv. 2, 17.

[2] Xen. Hellen. v. 2, 36 ὁ δ' (Ismenias) ἀπελαγεῖτο μὲν πρὸς πάντα ταῦτα, οὐ

when they put him to death fourteen years afterwards, with the title of "a great wicked man"—the same combination of epithets which Clarendon applies to Oliver Cromwell.

Successful operations of Ismenias to the north of Bœotia—capture of Herakleia from Sparta

It was Ismenias, who, at the head of a body of Bœotians and Argeians, undertook an expedition to put down the Spartan influence in the regions north of Bœotia. At Pharsalus in Thessaly, the Lacedæmonians had an harmost and garrison; at Pheræ, Lykophron the despot was their ally; while Larissa, with Medius the despot, was their principal enemy. By the aid of the Bœotians, Medius was now enabled to capture Pharsalus; Larissa, with Krannon and Skotussa, was received into the Theban alliance,[1] and Ismenias obtained also the more important advantage of expelling the Lacedæmonians from Herakleia. Some malcontents, left after the violent interference of the Spartan Herippidas two years before, opened the gates of Herakleia by night to the Bœotians and Argeians. The Lacedæmonians in the town were put to the sword, but the other Peloponnesian colonists were permitted to retire in safety; while the old Trachinian inhabitants, whom the Lacedæmonians had expelled to make room for their new settlers—together with the Œtæans, whom they had driven out of the districts in the neighbourhood—were now called back to repossess their original homes.[2] The loss of Herakleia was a serious blow to the Spartans in those regions—protecting Eubœa in its recent revolt from them, and enabling Ismenias to draw into his alliance the neighbouring Malians, Ænianes, and Athamanes—tribes stretching along the valley of the Spercheius westward to the vicinity of Pindus. Assembling additional troops from these districts (which, only a few months before, had supplied an army to Lysander[3]), Ismenias marched against the Phokians, among whom the Spartan Lakisthenês had been left as harmost in command. After a severe battle, this officer with his Phokians were defeated near the Lokrian town of Naryx; and Ismenias came back victorious to the synod at Corinth.[4]

μέντοι ἱσταθί γε τὸ μὴ οὐ μεγαλοπράγμων τε καὶ κακοπράγμων εἶναι.

It is difficult to make out anything from the two allusions in Plato, except that Ismenias was a wealthy and powerful man (Plato, Menon, p. 90 B; Republ. i. p. 336 A).

[1] Diodôr. xiv. 82; Xen. Hellen. iv. 3, 3; Xen. Agesil. ii 2.

[2] Diodôr. xiv. 38—82.

[3] Xenoph. Hellen. iii. 5, 6.

[4] Diodôr. xiv. 32.

By such important advantages, accomplished during the winter of 395--394 B.C., the prospects of Grecian affairs as they stood in the ensuing spring became materially altered. The allies assembled at Corinth full of hope, and resolved to levy a large combined force to act against Sparta, who on her side seemed to be threatened with the loss of all her extra-Peloponnesian land-empire. Accordingly the Ephors determined to recall without delay Agesilaus with his army from Asia, and sent Epikydidas with orders to that effect. But even before this reinforcement could arrive they thought it expedient to muster their full Peloponnesian force and to act with vigour against the allies at Corinth, who were now assembling in considerable numbers. Aristodemus—guardian of the youthful King Agesipolis, son of Pausanias, and himself of the Eurystheneid race—marched at the head of a body of 6000 Lacedæmonian hoplites:[1] the Spartan xenâgi (or officers sent on purpose to conduct the contingents from the outlying allies) successively brought in 3000 hoplites from Elis, Triphylia, Akroreia, and Lasion—1500 from Sikyôn—3000 from Epidaurus, Trœzên, Hermionê, and Halieis. None were sent from Phlius, on the plea (true or false[2]) that in that city the moment was one of solemnity and holy truce. There were also hoplites from Tegea, Mantineia, and the Achæan towns, but their number is not given; so that we do not know the full muster-roll on the Lacedæmonian side. The cavalry, 600 in number, were all Lacedæmonian; there were moreover 300 Kretan

B.C. 394.

Synod of anti-Spartan allies at Corinth—their confident hopes—the Lacedæmonians send to recall Agesilaus from Asia.

[1] Xen. Hellen. iv. 2, 15. Xenophôn gives this total of 6000 as if it were of Lacedæmonians *alone*. But if we follow his narrative, we shall see that there were unquestionably in the army troops of Tegea, Mantineia, and the Achæan towns (probably also some of other Arcadian towns), present in the battle (iv. 2, 13, 18, 20). Can we suppose that Xenophôn meant to include *these* allies in the total of 6000, along with the Lacedæmonians—which is doubtless a large total for Lacedæmonians alone? Unless this supposition be admitted, there is no resource except to assume an omission, either of Xenophôn himself, or of the copyists; which omission in fact Gail and others do suppose On the whole, I think they are right, for the number of hoplites on both sides would otherwise be prodigiously unequal; while Xenophôn says nothing to imply that the Lacedæmonian victory was gained in spite of great inferiority of number, and something which even implies that it must have been nearly equal (iv. 2, 13)—though he is always disposed to compliment Sparta wherever he can.

[2] From a passage which occurs somewhat later (iv. 4, 15), we may suspect that this was an excuse, and that the Phliasians were not very well affected to Sparta. Compare a similar case of excuse ascribed to the Mantineians (v. 2, 2).

bowmen, and 400 slingers from different rural districts of Triphylia.[1]

Large muster near Corinth of Spartans and Peloponnesians on one side, of anti-Spartan allies on the other.

The allied force of the enemy was already mustered near Corinth: 6000 Athenian hoplites—7000 Argeian—5000 Bœotian, those from Orchomenus being absent—3000 Corinthian—3000 from the different towns of Eubœa; making 24,000 in all. The total of cavalry was 1550, composed of 800 Bœotian, 600 Athenian, 100 from Chalkis in Eubœa, and 50 from the Lokrians. The light troops also were numerous, partly Corinthian, drawn probably from the serf-population which tilled the fields,[2] partly Lokrians, Malians, and Akarnanians.

Boldness of the language against Sparta—speech of the Corinthian Timolaus.

The allied leaders, holding a council of war to arrange their plans, came to a resolution that the hoplites should not be drawn up in deeper files than sixteen men,[3] in order that there might be no chance of their being surrounded, and that the right wing, carrying with it command for the time, should be alternated from day to day between the different cities. The confidence which the events of the last few months had infused into these leaders, now for the first time acting against their old leader Sparta, is surprising. "There is nothing like marching to Sparta (said the Corinthian Timolaus) and fighting the Lacedæmonians at or near their own home. We must burn out the wasps in their nest, without letting them come forth to sting us. The Lacedæmonian force is like that of a river—small at its source, and becoming formidable only by the affluents which it receives, in proportion to the length of its course."[4] The wisdom of this advice was remarkable; but its boldness was yet more remarkable, when viewed in conjunction with the established feeling of awe towards Sparta. It was adopted by the general council of the allies; but unfortunately the time for executing it

[1] Diodôrus (xiv. 83) gives a total of 23,000 foot and 500 horse on the Lacedæmonian side, but without enumerating items. On the side of the confederacy he states a total of more than 15,000 foot and 500 horse (c. 82).

[2] Xen. Hellen. iv. 2, 17. καὶ ψιλὸν δὲ, ξὺν τοῖς τῶν Κορινθίων, πλέον ἦν, &c. Compare Hesychius, v. Κυρύφαλοι; Welcker, Præfat. ad Theognidem, p. xxxv; K. O. Müller, History of the Dorians, iii. 4, 3.

[3] Xen. Hellen. iv. 2, 13: compare iv. 2, 18, where he says of the Thebans—ἀμελήσαντες τοῦ ἐς ἐκκαίδεκα, βαθείαν παντελῶς ἐποιήσαντο τὴν φάλαγγα, &c., which implies and alludes to the resolution previously taken.

[4] Xen. Hellen. iv. 2, 11, 12.

had already passed, for the Lacedæmonians were already in march and had crossed their own border. They took the line of road by Tegea and Mantineia (whose troops joined the march), and advanced as far as Sikyôn, where probably all the Arcadian and Achæan contingents were ordered to rendezvous.

The troops of the confederacy had advanced as far as Nemea when they learnt that the Lacedæmonian army was at Sikyôn; but they then altered their plan, and confined themselves to the defensive. The Lacedæmonians on their side crossed over the mountainous post called Epieikia, under considerable annoyance from the enemy's light troops, who poured missiles upon them from the high ground. But when they had reached the level country on the other side, along the shore of the Saronic Gulf, where they probably received the contingents from Epidaurus, Trœzên, Hermionê, and Halieis, the whole army thus reinforced marched forward without resistance, burning and ravaging the cultivated lands. The confederates retreated before them, and at length took up a position close to Corinth, amidst some rough ground with a ravine in their front.[1] The Lacedæ-

The anti-Spartan allies take up a defensive position near Corinth —advance of the Lacedæmonians to attack them.

[1] Xen. Hellen. iv. 2, 14, 15.

In the passage—καὶ οἱ ἕτεροι μέντοι ἐλθόντες κατεστρατοπεδεύσαντο, ἐμπροσθεν ποιησάμενοι τὴν χαράδραν—I apprehend that ἀπελθόντες (which is sanctioned by four MSS., and preferred by Leunclavius) is the proper reading, in place of ἐλθόντες. For it seems certain that the march of the confederates was one of retreat, and that the battle was fought very near to the walls of Corinth; since the defeated troops sought shelter within the town, and the Lacedæmonian pursuers were so close upon them that the Corinthians within were afraid to keep open the gates. Hence we must reject the statement of Diodôrus that the battle was fought on the banks of the river Nemea (xiv. 88) as erroneous.

There are some difficulties and obscurities in the description which Xenophôn gives of the Lacedæmonian march. His words run—ἐν τούτῳ οἱ Λακεδαιμόνιοι, καὶ δὴ Τεγεάτας παρειληφότες καὶ Μαντινέας, ἐξῆεσαν τὴν ἀμφίαλον. These last three words are not satisfactorily explained. Weiske and Schneider construe τὴν ἀμφίαλον (very justly) as indicating the region lying immediately on the Peloponnesian side of the isthmus of Corinth, and having the Saronic Gulf on one side and the Corinthian Gulf on the other, in which was included Sikyôn. But then it would not be correct to say that "the Lacedæmonians had gone out by the bimarine way". On the contrary, the truth is, that "they had gone out into the bimarine road or region"—which meaning however would require a preposition—ἐξῆεσαν εἰς τὴν ἀμφίαλον. Sturz in his Lexicon (v. ἐξιέναι) renders τὴν ἀμφίαλον—*quasi mare*—which seems an extraordinary sense of the word, unless instances were produced to support it; and even if instances were produced, we do not see why the way from Sparta to Sikyôn should be called by that name, which would more properly belong to the road from Sparta down the Eurotas to Helos.

Again, we do not know distinctly the situation of the point or district called τὴν Ἐπιεικίαν (mentioned again, iv. 4, 13). But it is certain from the map that when the confederates were at Nemea, and the Lacedæmonians at Sikyôn, the former must have been

monians advanced forward until they were little more than a mile distant from this position, and there encamped.

Battle of Corinth—victory of the Lacedæmonians in their part of the battle; their allies in the other parts being worsted.

After an interval seemingly of a few days, the Bœotians, on the day when their turn came to occupy the right wing and to take the lead, gave the signal for battle.[1] The Lacedæmonians, prevented by the wooded ground from seeing clearly, were only made aware of the coming attack by hearing the hostile pæan. Taking order of battle immediately, they advanced forward to meet the assailants, when within a furlong of their line. In each army, the right division took the lead, slanting to the right, or keeping the left shoulder forward, according to the tendency habitual with Grecian hoplites, through anxiety to keep the right or unshielded side from being exposed to the enemy, and at the same time to be protected by the shield of a right-hand neighbour.[2] The Lacedæmonians in the one army, and the Thebans in the other, each inclined themselves, and caused their respective armies to incline also, in a direction slanting to the right, so that the Lacedæmonians on their side considerably outflanked the Athenians on the opposite left. Out of the ten tribes of Athenian hoplites, it was only the six on the extreme left who came into conflict with the Lacedæmonians;

exactly placed so as to intercept the junction of the contingents from Epidaurus, Trœzên, and Hermionê, with the Lacedæmonian army. To secure this junction the Lacedæmonians were obliged to force their way across that mountainous region which lies near Klêonæ and Nemea, and to march in a line pointing from Sikyôn down to the Saronic Gulf. Having reached the other side of these mountains near the sea, they would be in communication with Epidaurus and the other towns of the Argolic peninsula.

The line of march which the Lacedæmonians would naturally take from Sparta to Sikyôn and Lechæum, by Tegea, Mantineia, Orchomenus, &c., is described two years afterwards in the case of Agesilaus (iv. 5, 19).

[1] Xen. Hellen. iv. 2, 18. The colouring which Xenophôn puts upon this step is hardly fair to the Thebans, as is so constantly the case throughout his history. He says that "they were in no hurry to fight" (*οὐδὲν τι κατήπειγον τὴν μάχην ξυνάπτειν*) so long as they were on the left, opposed to the Lacedæmonians on the opposite right, but that as soon as they were on the right (opposed to the Achæans on the opposite left), they forthwith gave the word. Now it does not appear that the Thebans had any greater privilege on the day when they were on the right than the Argeians or Athenians had when each were on the right respectively. The command had been determined to reside in the right division, which post alternated from one to the other: why the Athenians or Argeians did not make use of this post to order the attack, we cannot explain.

So again, Xenophôn says, that in spite of the resolution taken by the Council of War to have files sixteen deep, and no more, the Thebans made their files much deeper. Yet it is plain, from his own account, that no mischievous consequences turned upon this greater depth.

[2] See the instructive description of the battle of Mantineia, in Thucyd. v 71.

while the remaining four contended with the Tegeans who stood next to the Lacedæmonians on their own line. But the six extreme Athenian tribes were completely beaten and severely handled, being taken in flank as well as in front by the Lacedæmonians. On the other hand, the remaining four Athenian tribes vanquished and drove before them the Tegeans; and generally, along all the rest of the line, the Thebans, Argeians, and Corinthians were victorious, except where the troops of the Achæan Pellênê stood opposed to those of the Bœotian Thespiæ, where the battle was equal and the loss severe on both sides. The victorious confederates, however, were so ardent and incautious in pursuit, as to advance a considerable distance and return with disordered ranks; while the Lacedæmonians, who were habitually self-restraining in this particular kept their order perfectly, attacking the Thebans, Argeians, and Corinthians to great advantage when returning to their camp. Several of the Athenian fugitives obtained shelter within the walls of Corinth, in spite of the opposition of the philo-Laconian Corinthians, who insisted upon shutting the gates against them, and opening negotiations with Sparta. The Lacedæmonians however came so near that it was at last thought impossible to keep the gates open longer. Many of the remaining confederates were therefore obliged to be satisfied with the protection of their ancient camp,[1] which seems however to have been situated in such defensible ground[2] that the Lacedæmonians did not molest them in it.

So far as the Lacedæmonians separately were concerned, the battle of Corinth was an important victory, gained (as they affirmed) with the loss of only eight men, and inflicting heavy loss upon the Athenians in the battle as well as upon the remaining confederates in their return from pursuit. Though the Athenian hoplites suffered thus severely, yet Thrasybulus, their commander,[3] who kept the field until the last,

Lacedæmonian ascendency within Peloponnesus is secured, but no further result gained.

[1] Xen. Hellen. iv. 2, 20–23.

The allusion to this incident in Demosthenês (adv. Leptinem, c 13, p. 472) is interesting, though indistinct.

[2] Xen. Hellen. iv. 2, 19. καὶ γὰρ ἦν λάσιον τὸ χωρίον—which illustrates the expression in Lysias, Orat. xvi. (pro Mantitheo) s. 20 ἐν Κορίνθῳ χωρίων ἰσχυρῶν κατειλημμένων.

[3] Lysias, Orat. xvi. (pro Mantitheo) s. 19.

Plato in his panegyrical discourse (Menexenus, c. 17, p. 245 E) ascribes the defeat and loss of the Athenians to "bad ground"—χρησαμένων δυσχωρίᾳ.

with strenuous efforts to rally them, was not satisfied with their behaviour. But on the other hand, all the allies of Sparta were worsted, and a considerable number of them slain. According to Diodôrus, the total loss on the Lacedæmonian side was 1100; on the side of the confederates, 2800.[1] On the whole, the victory of the Lacedæmonians was not sufficiently decisive to lead to important results, though it completely secured their ascendency within Peloponnêsus. We observe here, as we shall have occasion to observe elsewhere, that the Peloponnesian allies do not fight heartily in the cause of Sparta. They seem bound to her more by fear than by affection.

B.C 394

The battle of Corinth took place about July, 394 B.C., seemingly about the same time as the naval battle near Knidus (or perhaps a little earlier), and while Agesilaus was on his homeward march after being recalled from Asia. Had the Lacedæmonians been able to defer the battle until Agesilaus had come up so as to threaten Bœotia on the northern side, their campaign would probably have been much more successful. As it is, their defeated allies doubtless went home in disgust from the field of Corinth, so that the confederates were now enabled to turn their whole attention to Agesilaus.

Agesilaus—his vexation on being recalled from Asia—his large plans of Asiatic conquest.

That prince had received in Asia his summons of recal from the Ephors with profound vexation and disappointment, yet at the same time with patriotic submission. He had augmented his army, and was contemplating more extensive schemes of operations against the Persian satrapies in Asia Minor. He had established such a reputation for military force and skill, that numerous messages reached him from different inland districts, expressing their anxiety to be emancipated from Persian dominion, and inviting him to come to their aid. His ascendency was also established over the Grecian cities on the coast, whom he still kept under the government of partisan oligarchies and Spartan harmosts—yet seemingly with greater practical moderation and less licence of oppression than had marked the conduct of these men when they could count upon so unprincipled a chief

[1] Diodôr. xiv. 83.

The statement in Xenophôn (Agesil. vii. 5), that near 10,000 men were slain on the side of the confederates, is a manifest exaggeration—if indeed the reading be correct.

as Lysander. He was thus just now not only at a high pitch of actual glory and ascendency, but nourishing yet brighter hopes of further conquests for the future. And what filled up the measure of his aspirations—all these conquests were to be made at the expense, not of Greeks, but of the Persian. He was treading in the footsteps of Agamemnôn, as Pan-hellenic leader against a Pan-hellenic enemy.

All these glorious dreams were dissipated by Epikydidas, with his sad message, and peremptory summons, from the Ephors. In the chagrin and disappointment of Agesilaus we can sincerely sympathize; but the panegyric which Xenophôn and others pronounce upon him for his ready obedience is altogether unreasonable.[1] There was no merit in renouncing his projects of conquest at the bidding of the Ephors; because, if any serious misfortune had befallen Sparta at home, none of those projects could have been executed. Nor is it out of place to remark that even if Agesilaus had not been recalled, the extinction of the Lacedæmonian naval superiority by the defeat of Knidus would have rendered all large plans of inland conquest impracticable. On receiving his orders of recal, he convened an assembly both of his allies and of his army, to make known the painful necessity of his departure, which was heard with open and sincere manifestations of sorrow. He assured them that as soon as he had dissipated the clouds which hung over Sparta at home, he should come back to Asia without delay, and resume his efforts against the Persian satraps; in the interim he left Euxenus, with a force of 4000 men, for their protection. Such was the sympathy excited by his communication, combined with esteem for his character, that the cities passed a general vote to furnish him with contingents of troops for his march to Sparta. But this first burst of zeal abated, when they came to reflect that it was a service against Greeks, not merely unpopular in itself, but presenting a certainty of hard fighting with little

Regret of the Asiatic allies when he quits Asia—he leaves Euxenus in Asia with 4000 men.

[1] Xen. Agesil. i. 37; Plutarch, Agesil. c. 15. Cornelius Nepos (Agesilaus, c. 4) almost translates the Agesilaus of Xenophôn; but we can better feel the force of *his* panegyric, when we recollect that he had had personal cognizance of the disobedience of Julius Cæsar in his province to the orders of the Senate, and that the omnipotence of Sylla and Pompey in their provinces was then matter of recent history. "Cujus exemplum (says Cornelius Nepos about Agesilaus) utinam imperatores nostri sequi voluissent!"

plunder. Agesilaus tried every means to keep up their spirits, by proclaiming prizes both to the civic soldiers and to the mercenaries, to be distributed at Sestos in the Chersonêsus, as soon as they should have crossed into Europe: prizes for the best equipment and best-disciplined soldiers in every different arm.[1] By these means he prevailed upon the bravest and most effective soldiers in his army to undertake the march along with him; among them many of the Cyreians, with Xenophôn himself at their head.

B C 394. Agesilaus crosses the Hellespont and marches homeward through Thrace, Macedonia and Thessaly.

Though Agesilaus, in leaving Greece, had prided himself on hoisting the flag of Agamemnôn, he was now destined against his will to tread in the footsteps of the Persian Xerxês in his march from the Thracian Chersonese through Thrace, Macedonia, and Thessaly, to Thermopylæ and Bœotia. Never since the time of Xerxês had any army undertaken this march, which now bore an Oriental impress, from the fact that Agesilaus brought with him some camels, taken in the battle of Sardis.- Overawing or defeating the various Thracian tribes, he reached Amphipolis on the Strymôn, where he was met by Derkyllidas, who had come fresh from the battle of Corinth and informed him of the victory. Full as his heart was of Pan-hellenic projects against Persia, he burst into exclamations of regret on hearing of the deaths of so many Greeks in battle, who could have sufficed, if united, to emancipate Asia Minor.[2] Sending Derkyllidas forward to Asia to make known the victory to the Grecian cities in his alliance, he pursued his march through Macedonia and Thessaly. In the latter country, Larissa, Krannon, and other cities in alliance with Thêbes, raised opposition to bar his passage. But in the disunited condition of this country no systematic resistance could be organized against him. Nothing more appeared than detached bodies of cavalry, whom he beat and dispersed, with the death of Polycharmus their leader. As the Thessalian cavalry however was the best in Greece, Agesilaus took great pride in having defeated them with cavalry disciplined by himself in Asia;

[1] Xen. Hellen. iv 2, 2—5; Xen Agesilaus, i. 38; Plutarch. Agesilaus, c. 16.

[2] Xen Hellen. iii. 4, 24.

[3] Xen. Agesilaus. vii. 5; Plutarch, Agesilaus, c. 16.

backed however, it must be observed, by skilful and effective support from his hoplites.[1] After having passed the Achæan mountains or the line of Mount Othrys, he marched the rest of the way without opposition, through the strait of Thermopylæ to the frontier of Phokis and Bœotia.

Agesilaus and his army on the northern frontier of Bœotia—eclipse of the sun—news of the naval defeat at Knidus.

In this latter part of his march, Agesilaus was met by the Ephor Diphridas in person, who urged him to hasten his march as much as possible and attack the Bœotians. He was further joined by two Lacedæmonian regiments[2] from Corinth, and by fifty young Spartan volunteers as a body-guard, who crossed by sea from Sikyôn. He was reinforced also by the Phokians and the Orchomenians—in addition to the Peloponnesian troops who had accompanied him to Asia, the Asiatic hoplites, the Cyreians, the peltasts, and the cavalry, whom he had brought with him from the Hellespont, and some fresh troops collected in the march. His army was thus in imposing force when he reached the neighbourhood of Chæroneia on the Bœotian border. It was here that they were alarmed by an eclipse of the sun, on the 14th of August, 394 B.C.—a fatal presage, the meaning of which was soon interpreted for them by the arrival of a messenger bearing news of the naval defeat of Knidus, with the death of Peisander, brother-in-law of Agesilaus. Deeply was the latter affected with this irreparable blow. He foresaw that, when known, it would spread dismay and dejection among his soldiers, most of whom would remain attached to him only so long as they believed the cause of Sparta to be ascendant and profitable.[3] Accordingly, he resolved, being now within a day's march of his enemies, to hasten on a battle without making

[1] Xen. Hellen. iv 2, 4—9; Diodôr. xiv. 83.

[2] Plutarch (Agesil. c. 17: compare also Plutarch, Apophth. p. 795, as corrected by Morus ad Xen. Hellen. iv 3, 15) states two *morœ* or regiments as having joined Agesilaus from Corinth: Xenophôn alludes only to one, besides that *morœ* which was in garrison at Orchomenus (Hellen. iv. 3, 15; Agesil. ii. 6).

[3] Xen. Hellen. iv. 3, 13. ὁ μὲν οὖν Ἀγησίλαος πυθόμενος ταῦτα, τὰ μὲν πρῶτον χαλεπῶς ἤνεγκεν· ἐπεὶ μέντοι ἐνεθυμήθη, ὅτι τοῦ στρατεύματος τὸ πλεῖστον εἴη αὐτῷ, οἷον ἀγαθῶν μὲν γιγνομένων ῥᾳδίως μετέχειν, εἰ δέ τι χαλεπὸν ὀφθεν, οὐκ ἀνάγκην εἶναι κοινωνεῖν αὐτοῖς, &c.

These indirect intimations of the real temper even of the philo-Spartan allies towards Sparta are very valuable when coming from Xenophôn, as they contradict all his partialities, and are dropped here almost reluctantly, from the necessity of justifying the conduct of Agesilaus in publishing a false proclamation to his army.

known the bad news. Proclaiming that intelligence had been received of a sea-fight having taken place, in which the Lacedæmonians had been victorious, though Peisander himself was slain, he offered a sacrifice of thanksgiving and sent round presents of congratulation, which produced an encouraging effect, and made the skirmishers especially both forward and victorious.

Bœotians and their allies mustered at Korôneia.

To his enemies, now assembled in force on the plain of Korôneia, the real issue of the battle of Knidus was doubtless made known, spreading hope and cheerfulness through their ranks; though we are not informed what interpretation they put upon the solar eclipse. The army was composed of nearly the same contingents as those who had recently fought at Corinth, except that we hear of the Æniânes in place of the Malians; but probably each contingent was less numerous, since there was still a necessity for occupying and defending the camp near Corinth. Among the Athenian hoplites, who had just been so roughly handled in the preceding battle, and who were now drafted off by lot to march into Bœotia, against both a general and an army of high reputation, there prevailed much apprehension and some reluctance, as we learn from one of them, Mantitheus, who stood forward to volunteer his services, and who afterwards makes just boast of it before an Athenian dikastery.[1] The Thebans and Bœotians were probably in full force, and more numerous than at Corinth, since it was their own country which was to be defended. The camp was established in the territory of Korôneia, not far from the great temple of Itonian Athênê, where the Pambœotia, or general Bœotian assemblies, were held, and where there also stood the trophy erected for the great victory over Tolmidês and the Athenians, about fifty years before.[2] Between the two armies there was no great difference of numbers, except as to the peltasts, who were more numerous in the army of Agesilaus, though they do not seem to have taken much part in the battle.

Having marched from Chæroneia, Agesilaus approached the plain of Korôneia from the river Kephissus, while the Thebans met him from the direction of Mount Helikon. He occupied the right wing of his army, the Orchomenians being on the left, and

[1] Lysias, Orat. xvi. (pro Mantitheo) s. 20. φοβουμένων ἁπάντων εἰκότως, &c.
[2] Plutarch, Agesil. c. 19.

he Cyreians with the Asiatic allies in the centre. In the oppo-
ite line, the Thebans were on the right and the
rgeians on the left. Both armies approached slowly
nd in silence until they were separated only by an
nterval of a furlong, at which moment the Thebans
n the right began the war-shout, and accelerated their
narch to a run, the rest of the line following their
xample. When they got within half a furlong of
ie Lacedæmonians, the centre division of the latter
nder the command of Herippidas (comprising the Cyreians,
ith Xenophôn himself, and the Asiatic allies) started forward
n their side, and advanced at a run to meet them, seemingly
etting beyond their own line,[1] and coming first to cross spears
ith the enemy's centre. After a sharp struggle, the division of
lerippidas was here victorious, and drove back its opponents.
.gesilaus on his right was yet more victorious, for the Argeians
pposed to him fled without even crossing spears. These
ugitives found safety on the high ground of Mount Helikon.
ut on the other hand, the Thebans on their own right com-
letely beat back the Orchomenians, and pursued them so far as
) get to the baggage in the rear of the army. Agesilaus, while
is friends around were congratulating him as conqueror.
mmediately wheeled round to complete his victory by attacking
ie Thebans, who on their side also faced about, and prepared
fight their way, in close and deep order, to rejoin their
mrades on Helikon. Though Agesilaus might have let them
ass, and assailed them in the rear with greater safety and equal
ffect, he preferred the more honourable victory of a conflict face
face. Such is the colouring which his panegyrist Xenophôn[2]
its upon his manœuvre. Yet we may remark that if he had let
e Thebans pass, he could not have pursued them far, seeing
at their own comrades were at hand to sustain them, and also
at, having never yet fought against the Thebans, he had probably
adequate appreciation of their prowess.

Battle of Korôneia—Agesilaus with most of his army is victorious; while the Thebans on their side are also victorious.

The crash which now took place was something terrific beyond
Grecian military experience,[3] leaving an indelible impression

[1] Xen. Hellen. iv. 3, 17. ἀντεξέδραμον τῆς Ἀγησιλάου φάλαγγος, &c.
[2] Xen. Hellen. iv. 3, 19; Xen. Agesil. 12.
[3] Xen. Hellen. iv. 3, 15; Xen. Agesil. ii. 9. διηγήσομαι δὲ καὶ τὴν μάχην· καὶ γὰρ ἐγένετο οἵα οὐκ ἄλλη τῶν γ' ἐφ' ἡμῶν.

upon Xenophôn who was personally engaged in it. The hoplites on both sides came to the fiercest and closest bodily struggle, pushing shields against each other, with all the weight of the incumbent mass behind impelling forward the foremost ranks—especially in the deep order of the Thebans. The shields of the foremost combatants were thus stove in, their spears broken, and each man was engaged in such close embrace with his enemy, that the dagger was the only weapon which he could use. There was no systematic shout, such as usually marked the charge of a Grecian army; the silence was only broken by a medley of furious exclamations and murmurs.[1] Agesilaus himself, who was among the front ranks, and whose size and strength were by no means on a level with his personal courage, had his body covered with wounds from different weapons,[2] was trodden down, and only escaped by the devoted courage of those fifty Spartan volunteers who formed his body-guard. Partly from his wounds, partly from the irresistible courage and stronger pressure of the Thebans, the Spartans were at length compelled to give way, so far as to afford a free passage to the former, who were thus enabled to march onward and rejoin their comrades, not without sustaining some loss by attacks on their rear.[3]

Terrible combat between the Thebans and Spartans: on the whole, the result is favourable to the Thebans.

Agesilaus thus remained master of the field of battle, having gained a victory over his opponents taken collectively. But so far as concerns the Thebans separately, he had not only gained no victory, but had failed in his purpose of stopping their progress, and had had the worst of the combat. His wounds having been dressed, he was brought back on men's shoulders to give his final orders, and was then informed that a detachment of 80 Theban hoplites, left behind by the rest, had taken refuge in the temple of Itonian Athênê as suppliants. From generosity mingled with respect to the sanctity of the

Victory of Agesilaus, not without severe wounds—yet not very decisive—his conduct after the battle.

[1] Xen. Hellen. iv. 3, 19; Xen. Agesil. ii. 12. καὶ συμβαλόντες τὰς ἀσπίδας ἐωθοῦντο, ἐμάχοντο, ἀπέκτεινον, ἀπέθνησκον. καὶ κραυγὴ μὲν οὐδεμία παρῆν, οὐ μὴν οὐδὲ σιγή· φωνὴ δέ τις ἦν τοιαύτη, οἵαν ὀργή τε καὶ μάχη παράσχοιτ' ἄν.

[2] Xen. Agesil. ii. 13. ὁ δὲ, καίπερ πολλὰ τραύματα ἔχων παντοσε καὶ παντοίοις ὅπλοις, &c.

Plutarch, Agesil. c. 18.

[3] Xen. Hellen. iv. 3, 19; Xen. Agesil. ii. 12.

pot, he commanded that they should be dismissed unhurt, and hen proceeded to give directions for the night-watch, as it was lready late. The field of battle presented a terrible spectacle: partan and Theban dead lying intermingled, some yet grasping heir naked daggers, others pierced with the daggers of their nemies; around, on the blood-stained ground, were seen broken pears, smashed shields, swords, and daggers scattered apart from heir owners.[1] He directed the Spartan and Theban dead to be ollected in separate heaps, and placed in safe custody for the ight, in the interior of his phalanx: the troops then took heir supper, and rested for the night. On the next morning, ylis the polemarch was ordered to draw up the army in battle-rray, to erect a trophy, and to offer sacrifices of cheerfulness nd thanksgiving, with the pipers solemnly playing, according o Spartan fashion. Agesilaus was anxious to make these emonstrations of victory as ostentatious as possible, because he eally doubted whether he had gained a victory. It was very ossible that the Thebans might feel confidence enough to renew he attack, and try to recover the field of battle, with their own ead upon it; which Agesilaus had, for that reason, caused to be ollected in a separate heap and placed within the Lacedæmonian nes.[2] He was however soon relieved from doubt by a herald oming from the Thebans to solicit the customary truce for the urial of their dead—the understood confession of defeat. The equest was immediately granted; each party paid the last olemnities to its own dead, and the Spartan force was then ithdrawn from Bœotia. Xenophôn does not state the loss on ither side, but Diodôrus gives it at 600 on the side of the onfederates, 350 on that of the Lacedæmonians.[3]

Disqualified as he was by his wounds for immediate action, gesilaus caused himself to be carried to Delphi, where the

[1] Xen. Agesil. ii. 14. ἐπεί γε μὴν ἤρξεν ἡ μάχη, παρὴν δὴ θεάσασθαι ἔνθα ἐνέπεσον ἀλλήλοις, τὴν μὲν γῆν αἵματι ἐφυρμένην, νεκροὺς δὲ κειμένους φιλίους καὶ πολεμίους μετ' ἀλλήλων, ἀσπίδας δὲ κατεθρυμμένας, δόρατα συντεθρυσμένα, ξιφιδία γυμνὰ κονλεῶν τὰ μὲν χαμαί, ἃ δ' ἔτι μετὰ χειρός.

[2] Xen. Agesil. ii. 15. τότε μὲν οὖν καὶ γὰρ ἦν ἤδη ὀψέ) συνελκύσαντες οὓς τῶν πολεμίων νεκροὺς ἔσω φάλαγγος, ἐδειπνοποιήσαντο καὶ ἐκοιμήθησαν.

Schneider in his note on this passage, as well as ad Xen. Hellen. iv. 3, 21, condemns the expression τῶν πολεμίων as spurious and unintelligible. But in my judgment, these words bear a plain and appropriate meaning, which I have endeavoured to give in the text. Cp. Plut. Ages. c. 19.

[3] Diodôr. xiv. 84.

Pythian games were at that moment going on. He here offered to Apollo the tithe of the booty acquired during his two years' campaigns in Asia—a tithe equal to 100 talents.[1] Meanwhile the polemarch Gylis conducted the army first into Phokis, next on a predatory excursion into the Lokrian territory, where the nimble attack of the Lokrian light troops, amidst hilly ground, inflicted upon his troops a severe check, and cost him his life. After this the contingents in the army were dismissed to their respective homes, and Agesilaus himself, when tolerably recovered, sailed with the Peloponnesians homeward from Delphi across the Corinthian Gulf.[2] He was received at Sparta with every demonstration of esteem and gratitude, which was still further strengthened by his exemplary simplicity and exact observance of the public discipline—an exactness not diminished either by long absence or enjoyment of uncontrolled ascendency. From this time forward he was the effective leader of Spartan policy, enjoying an influence greater than had ever fallen to the lot of any king before. His colleague Agesipolis, both young and of feeble character, was won over by his judicious and conciliatory behaviour into the most respectful deference.[3]

Army of Agesilaus withdraws from Bœotia—he goes to the Pythian games—sails homeward across the Corinthian Gulf—his honourable reception at Sparta.

Three great battles had thus been fought in the space of little more than a month (July and August)—those of Corinth, Knidus, and Korôneia; the first and third on land, the second at sea, as described in my last chapter. In each of the two land-battles the Lacedæmonians had gained a victory: they remained masters of the field, and were solicited by the enemy to grant the burial-truce. But if we inquire what results these victories had produced, the answer must be that both were totally barren. The position of Sparta in Greece as against their enemies had undergone no improvement. In the battle of Corinth her soldiers had indeed

B.C. 394.

Results of the battles of Corinth and Korôneia. Sparta had gained nothing by the former, and had rather lost by the latter.

[1] Xen. Hellen. iv. 3, 21; Plutarch, Agesil. c. 19. The latter says—εἰς Δελφοὺς ἀνεκομίσθη Πυθίων ἀγομένων, &c. Manso, Dr. Arnold, and others contest the accuracy of Plutarch in this assertion respecting the time of year at which the Pythian games were celebrated, upon grounds which seem to me very insufficient.

[2] Xen. Hellen. iv. 3, 22, 23; iv. 4, 1.

[3] Plutarch, Agesil. c. 19, 20; Xen. Hellen. v. 3, 20.

anifested signal superiority, and acquired much honour. But , the field of Korôneia the honour of the day was rather on the de of the Thebans, who broke through the most strenuous pposition, and carried their point of joining their allies. And ıe purpose of Agesilaus (ordered by the Ephor Diphridas) to ıvade Bœotia completely failed.[1] Instead of advancing, he ithdrew back from Korôneia, and returned to Peloponnêsus ross the Gulf from Delphi; which he might have done just as ell without fighting this murderous and hardly contested ttle. Even the narrative of Xenophôn, deeply coloured as it both by his sympathies and his antipathies, indicates to us ıat the predominant impression carried off by every one from ıe field of Korôneia was that of the tremendous force and bstinacy of the Theban hoplites—a foretaste of what was to ome at Leuktra!

If the two land victories of Sparta were barren of results, the ıse was far otherwise with her naval defeat at Knidus. That defeat was pregnant with consequences following in rapid succession, and of the most disastrous character. As with Athens at Ægospotami, he loss of her fleet, serious as that was, served only s the signal for countless following losses. Pharnabazus and Konôn, with their victorious fleet, sailed rom island to island, and from one continental eaport to another, in the Ægean, to expel the Lacedæmonian harmosts, and terminate the empire f Sparta. So universal was the odium which it had inspired, hat the task was found easy beyond expectation. Conscious of heir unpopularity, the harmosts in almost all the towns, on oth sides of the Hellespont, deserted their posts and fled, on the nere news of the battle of Knidus.[2] Everywhere Pharnabazus nd Konôn found themselves received as liberators, and welcomed vith presents of hospitality. They pledged themselves not to ntroduce any foreign force or governor, nor to fortify any eparate citadel, but to guarantee to each city its own genuine utonomy. This policy was adopted by Pharnabazus at the

Reverses of Sparta after the defeat of Knidus. Loss of the insular empire of Sparta. Nearly all her maritime allies revolt to join Pharnabazus and Konôn.

[1] Plutarch, Agesil. c. 17. Cornelius Nepos, Agesil. c 4. "Obsistere si onati sunt Athenienses et Bœoti," &c. But they did more than *endeavour*: they *succeeded* in barring his way, and compelling him to retreat.

[2] Xenoph. Hellen. iv. 8, 1—5.

urgent representation of Konôn, who warned him that if he manifested any design of reducing the cities to subjection, he would find them all his enemies; that each of them severally would cost him a long siege; and that a combination would ultimately be formed against him. Such liberal and judicious ideas, when seen to be sincerely acted upon, produced a strong feeling of friendship and even of gratitude, so that the Lacedæmonian maritime empire was dissolved without a blow, by the almost spontaneous movements of the cities themselves. Though the victorious fleet presented itself in many different places, it was nowhere called upon to put down resistance, or to undertake a single siege. Kôs, Nisyra, Teôs, Chios, Erythræ, Ephesus, Mitylênê, Samos, all declared themselves independent, under the protection of the new conquerors.[1] Pharnabazus presently disembarked at Ephesus and marched by land northward to his own satrapy, leaving a fleet of forty triremes under the command of Konôn.

Abydos holds faithfully to Sparta, under Derkyllidas.

To this general burst of anti-Spartan feeling, Abydos, on the Asiatic side of the Hellespont, formed the solitary exception. That town, steady in hostility to Athens,[2] had been the great military station of Sparta for her northern Asiatic warfare, during the last twenty years. It was in the satrapy of Pharnabazus, and had been made the chief place of arms by Derkyllidas and Agesilaus, for their warfare against that satrap as well as for the command of the strait. Accordingly, while it was a main object with Pharnabazus to acquire possession of Abydos, there was nothing which the Abydênes dreaded so much as to become subject to him. In this view they were decidedly disposed to cling to Lacedæmonian protection; and it happened by a fortunate accident for Sparta that the able and experienced Derkyllidas was harmost in the town at the moment of the battle of Knidus. Having fought in the battle of Corinth, he had been sent to announce the news to Agesilaus, whom he had met on his march

[1] Xen. Hellen. iv. 8, 1—8; Diodôr. xiv. 84. About Samos, xiv. 97.

Compare also the speech of Derkyllidas to the Abydênes (Xen. Hellen. iv. 8, 4)—ὅσῳ δὲ μᾶλλον αἱ ἄλλαι πόλεις ξὺν τῇ τύχῃ ἀπεστράφησαν ἡμῶν, τοσούτῳ ὄντως ἡ ὑμετέρα πιστότης μείζων φανείη ἄν, &c.

[2] Ἐκ γὰρ Ἀβύδου, τῆς τὸν ἅπαντα χρόνον ὑμῖν ἐχθρας—says Demosthenês in the Athenian assembly (cont. Aristokrat. c 39, p. 672; cp. c. 52, p. 683).

at Amphipolis, and who had sent him forward into Asia to communicate the victory to the allied cities,[1] neither of them at that moment anticipating the great maritime defeat then impending. The presence in Abydos of such an officer—who had already acquired a high military reputation in that region, and was at marked enmity with Pharnabazus, combined with the standing apprehensions of the Abydênes—was now the means of saving a remnant at least of maritime ascendency to Sparta. During the general alarm which succeeded the battle of Knidus, when the harmosts were everywhere taking flight, and when anti-Spartan manifestations, often combined with internal revolutions to overthrow the Dekarchs or their substitutes, were spreading from city to city, Derkyllidas assembled the Abydênes, heartened them up against the reigning contagion, and exhorted them to earn the gratitude of Sparta by remaining faithful to her while others were falling off, assuring them that she would still be found capable of giving them protection. His exhortations were listened to with favour. Abydos remained attached to Sparta, was put in a good state of defence, and became the only harbour of safety for the fugitive harmosts out of the other cities, Asiatic and European.

Having secured his hold upon Abydos, Derkyllidas crossed the strait to make sure also of the strong place of Sestos, on the European side, in the Thracian Chersonese.[2] In that fertile peninsula there had been many new settlers, who had come in and acquired land under the Lacedæmonian supremacy, especially since the building of the cross-wall by Derkyllidas to defend the isthmus against Thracian invasion. By means of these settlers, dependent on Sparta for the security of their tenures, and of the refugees from various cities all concentrated under his protection, Derkyllidas maintained his position effectively both at Abydos and at Sestos, defying the requisition of Pharnabazus that he should forthwith evacuate them. The

Derkyllidas holds both Abydos and the Chersonêsus opposite, in spite of Pharnabazus—anger of the latter.

[1] Xen. Hellen. iv. 3, 2.

[2] Lysander, after the victory of Ægospotami and the expulsion of the Athenians from Sestos, had assigned the town and district as a settlement for the pilots and Keleustæ aboard his fleet. But the Ephors are said to have reversed the assignment, and restored the town to the Sestians (Plut. Lys. c. 14). Probably however the new settlers would remain in part upon the lands vacated by the expelled Athenians.

satrap threatened war, and actually ravaged the lands round Abydos, but without any result. His wrath against the Lacedæmonians, already considerable, was so aggravated by disappointment when he found that he could not yet expel them from his satrapy, that he resolved to act against them with increased energy, and even to strike a blow at them near their own home. For this purpose he transmitted orders to Konôn to prepare a commanding naval force for the ensuing spring, and in the meantime to keep both Abydos and Sestos under blockade.[1]

B.C. 393. Pharnabazus and Konôn sail with their fleet to Peloponnêsus and to Corinth.

As soon as spring arrived, Pharnabazus embarked on board a powerful fleet equipped by Konôn, directing his course to Mêlos, to various islands among the Cyclades, and lastly to the coast of Peloponnêsus. They here spent some time on the coast of Laconia and Messenia, disembarking at several points to ravage the country. They next landed on the island of Kythêra, which they captured, granting safe retirement to the Lacedæmonian garrison, and leaving in the island a garrison under the Athenian Nikophêmus. Quitting then the harbourless, dangerous, and ill-provided coast of Laconia, they sailed up the Saronic Gulf to the Isthmus of Corinth. Here they found the confederates—Corinthian, Bœotian, Athenian, &c.—carrying on war, with Corinth as their central post, against the Lacedæmonians at Sikyôn. The line across the isthmus from Lechæum to Kenchreæ (the two ports of Corinth) was now made good by a defensive system of operations, so as to confine the Lacedæmonians within Peloponnêsus; just as Athens, prior to her great losses in 446 B.C., while possessing both Megara and Pegæ, had been able to maintain the inland road midway between them, where it crosses the high and difficult crest of Mount Geraneia, thus occupying the only three roads by which a Lacedæmonian army could march from the Isthmus of Corinth into Attica or Bœotia.[2] Pharnabazus communicated in the most friendly manner with the allies, assured them of his strenuous support against Sparta, and left with them a considerable sum of money.[3]

[1] Xen. Hellen. iv. 8, 4—6.

[2] See Sir William Gell's Itinerary of Greece, p. 4. Ernst Curtius—Peloponnesos—pp. 25, 26, and Thucyd. i. 108.

[3] Xen. Hellen. iv. 8, 7, 8; Diodôr. xiv. 84.

The appearance of a Persian satrap with a Persian fleet, as master of the Peloponnesian sea and the Saronic Gulf, was a phænomenon astounding to Grecian eyes. And if it was not equally offensive to Grecian sentiment, this was in itself a melancholy proof of the degree to which Pan-hellenic patriotism had been stifled by the Peloponnesian War and the Spartan empire. No Persian tiara had been seen near the Saronic Gulf since the battle of Salamis; nor could anything short of the intense personal wrath of Pharnabazus against the Lacedæmonians, and his desire to revenge upon them the damage inflicted by Derkyllidas and Agesilaus, have brought him now as far away from his own satrapy. It was this wrathful feeling of which Konôn took advantage to procure from him a still more important boon.

Assistance and encouragement given by Pharnabazus to the allies at Corinth—remarkable fact of a Persian satrap and fleet at Corinth.

Since 404 B.C., a space of eleven years, Athens had continued without any walls round her seaport town Peiræus, and without any Long Walls to connect her city with Peiræus. To this state she had been condemned by the sentence of her enemies, in the full knowledge that she could have little trade, few ships either armed or mercantile, poor defence even against pirates, and no defence at all against aggression from the mistress of the sea. Konôn now entreated Pharnabazus, who was about to go home, to leave the fleet under his command, and to permit him to use it in rebuilding the fortifications of Peiræus as well as the Long Walls of Athens. While he engaged to maintain the fleet by contributions from the islands, he assured the satrap that no blow could be inflicted upon Sparta so destructive or so mortifying as the renovation of Athens and Peiræus with their complete and connected fortifications. Sparta would thus be deprived of the most important harvest which she had reaped from the long struggle of the Peloponnesian War. Indignant as he now was against the Lacedæmonians, Pharnabazus sympathized cordially with these plans, and on departing not only left the fleet under the command of Konôn, but also furnished him with a considerable sum of money towards the expense of the fortifications.[1]

B.C. 395.

Pharnabazus leaves the fleet with Konôn in the Saronic Gulf, and aids him with money to rebuild the Long Walls of Athens.

[1] Xen. Hellen. iv. 8, 9, 10.

Konôn betook himself to the work energetically and without delay. He had quitted Athens in 407 B.C., as one of the joint admirals nominated after the disgrace of Alkibiadês. He had parted with his countrymen finally at the catastrophe of Ægospotami in 405 B.C., preserving the miserable fraction of eight or nine ships out of that noble fleet which otherwise would have passed entire into the hands of Lysander. He now returned, in 393 B.C., as a second Themistoklês, the deliverer of his country, and the restorer of her lost strength and independence. All hands were set to work; carpenters and masons being hired with the funds furnished by Pharnabazus, to complete the fortifications as quickly as possible. The Bœotians and other neighbours lent their aid zealously as volunteers[1]—the same who eleven years before had danced to the sound of joyful music when the former walls were demolished; so completely had the feelings of Greece altered since that period. By such hearty co-operation, the work was finished during the course of the present summer and autumn without any opposition; and Athens enjoyed again her fortified Peiræus and harbour, with a pair of Long Walls, straight and parallel, joining it securely to the city. The third or Phalêric Wall (a single wall stretching from Athens to Phalêrum), which had existed down to the capture of the city by Lysander, was not restored; nor was it indeed by any means necessary to the security either of the city or of the port. Having thus given renewed life and security to Peiræus, Konôn commemorated his great naval victory by a golden wreath in the acropolis, as well as by the erection of a temple in Peiræus to the honour of the Knidian Aphroditê, who was worshipped at Knidus with peculiar devotion by the local population.[2] He further celebrated the completion of the walls by a splendid sacrifice and festival banquet. And the Athenian people not only inscribed on a pillar a public vote gratefully recording the exploits of Konôn, but also erected a statue to his honour.[3]

Konôn rebuilds the Long Walls—hearty co-operation of the allies

[1] Xen. Hell. iv. 8, 10; Diod. xiv. 85. Cornelius Nepos (Conon, c. 4) mentions fifty talents as a sum received by Konôn from Pharnabazus as a present, and devoted by him to this public work. This is not improbable; but the total sum contributed by the satrap towards the fortifications must probably have been much greater.

[2] Demosthen. cont. Androtion. p. 616, c. 21. Pausanias (i. 1, 3) still saw this temple in Peiræus, very near to the sea, 550 years afterwards.

[3] Demosthen. cont. Leptin. c. 18, pp. 477, 478; Athenæus, i. 3; Cornelius Nepos, Conon, c. 4.

Great importance of this restoration—how much it depended upon accident

The importance of this event in reference to the future history of Athens was unspeakable. Though it did not restore to her either her former navy or her former empire, it reconstituted her as a city, not only self-determining, but even partially ascendant. It re-animated her, if not into the Athens of Periklês, at least into that of Isokratês and Demosthenês: it imparted to her a second fill of strength, dignity, and commercial importance during the half century destined to elapse before she was finally overwhelmed by the superior military force of Macedon. Those who recollect the extraordinary stratagem whereby Themistoklês had contrived (eighty-five years before) to accomplish the fortification of Athens, in spite of the base but formidable jealousy of Sparta and her Peloponnesian allies, will be aware how much the consummation of the Themistoklean project had depended upon accident. Now, also, Konôn in his restoration was favoured by unusual combinations such as no one could have predicted. That Pharnabazus should conceive the idea of coming over himself to Peloponnêsus with a fleet of the largest force was a most unexpected contingency. He was influenced neither by attachment to Athens, nor seemingly by considerations of policy, though the proceeding was one really conducive to interests of Persian power; but simply by his own violent personal wrath against the Lacedæmonians. And this wrath would probably have been satisfied if, after the battle of Knidus, he could have cleared his own satrapy of them completely. It was his vehement impatience, when he found himself unable to expel his old enemy Derkyllidas from the important position of Abydos, which chiefly spurred him on to take revenge on Sparta in her own waters. Nothing less than the satrap's personal presence would have placed at the disposal of Konôn either a sufficient naval force or sufficient funds for the erection of the new walls, and the defiance of all impediment from Sparta. So strangely did events thus run, that the energy by which Derkyllidas preserved Abydos brought upon Sparta, indirectly, the greater mischief of the new Kononian walls. It would have been better for Sparta that Pharnabazus should at once have recovered Abydos as well as the rest of his satrapy; in which case he would have had no wrongs remaining

unavenged to incense him, and would have kept on his own side of the Ægean; feeding Konôn with a modest squadron sufficient to keep the Lacedæmonian navy from again becoming formidable on the Asiatic side, but leaving the walls of Peiræus (if we may borrow an expression of Plato) "to continue asleep in the bosom of the earth".[1]

Maintenance of the lines of Corinth against Sparta, was one essential condition to the power of rebuilding the Long Walls. The lines were not maintained longer than the ensuing year.

But the presence of Konôn with his powerful fleet was not the only condition indispensable to the accomplishment of this work. It was requisite further that the interposition of Sparta should be kept off not merely by sea, but by land, and that too during all the number of months that the walls were in progress. Now the barrier against her on land was constituted by the fact that the confederate force held the cross line within the isthmus from Lechæum to Kenchreæ, with Corinth as a centre.[2] But they were unable to maintain this line even through the ensuing year, during which Sparta, aided by dissensions at Corinth, broke through it, as will appear in the next chapter. Had she been able to break through it while the fortifications of Athens were yet incomplete, she would have deemed no effort too great to effect an entrance into Attica and interrupt the work, in which she might very probably have succeeded. Here then was the second condition, which was realized during the summer and autumn of 393 B.C., but which did not continue to be realized longer. So fortunate was it for Athens, that the two conditions were fulfilled both together during this particular year!

[1] Plato, Legg. vi. p. 778. καθεύδειν ἐᾶν ἐν τῇ γῇ κατακείμενα τὰ τείχη, &c.

[2] The importance of maintaining these lines, as a protection to Athens against invasion from Sparta, is illustrated in Xenophontis Hellenica, v. 4, 19, and Andokidês, Or. iii. De Pace, s. 25.

or no success. We find Dionysius afterwards still continuing to act as an ally of Sparta.

Naval conflicts of the Corinthians and Lacedæmonians, in the Corinthian Gulf.

Profiting by the aid received from Pharnabazus, the Corinthians strengthened their fleet at Lechæum (their harbour in the Corinthian Gulf) so considerably, as to become masters of the Gulf, and to occupy Rhium, one of the two opposite capes which bound its narrow entrance. To oppose them, the Lacedæmonians on their side were driven to greater maritime effort. More than one naval action seems to have taken place, in those waters where the prowess and skill of the Athenian admiral Phormion had been so signally displayed at the beginning of the Peloponnesian War. At length the Lacedæmonian admiral Herippidas, who succeeded to the command of the fleet after his predecessor Polemarchus had been slain in battle, compelled the Corinthians to abandon Rhium, and gradually recovered his ascendency in the Corinthian Gulf; which his successor Teleutias, brother of Agesilaus, still further completed.[1]

B.C. 392.

Land warfare—the Lacedæmonians established at Sikyôn—the anti-Spartan allies occupying the lines of Corinth from sea to sea.

While these transactions were going on (seemingly during the last half of 393 B.C. and the full year of 392 B.C.), so as to put an end to the temporary naval preponderance of the Corinthians, the latter were at the same time bearing the brunt of a desultory but continued land-warfare against the garrison of Lacedæmonians and Peloponnesians established at Sikyôn. Both Corinth and Lechæum were partly defended by the presence of confederate troops, Bœotians, Argeians, Athenians, or mercenaries paid by Athens. But this did not protect the Corinthians against suffering great damage, in their lands and outlying properties, from the incursions of the enemy.

The plain between Corinth and Sikyôn—fertile and extensive (speaking by comparison with Peloponnêsus generally), and constituting a large part of the landed property of both cities, was rendered uncultivable during 393 and 392 B.C.; so that the Corinthian proprietors were obliged to withdraw their servants and cattle to Peiræum[2] (a portion of the Corinthian territory without the isthmus properly so called, north-east of the

[1] Xen. Hellen. iv. 8, 11. [2] Xen. Hellen iv. 4, 1; iv. 5, 1.

Akrokorinthus, in a line between that eminence and the Megarian harbour of Pegæ). Here the Sikyonian assailants could not reach them, because of the Long Walls of Corinth, which connected that city by a continuous fortification of 12 stadia (somewhat less than a mile and a half) with its harbour of Lechæum. Nevertheless the loss to the proprietors of the deserted plain was still so great, that two successive seasons of it were quite enough to inspire them with a strong aversion to the war;[1] the more so as the damage fell

Sufferings of the Corinthians from the war being carried on in their territory. Many Corinthian proprietors become averse to the war

[1] I dissent from Mr. Fynes Clinton as well as from M. Rehdantz (Vitæ Iphicratis, &c., c. 4, who in the main agrees with Dodwell's Annales Xenophontei) in their chronological arrangement of these events.

They place the battle fought by Praxitas within the Long Walls of Corinth in 393 B.C., and the destruction of the Lacedæmonian *mora* or division by Iphikratês (the monthly date of which is marked by its having immediately succeeded the Isthmian games) in 392 B.C. I place the former event in 392 B.C., the latter in 390 B.C., immediately after the Isthmian games of 390 B.C.

If we study the narrative of Xenophôn we shall find that after describing (iv. 3) the battle of Korôneia (August, 394 B.C.) with its immediate consequences, and the return of Agesilaus home, he goes on in the next chapter to narrate the land war about or near Corinth, which he carries down without interruption (through chapters 3, 4, 5, 6, 7, of book iv.) to 393 B.C.

But in chapter 8 of book iv., he leaves the land war and takes up the naval operations, from and after the battle of Knidus (Aug., 394 B.C.). He recounts how Pharnabazus and Konôn came across the Ægæan with a powerful fleet in the spring of 393 B.C., and how, after various proceedings, they brought the fleet to the Saronic Gulf and the Isthmus of Corinth, where they must have arrived at or near midsummer, 393 B.C.

Now it appears to me certain that these proceedings of Pharnabazus with the fleet, recounted in the eighth chapter, come, in point of date, *before* the seditious movements and the *coup d'état* at Corinth, which are recounted in the fourth chapter. At the time when Pharnabazus was at Corinth in midsummer, 393 B.C., the narrative of Xenophôn (iv. 8, 8—10) leads us to believe that the Corinthians were prosecuting the war zealously and without discontent; the money and encouragement which Pharnabazus gave them were calculated to strengthen such ardour. It was by aid of this money that the Corinthians fitted out their fleet under Agathinus, and acquired for a time the maritime command of the Gulf

The discontents against the war (recounted in chap. 4 *seq.*) could not have commenced until a considerable time after the departure of Pharnabazus. They arose out of causes which only took effect after a long continuance—the hardships of the land war, the losses of property and slaves, the jealousy towards Attica and Bœotia as being undisturbed, &c. The Lacedæmonian and Peloponnesian aggressive force at Sikyôn cannot possibly have been established before the autumn of 394 B.C., and was most probably placed there early in the spring of 393 B.C. Its effects were brought about, not by one great blow, but by repetition of ravages and destructive annoyance; and all the effects which it produced previous to midsummer, 393 B.C., would be more than compensated by the presence, the gifts, and the encouragement of Pharnabazus with his powerful fleet. Moreover, after his departure, too, the Corinthians were at first successful at sea and acquired the command of the Gulf, which, however, they did not retain for more than a year, if so much. Hence it is not likely that any strong discontent against the war began before the early part of 392 B.C.

exclusively upon them—their allies in Bœotia, Athens, and Argos having as yet suffered nothing. Constant military service for defence, with the conversion of the city into a sort of besieged post, aggravated their discomfort. There was another circumstance also, doubtless not without influence. The consequences of the battle of Knidus had been, first, to put down the maritime empire of Sparta, and thus to diminish the fear which she inspired to the Corinthians; next, to rebuild the fortifications, and renovate the shipping, commercial as well as warlike, of Athens—a revival well calculated to bring back a portion of that anti-Athenian jealousy and apprehension which the Corinthians had felt so strongly a few years before. Perhaps some of the trade of Corinth may have been actually driven away by the disturbance of the war, to the renewed fortifications and greater security of Peiræus.

B. C. 392.

Growth and manifestation of a philo-Laconian party in Corinth. Oligarchical form of the government left open nothing but an appeal to force.

Fostered by this pressure of circumstances, the discontented philo-Laconian or peace-party, which had always existed at Corinth, presently acquired sufficient strength, and manifested itself with sufficient publicity, to give much alarm to the government. The Corinthian government had always been, and still was, oligarchical. In what manner the administrators or the council were renewed, or how long individuals continued in office, indeed, we do not know. But of democracy, with its legal popular assemblies, open discussions, and authoritative resolves, there was nothing.[1] Now the oligarchical persons actually in power were vehemently anti-Laconian, consisting of men who had partaken of the Persian funds and contracted alliance with Persia, besides

Considering all these circumstances, I think it reasonable to believe that the *coup d'état* and massacre at Corinth took place (not in 393 B.C., as Mr. Clinton and M. Rehdantz place it, but) in 392 B.C., and the battle within the Long Walls rather later in the same year.

Next, the opinion of the same two authors, as well as of Dodwell, that the destruction of the Lacedæmonian *mora* by Iphikratês took place in the spring of 392 B.C., is also, in my view, erroneous. If this were true, it would be necessary to pack all the events mentioned in Xenophôn, iv. 4, into the year 393 B.C., which I hold to be impossible. If the destruction of the *mora* did not occur in the spring of 392 B.C., we know that it could not have occurred until the spring of 390 B.C., that is, the next ensuing Isthmian games, two years afterwards. And this last will be found to be its true date, thus leaving full time, but not too much time, for the antecedent occurrences.

[1] Plutarch, Dion. c. 53.

compromising themselves irrevocably (like Timolaus) by the most bitter manifestations of hostile sentiment towards Sparta. These men found themselves menaced by a powerful opposition-party, which had no constitutional means for making its sentiments predominant, and for accomplishing peaceably either a change of administrators or a change of public policy. It was only by an appeal to arms and violence that such a consummation could be brought about—a fact notorious to both parties; so that the oligarchical administrators, informed of the meetings and conversations going on, knew well that they had to expect nothing less than the breaking out of a conspiracy. That such anticipations were well-founded, we gather even from the partial recital of Xenophôn, who states that Pasimêlus, the philo-Laconian leader, was on his guard and in preparation,[1] and counts it to him as a virtue that shortly afterwards he opened the gates to the Lacedæmonians.

The Corinthian government forestall the conspiracy by a *coup d'état*.

Anticipating such conspiracy, the government resolved to prevent it by a *coup d'état*. They threw themselves upon the assistance of their allies, invited in a body of Argeians, and made their blow the more sure by striking it on the last day of the festival called Eukleia, when it was least expected. Their proceeding, though dictated by precaution, was executed with the extreme of brutal ferocity aggravated by sacrilege; in a manner very different from the deep-laid artifices recently practised by the Spartan Ephors when they were in like manner afraid of the conspiracy of Kinadon—and more like the oligarchical conspirators at Korkyra (in the third year of the Peloponnesian War) when they broke into the assembled Senate, and massacred Peithias with sixty others in the Senate-house.[2] While the choice performers at Corinth were contending for the prize in the theatre, with judges formally named to decide, and while the market-place around

[1] Xen. Hellen. iv. 4, 2. γνόντες δὲ οἱ Ἀργεῖοι καὶ Βοιωτοὶ καὶ Ἀθηναῖοι καὶ Κορινθίων οἵ τε τῶν παρὰ βασιλέως χρημάτων μετεσχηκότες, καὶ οἱ τοῦ πολέμου αἰτιώτατοι γεγενημένοι, ὡς, εἰ μὴ ἐκπεδῶν ποιήσαιντο τοὺς ἐπὶ τὴν εἰρήνην τετραμμένους, κινδυνεύσει πάλιν ἡ πόλις λακωνίσαι—οὕτω δὴ καὶ σφαγὰς ἐπεχείρουν ποιεῖσθαι.

iv. 4, 4. οἱ δὲ νεώτεροι, ὑπαπτεύσαντες Πασιμήλου τὸ μέλλον ἔσεσθαι, ἠσυχίαν ἦσχον ἐν τῷ Κραναίῳ· ὡς δὲ τῆς κραυγῆς ἤσθοντο, καὶ φεύγοντές τινες ἐκ τοῦ πράγματος ἀφίκοντο πρὸς αὐτούς, ἐκ τούτου ἀναδραμόντες κατὰ τὸν Ἀκροκόρινθον, προσβαλόντας μὲν Ἀργείους καὶ τοὺς ἄλλους ἀπεκρούσαντο, &c.

[2] Thucyd. iii. 70.

was crowded with festive spectators, a number of armed men were introduced, probably Argeians, with leaders designating the victims whom they were to strike. Some of these select victims were massacred in the market-place, others in the theatre, and one even while sitting as a judge in the theatre. Others again fled in terror, to embrace the altars or statues in the market-place —which sanctuary nevertheless did not save their lives. Nor was such sacrilege arrested—repugnant as it was to the feelings of the assembled spectators and to Grecian feelings generally—until 120 persons had perished.[1] But the persons slain were chiefly elderly men; for the younger portion of the philo-Laconian party, suspecting some mischief, had declined attending the festival, and kept themselves separately assembled under their leader Pasimêlus, in the gymnasium and cypress-grove called Kranium, just without the city-gates. We find too that they were not only assembled, but actually in arms. For the moment that they heard the clamour in the market-place and learnt from some fugitives what was going on, they rushed up at once to the Akrokorinthus (or eminence and acropolis overhanging the city) and got possession of the citadel, which they maintained with such force and courage, that the Argeians, and the Corinthians who took part with the government, were repulsed in the attempt to dislodge them. This circumstance, indirectly revealed in the one-sided narrative of Xenophôn, lets us into the real state of the city, and affords good ground for believing that Pasimêlus and his friends were prepared beforehand for an armed outbreak, but waited to execute it, until the festival was over—a scruple which the government, in their eagerness to forestall the plot, disregarded, employing the hands and weapons of Argeians who were comparatively unimpressed by solemnities peculiar to Corinth.[2]

[1] Diodôrus (xiv. 86) gives this number, which seems very credible. Xenophôn (iv. 4, 4) only says πολλοί.

[2] In recounting this alternation of violence projected, violence perpetrated, recourse on the one side to a foreign ally, treason on the other by admitting an avowed enemy—which formed the *modus operandi* of opposing parties in the oligarchical Corinth—I invite the reader to contrast it with the democratical Athens.

At Athens, in the beginning of the Peloponnesian War, there were precisely the same causes at work, and precisely the same marked antithesis of parties, as those which here disturbed Corinth. There was first a considerable Athenian minority who opposed the war with Sparta from the first; next, when the war began, the proprietors of Attica saw their lands ruined, and were compelled either to carry away or to lose their servants

Though Pasimêlus and his friends were masters of the citadel and had repulsed the assault of their enemies, yet the recent *coup d'état* had been completely successful in overawing their party in the city, and depriving them of all means of communicating with the Lacedæmonians at Sikyôn. Feeling unable to maintain themselves, they were besides frightened by menacing omens, when they came to offer sacrifice in order that they might learn whether the gods encouraged them to fight or not. The victims were found so alarming, as to drive them to evacuate the post and prepare for voluntary exile. Many of them (according to Diodôrus, 500[1]) actually went into exile; while others, and among them Pasimêlus himself, were restrained by the entreaties of their friends and relatives, com-

Numerous persons of the philo-Laconian party are banished; nevertheless Pasimêlus the leader is spared and remains at Corinth.

and cattle, so that they obtained no returns. The intense discontent, the angry complaints, the bitter conflict of parties, which these circumstances raised among the Athenian citizens—not to mention the aggravation of all these symptoms by the terrible epidemic—are marked out in Thucydidês, and have been recorded in a preceding volume of this history. Not only the positive loss and suffering, but all other causes of exasperation, stood at a higher pitch at Athens in the early part of the Peloponnesian War, than at Corinth in 392 B.C.

Yet what were the effects which they produced? Did the minority resort to a conspiracy—or the majority to a *coup d'état*—or either of them to invitation of foreign aid against the other? Nothing of the kind. The minority had always open to them the road of pacific opposition, and the chance of obtaining a majority in the Senate or in the public assembly, which was practically identical with the totality of the citizens. Their opposition, though pacific as to acts, was sufficiently animated and violent in words and propositions, to serve as a real discharge for imprisoned angry passion. If they could not carry the adoption of their general policy, they had the opportunity of gaining partial victories which took off the edge of a fierce discontent: witness the fine imposed upon Periklēs (Thucyd. ii. 65) in the year before his death, which both gratified and mollified the antipathy against him, and brought about shortly afterwards a strong reaction in his favour. The majority, on the other hand, knew that the predominance of its policy depended upon its maintaining its hold on a fluctuating public assembly, against the utmost freedom of debate and attack, within certain forms and rules prescribed by the constitution; attachment to the latter being the cardinal principle of political morality in both parties. It was this system which excluded on both sides the thought of armed violence. It produced among the democratical citizens of Athens that characteristic insisted upon by Kleôn in Thucydidês—"constant and fearless security and absence of treacherous hostility among one another" (διὰ γὰρ τὸ καθ' ἡμέραν ἀδεῶς καὶ ἀνεπιβούλευτον πρὸς ἀλλήλους, καὶ ἐς τοὺς ξυμμάχους τὸ αὐτὸ ἔχετε—Thuc. iii. 37), the entire absence of which stands so prominently forward in these deplorable proceedings of the oligarchical Corinth. Pasimêlus and his Corinthian minority had no assemblies, dikasteries, annual Senate, or constant habit of free debate and accusation to appeal to; their only available weapon was armed violence, or treacherous correspondence with a foreign enemy. On the part of the Corinthian government, superior or more skilfully used force, or superior alliance abroad, was the only weapon of defence, in like manner.

[1] Diodôr. xiv. 86; Xen. Hellen. iv. 4, 5.

bined with solemn assurances of peace and security from the government, who now probably felt themselves victorious, and were anxious to mitigate the antipathies which their recent violence had inspired. These pacific assurances were faithfully kept, and no further mischief was done to any citizen.

Intimate political union and consolidation between Corinth and Argos.

But the political condition of Corinth was materially altered by an extreme intimacy of alliance and communion now formed with Argos, perhaps combined with reciprocal rights of intermarriage and of purchase and sale. The boundary pillars or hedges which separated the two territories were pulled up, and the city was entitled *Argos* instead of *Corinth* (says Xenophôn). Such was probably the invidious phrase in which the opposition party described the very close political union now formed between the two cities, upheld by a strong Argeian force in the city and acropolis, together with some Athenian mercenaries under Iphikratês, and some Bœotians as a garrison in the port of Lechæum. Most probably the government remained still Corinthian, and still oligarchical as before. But it now rested upon Argeian aid, and was therefore dependent chiefly upon Argos, though partly also upon the other two allies.

B.C. 392.

Pasimêlus admits the Lacedæmonians within the Long Walls of Corinth. Battle within those walls.

To Pasimêlus and his friends such a state of things was intolerable. Though personally they had no ill-usage to complain of, yet the complete predominance of their political enemies was quite sufficient to excite their most vehement antipathies. They entered into secret correspondence with Praxitas, the Lacedæmonian commander at Sikyôn, engaging to betray to him one of the gates in the western Long Wall between Corinth and Lechæum. The scheme being concerted, Pasimêlus and his partisans got themselves placed,[1] partly by contrivance and partly by accident, on the night-watch at this gate, an imprudence which shows that the government not only did not maltreat them, but even admitted them to trust. At the moment fixed, Praxitas, presenting himself with a Lacedæmonian *mora* or regiment, a Sikyonian force, and the Corinthian exiles, found the treacherous sentinels prepared to open the gates. Having first sent in a trusty soldier to satisfy him that there was no

[1] Xen. Hellen. iv 4, 8. καὶ κατὰ τύχην καὶ κατ' ἀπιμέλειαν, &c.

deceit,[1] he then conducted all his force within the gates into the mid-space between the two Long Walls. So broad was this space, and so inadequate did his numbers appear to maintain it, that he took the precaution of digging a cross-ditch with a palisade to defend himself on the side towards the city, which he was enabled to do undisturbed, since the enemy (we are not told why) did not attack him all the next day. On the ensuing day, however, Argeians, Corinthians, and Athenian mercenaries under Iphikrates, all came down from the city in full force; the latter stood on the right of the line along the eastern wall, opposed to the Corinthian exiles on the Lacedæmonian left, while the Lacedæmonians themselves were on their own right, opposed to the Corinthians from the city, and the Argeians opposed to the Sikyonians in the centre.

It was here that the battle began: the Argeians, bold from superior numbers, attacked and broke the Sikyonians, tearing up the palisade, and pursuing them down to the sea with much slaughter,[2] upon which Pasimachus, the Lacedæmonian commander of cavalry, coming to their aid, caused his small body of horsemen to dismount and tie their horses to trees, and then armed them with shields taken from the Sikyonians, inscribed on the outside with the letter Sigma (Σ). With these he approached on foot to attack the Argeians, who, mistaking them for Sikyonians, rushed to the charge with alacrity, upon which Pasimachus exclaimed—"By the two gods, Argeians, these Sigmas which you see here will deceive you": he then closed with them resolutely, but his numbers were so inferior that he was soon overpowered and slain. Meanwhile the Corinthian exiles on the left had driven back Iphikratês with his mercenaries (doubtless chiefly light troops) and pursued them even to the city gates; while the

The Lacedæmonians are victorious—severe loss of the Argeians.

[1] Xen. Hellen. iv. 4, 8. Nothing can show more forcibly the Laconian bias of Xenophôn than the credit which he gives to Pasimâlus for his good faith towards the Lacedæmonians whom he was letting in; overlooking or approving his treacherous betrayal towards his own countrymen, in thus opening a gate which he had been trusted to watch. τὼ δ' εἰσηγαγέτην, καὶ οὕτως ἁπλῶς ἀπεδείξατην, ὥστε ὁ εἰσελθὼν ἐξήγγειλε, πάντα εἶναι ἀδόλως, οἷα περ ἐλεγέτην.

[2] Xen Hellen. iv. 4, 10. καὶ τοὺς μὲν Σικυωνίους ἐκράτησαν καὶ διασπάσαντες τὸ σταύρωμα ἐδίωκον ἐπὶ θάλασσαν, καὶ ἐκεῖ πολλοὺς αὐτῶν ἀπέκτειναν.

It would appear from hence that there must have been an open portion of Lechæum, or a space apart from (but adjoining to) the wall which encircled Lechæum, yet still within the long walls. Otherwise the fugitive Sikyonians could hardly have got down to the sea.

Lacedæmonians, easily repelling the Corinthians opposed to them, came out of their palisade and planted themselves with their faces towards the eastern wall, but at a little distance from it, to intercept the Argeians on their return. The latter were forced to run back as they could, huddling close along the eastern wall, with their right or unshielded side exposed as they passed to the spears of the Lacedæmonians. Before they could get to the walls of Corinth, they were met and roughly handled by the victorious Corinthian exiles. And even when they came to the walls those within, unwilling to throw open the gates for fear of admitting the enemy, contented themselves with handing down ladders, over which the defeated Argeians clambered with distress and difficulty. Altogether, their loss in this disastrous retreat was frightful. Their dead (says Xenophôn) lay piled up like heaps of stones or wood.[1]

The Lacedæmonians pull down a portion of the Long Walls between Corinth and Lechæum, so as to open a free passage across. They capture Krommyon and Sidus.

This victory of Praxitas and the Lacedæmonians, though it did not yet make them masters of Lechæum,[2] was nevertheless of considerable importance. Shortly afterwards they received reinforcements which enabled them to turn it to still better account. The first measure of Praxitas was to pull down a considerable breadth of the two walls, leaving a breach which opened free passage for any Lacedæmonian army from Sikyôn to reach and pass the isthmus. He then marched his troops through the breach, forward on the road to Megara, capturing the two Corinthian dependencies of Krommyon and Sidus on the Saronic Gulf, in which he placed garrisons. Returning back by the road south of Corinth, he occupied Epeikia on the frontier of Epidaurus as a

[1] Xen. Hellen. iv 4, 12. οὕτως ἐν ὀλίγῳ πολλοὶ ἔπεσαν, ὥστε εἰθισμένοι ὁρᾶν οἱ ἄνθρωποι σωροὺς σίτου, ξύλων, λίθου, τότε ἐθεάσαντο σωροὺς νεκρῶν.

A singular form of speech.

[2] Diodôrus (xiv. 86) represents that the Lacedæmonians on this occasion surprised and held Lechæum, defeating the general body of the confederates who came out from Corinth to retake it. But his narrative of all these circumstances differs materially from that of Xenophôn, whom I here follow in preference, making allowance for great partiality, and for much confusion and obscurity.

Xenophôn gives us plainly to understand that Lechæum was *not* captured by the Lacedæmonians until the following year, by Agesilaus and Teleutias.

It is to be recollected that Xenophôn had particular means of knowing what was done by Agesilaus, and therefore deserves credit on that head—always allowing for partiality. Diodôrus does not mention Agesilaus in connexion with the proceedings at Lechæum.

protection to the territory of the latter against incursions from Corinth, and then disbanded his army.

A desultory warfare was carried on during the ensuing winter and spring between the opposite garrisons in Corinth and Sikyôn. It was now that the Athenian Iphikratês, in the former place, began to distinguish himself at the head of his mercenary peltasts, whom, after their first organization by Konôn, he had trained to effective tactics under the strictest discipline, and whose movements he conducted with consummate skill. His genius introduced improvements both in their armour and in their clothing. He lengthened by one-half both the light javelin and the short sword, which the Thracian peltasts habitually carried; he devised a species of leggings, known afterwards by the name of Iphikratides: and he thus combined, better than had ever been done before, rapid motion—power of acting in difficult ground and open order—effective attack either by missiles or hand to hand—and dexterous retreat in case of need.[1] As yet he was but a

B.C. 391.

Effective warfare carried on by the light troops under Iphikratês at Corinth—military genius and improvements of Iphikratês.

1 Diodôr. xv. 44; Cornelius Nepos, Vit Iphicrat. c. 2; Polyæn iii 9, 10. Compare Rehdantz, Vitæ Iphicratis, Chabriæ, et Timothei, c 2, 7 (Berlin, 1845)—a very useful and instructive publication.

In describing the improvements made by Iphikratês in the armature of his peltasts, I have not exactly copied either Nepos or Diodôrus, who both appear to me confused in their statements. You would imagine, in reading their account (and so it has been stated by Weber, Prolegg. ad Demosth. cont. Aristokr. p. XXXV.), that there were no peltasts in Greece prior to Iphikratês; that he was the first to transform heavy-armed hoplites into light-armed peltasts, and to introduce from Thrace the light shield or *pelta*, not only smaller in size than the round ἀσπὶς carried by the hoplite, but also without the ἴτυς, or surrounding metallic rim of the ἀσπὶς, seemingly connected by outside bars or spokes of metal with the exterior central knob or projection (ὀμφὸς) which the hoplite pushed before him in close combat. The *pelta*, smaller and lighter than the ἀσπὶς, was apparently square or oblong and not round: though it had no ἴτυς, it often had thin plates of brass, as we may see by Xenophôn, Anab. v. 2, 29, so that the explanation of it given in the Scholia ad Platon. Legg. vii. p. 813 must be taken with reserve

But Grecian peltasts existed before the time of Iphikratês (Xen. Hellen. i. 2, 1 and elsewhere). He did not first introduce them; he found them already there, and improved their armature. But Diodôrus and Nepos affirm that he lengthened the *spears* of the peltasts to a measure half as long again as those of the hoplites (or twice as long, if we believe Nepos), and the swords in proportion—"τὰς μὲν γὰρ δόρατα ἡμιολίῳ μεγέθει—hastæ modum duplicavit". Now this I apprehend to be not exact; nor is it true (as Nepos asserts) that the Grecian hoplites carried "short spears"—"brevibus hastis". The spear of the Grecian hoplite was long (though not so long as that of the heavy and compact Macedonian phalanx afterwards became), and it appears to me incredible that Iphikratês should have given to his light and active peltast a spear twice as long, or half as long again, as that of the hoplite. Both Diodôrus and Nepos have mistaken by making

young officer, in the beginning of his military career.[1] We must therefore presume that these improvements were chiefly of later date, the suggestions of his personal experience; but even now the successes of his light troops were remarkable. Attacking Phlius, he entrapped the Phliasians into an ambuscade, and inflicted on them a defeat so destructive, that they were obliged to invoke the aid of a Lacedæmonian garrison for the protection of their city. He gained a victory near Sikyôn, and carried his incursions over all Arcadia, to the very gates of the cities, damaging the Arcadian hoplites so severely that they became afraid to meet him in the field. His own peltasts however, though full of confidence against these Peloponnesian hoplites, still retained their awe and their reluctance to fight against Lacedæmonians,[2] who on their side despised them, but despised their own allies still more. "Our friends fear these peltasts, as children fear hobgoblins," said the Lacedæmonians sarcastically, endeavouring to set the example of courage by ostentatious demonstrations of their own round the walls of Corinth.[3]

The breach made in the Long Walls of Corinth by Praxitas

their comparison with the arms *of the hoplite*, to which the changes of Iphikratês had no reference. The peltast both before and after Iphikratês did not carry a *spear* but a *javelin*, which he employed as a missile, to hurl, not to thrust; he was essentially an ἀκοντιστὴς or javelin-shooter (see Xenoph. Hellen. iv. 5, 14; vi. 1, 9). Of course the javelin might, in case of need, serve to thrust, but this was not its appropriate employment: *e converso*, the spear might be hurled (under advantageous circumstances, from the higher ground against an enemy below —Xen. Hellen. ii. 4, 15; v. 4, 52), but its proper employment was, to be held and thrust forward.

What Iphikratês really did was to lengthen both the two offensive weapons which the peltast carried, before his time—the javelin and the sword. He made the javelin a longer and heavier weapon, requiring a more practised hand to throw, but also competent to inflict more serious wounds, and capable of being used with more deadly effect if the peltasts saw an opportunity of coming to close fight on advantageous terms. Possibly Iphikratês not only lengthened the weapon, but also improved its point and efficacy in other ways, making it more analogous to the formidable Roman *pilum*. Whether he made any alteration in the *pelta* itself, we do not know.

The name *Iphikratides*, given to these new-fashioned leggings or boots, proves to us that Wellington and Blucher are not the first eminent generals who have lent an honourable denomination to boots and shoes.

[1] Justin. vi. 5.

[2] Xen. Hellen. iv. 4, 16; Diodôr, xiv. 91. τοὺς μέντοι Λακεδαιμονίους οὕτως αὖ οἱ πελτασταὶ ἐδέδισαν, ὡς ἔντος ἀκοντίσματος οὐ προσῄεσαν τοῖς ὁπλίταις, &c.

Compare the sentiment of the light troops in the attack of Sphakteria, when they were awe-struck and afraid at first to approach the Lacedæmonian hoplites—τῇ γνώμῃ δεδουλωμένοι, ὡς ἐπὶ Λακεδαιμονίους, &c. (Thucyd. iv. 34.)

[3] Xen. Hellen. iv. 4, 17. ὥστε οἱ μὲν Λακεδαιμόνιοι καὶ ἐπισκώπτειν ἐτόλμων, ὡς οἱ ξύμμαχοι φοβοίντο τοὺς πελταστὰς, ὥσπερ μορμόνας παιδάρια, &c.

This is a camp-jest of the time, which we have to thank Xenophôn for preserving.

had laid open the road for a Peloponnesian army to march either into Attica or Bœotia.[1] Fortunately for the Athenians, they had already completed the rebuilding of their own Long Walls; but they were so much alarmed by the new danger, that they marched with their full force, and with masons and carpenters accompanying,[2] to Corinth. Here, with that celerity of work for which they were distinguished,[3] they in a few days re-established completely the western wall—the more important of the two, since it formed the barrier against the incursions of the Lacedæmonians from Sikyôn. They had then a secure position and could finish the eastern wall at their leisure, which they accordingly did, and then retired, leaving it to the confederate troops in Corinth to defend.

B.C. 391. The Athenians restore the Long Walls between Corinth and Lechæum—expedition of the Spartan king Agesilaus, who, in concert with Teleutias, retakes the Long Walls and captures Lechæum.

This advantage, however, a very material one, was again overthrown by the expedition of the Lacedæmonian king Agesilaus during the same summer. At the head of a full Lacedæmonian and Peloponnesian force, he first marched into the territory of Argos, and there spent some time in ravaging all the cultivated plain. From hence he passed over the mountain-road by Tenea[4] into the plain of Corinth, to the foot of the newly-repaired Long

[1] Xenoph. Agesil. ii. 17. ἀναπετάσας τῆς Πελοποννήσου τὰς πύλας, &c.

Respecting the Long Walls of Corinth, as part of a line of defence which barred ingress to, or egress from, Peloponnêsus, Colonel Leake remarks—"The narrative of Xenophôn shows the great importance of the Corinthian Long Walls in time of war. They completed a line of fortification from the summit of the Acro-Corinthus to the sea, and thus intercepted the most direct and easy communication from the Isthmus into Peloponnêsus. For the rugged mountain, which borders the southern side of the Isthmian plain, has only two passes—one, by the opening on the eastern side of the Acro-Corinthus, which obliged an enemy to pass under the eastern side of Corinth, and was moreover defended by a particular kind of fortification, as some remains of walls still testify; the other, along the shore at Cenchreiæ, which was also a fortified place in the hands of the Corinthians. Hence the importance of the pass of Cenchreiæ, in all operations between the Peloponnesians, and an enemy without the Isthmus" (Leake, Travels in Morea, vol. iii. ch. xxvii p 254).

Compare Plutarch, Aratus, c. 16; and the operations of Epameinondas as described by Diodôrus, xv. 68.

[2] Xen. Hellen. iv. 4, 18 ἐλθόντες παν δημεὶ μετὰ λιθολογων καὶ τεκτόνων, &c. The word πανδημεί shows how much they were alarmed.

[3] Thucyd vi. 98.

[4] The words stand in the text of Xenophôn—εὐθὺς ἐκεῖθεν ὑπερβαλὼν κατὰ Τεγέαν εἰς Κόρινθον. A straight march from the Argeian territory to Corinth could not possibly carry Agesilaus by *Tegea*. Kæppen proposes Τενέαν, which I accept, as geographically suitable. I am not certain, however that it is right: the *Agesilaus* of Xenophôn has the words κατὰ τὰ στενά.

About the probable situation of Tenea, see Colonel Leake, Travels in Morea, vol. iii. p. 321; also his Peloponnesiaca, p. 400.

Walls. Here his brother Teleutias, who had recently superseded Herippidas as admiral in the Corinthian Gulf, came to co-operate with him in a joint attack, by sea and land, on the new Walls and on Lechæum.[1] The presence of this naval force rendered the Long Walls difficult to maintain, since troops could be disembarked in the interval between them, where the Sikyonians in the previous battle had been beaten and pursued down to the sea. Agesilaus and Teleutias were strong enough to defeat the joint force of the four confederated armies, and to master not only the Long Walls, but also the port of Lechæum[2] with its docks and

[1] Xen. Hellen. iv. 4, 19—iv. 8, 10, 11.

It was rather late in the autumn of 393 B.C that the Lacedæmonian maritime operations in the Corinthian Gulf began, against the fleet recently equipped by the Corinthians out of the funds lent by Pharnabazus. First the Lacedæmonian Polemarchus was named admiral, he was slain, and his secretary Pollis, who succeeded to his command, retired afterwards wounded Next came Herippidas to the command, who was succeeded by Teleutias. Now if we allow to Herippidas a year of command (the ordinary duration of a Lacedæmonian admiral's appointment), and to the other two something less than a year, since their time was brought to an end by accidents, we shall find that the appointment of Teleutias will fall in the spring or early summer of 391 B.C., the year of this expedition of Agesilaus.

[2] Andokidês de Pace, s. 18; Xen. Hellen. iv. 4, 19. παρεγένετο δὲ αὐτῷ (Ἀγησιλάῳ) καὶ ὁ ἀδελφὸς Τελευτίας κατὰ θάλασσαν, ἔχων τριήρεις περὶ δώδεκα· ὥστε μακαρίζεσθαι αὐτῶν τὴν μητέρα, ὅτι τῇ αὐτῇ ἡμέρᾳ ὧν ἔτεκεν ὁ μὲν κατὰ γῆν τὰ τείχη τῶν πολεμίων, ὁ δὲ κατὰ θάλασσαν τὰς ναῦς καὶ τὰ νεώρια ᾑρηκε.

This last passage indicates decidedly that Lechæum was not taken until this joint attack by Agesilaus and Teleutias And the authority of Xenophôn on the point is superior, in my judgment, to that of Diodôrus (xiv. 86), who represents Lechæum to have been taken in the year before, on the occasion when the Lacedæmonians were first admitted by treachery within the Long Walls.

The passage from Aristeidês the rhetor, referred to by Wesseling, Mr. Clinton, and others, only mentions the *battle* at Lechæum—*not the capture* of the port. Xenophôn also mentions a *battle* as having taken place close to Lechæum, between the two Long Walls, on the occasion when Diodôrus talks of the *capture* of Lechæum; so that Aristeidês is more in harmony with Xenophôn than with Diodôrus.

A few months prior to this joint attack of Agesilaus and Teleutias, the Athenians had come with an army, and with masons and carpenters, for the express purpose of rebuilding the Long Walls which Praxitas had in part broken down. This step would have been both impracticable and useless, if the Lacedæmonians had stood then in possession of Lechæum.

There is one passage of Xenophôn, indeed, which looks as if the Lacedæmonians had been in possession of Lechæum *before* this expedition of the Athenians to re-establish the Long Walls—αὐτοὶ (the Lacedæmonians) δὲ ἐκ τοῦ Δεχαίου ὁρμώμενοι σὺν μάρᾳ καὶ τοῖς τῶν Κορινθίων φυγάσι, κύκλῳ περὶ τὸ ἄστυ τῶν Κορινθίων ἐστρατεύοντο (iv. 4, 17). But whoever reads attentively the sections from 15 to 19 inclusive will see (I think) that this affirmation may well refer to a period after, and not before, the capture of Lechæum by Agesilaus; for it has reference to the general contempt shown by the Lacedæmonians for the peltasts of Iphikratês, as contrasted with the terror displayed by the Mantineians and others, of these same peltasts. Even if this were otherwise, however, I should still say that the passages which I have produced above from Xenophôn show plainly that he represents Lechæum to have been captured by Agesilaus and Teleutias; and that the other words, ἐκ τοῦ Δεχαίου ὁρμώμενοι, if they really implied any-

the ships within them, thus breaking up the naval power of Corinth in the Krissæan Gulf. Lechæum now became a permanent post of hostility against Corinth, occupied by a Lacedæmonian garrison and occasionally by the Corinthian exiles; while any second rebuilding of the Corinthian Long Walls by the Athenians became impossible. After this important success, Agesilaus returned to Sparta. Neither he nor his Lacedæmonian hoplites, especially the Amyklæans, were ever willingly absent from the festival of the Hyakinthia; nor did he now disdain to take his station in the chorus,[1] under the orders of the choric conductor, for the pæan in honour of Apollo.

It was thus that the Long Walls, though rebuilt by the Athenians in the preceding year, were again permanently overthrown, and the road for Lacedæmonian armies to march beyond the Isthmus once more laid open. So much were the Athenians and the Bœotians alarmed at this new success, that both appear to have become desirous of peace, and to have sent envoys to Sparta. The Thebans are said to have offered to recognize Orchomenus (which was now occupied by a Lacedæmonian garrison) as autonomous and disconnected from the Bœotian federation; while the Athenian envoys seem to have been favourably received at Sparta, and to have found the Lacedæmonians disposed to make peace on better terms than those which had been proposed during the late discussions with Tiribazus (hereafter to be noticed); recognizing the newly-built Athenian Walls, restoring Lêmnos, Imbros, and Skyros to Athens, and guaranteeing autonomy to each separate city in the Grecian world. The Athenian envoys at Sparta having provisionally accepted these terms, forty days were allowed for reference to the people of Athens; to which place Lacedæmonian envoys were sent as formal bearers of the propositions. The Argeians and Corinthians, however, strenuously opposed the thoughts of peace,

B.C. 391.

Alarm of Athens and Thebes at the capture of the Long Walls of Corinth. Propositions sent to Sparta to solicit peace. The discussions come to no result.

thing inconsistent with this, must be regarded as an inaccuracy.

I will add that the chapter of Diodôrus, xiv. 86, puts into one year events which cannot all be supposed to have taken place in that same year.

Had Lechæum been in possession and occupation by the Lacedæmonians, in the year preceding the joint attack by Agesilaus and Telentias, Xenophôn would surely have mentioned it in iv. 4, 14; for it was a more important post than Sikyôn, for acting against Corinth.

[1] Xen. Agesilaus, ii. 17.

urging the Athenians to continue the war; besides which, it appears that many Athenian citizens thought that large restitution ought to have been made of Athenian property forfeited at the end of the late war, and that the Thracian Chersonese ought to have been given back as well as the three islands. On these and other grounds the Athenian people refused to sanction the recommendation of their envoys; though Andokidês, one of those envoys, in a discourse still extant, earnestly advised that they should accept the peace.[1]

[1] Our knowledge of the abortive negotiations adverted to in the text is derived, partly from the third Oration of Andokidês called De Pace—partly from a statement contained in the Argument of that Oration, and purporting to be borrowed from Philochorus—Φιλόχορος μὲν οὖν λέγει καὶ ἐλθεῖν τοὺς πρέσβεις ἐκ Δακεδαίμονος, καὶ ἀπράκτους ἀνελθεῖν, μὴ πείσαντος τοῦ Ἀνδοκίδου.

Whether Philochorus had any additional grounds to rest upon, other than this very oration itself, may appear doubtful. But at any rate, this important fragment (which I do not see noticed among the fragments of Philochorus in M. Didot's collection) counts for some further evidence as to the reality of the peace proposed and discussed, but not concluded.

Neither Xenophôn nor Diodôrus makes any mention of such mission to Sparta, or discussion at Athens, as that which forms the subject of the Andokidean oration. But on the other hand, neither of them says anything which goes to contradict the reality of the event; nor can we in this case found any strong negative inference on the mere silence of Xenophôn, in the case of a pacific proposition which ultimately came to nothing.

If indeed we could be certain that the oration of Andokidês was genuine, it would of itself be sufficient to establish the reality of the mission to which it relates. It would be sufficient evidence, not only without corroboration from Xenophôn, but even against any contradictory statement proceeding from Xenophôn. But unfortunately the rhetor Dionysius pronounced this oration to be spurious, which introduces a doubt and throws us upon the investigation of collateral probabilities. I have myself a decided opinion (already stated more than once), that another out of the four orations ascribed to Andokidês (I mean the fourth oration, entitled against Alkibiadês) is spurious; and I was inclined to the same suspicion with respect to this present oration De Pace—a suspicion which I expressed in a former volume (ch. xlv.). But on studying over again with attention this oration De Pace, I find reason to retract my suspicion, and to believe that the oration may be genuine. It has plenty of erroneous allegations as to matter of fact, especially in reference to times prior to the battle of Ægospotami; but not one, so far as I can detect, which conflicts with *the situation* to which the orator addresses himself—nor which requires us to pronounce it spurious.

Indeed in considering *the situation* (which is the most important point to be studied when we are examining the genuineness of an oration), we find a partial coincidence in Xenophôn, which goes to strengthen our affirmative confidence. One point much insisted upon in the oration is that the Bœotians were anxious to make peace with Sparta, and were willing to relinquish Orchomenus (s. 13—20). Now Xenophôn also mentions, three or four months afterwards, the Bœotians as being anxious for peace, and as sending envoys to Agesilaus to ask on what terms it would be granted to them (Xen. Hellen. iv. 5, 6). This coincidence is of some value in reference to the authenticity of the oration.

Assuming the oration to be genuine, its date is pretty clearly marked, and is rightly placed by Mr. Fynes Clinton in 391 B.C. It was in the autumn or winter of that year, four years after the commencement of the war in Bœotia which began in 395 B.C. (s. 20). It was *after* the capture of Lechæum, which took place in the summer of 391 B.C., and *before* the destruction of the

The war being thus continued, Corinth, though defended by a considerable confederate force, including Athenian hoplites under Kallias, and peltasts under Iphikratês, became much pressed by the hostile posts at Lechæum as well as at Krommyon and Sidus, and by its own exiles as the most active of all enemies. Still however there remained the peninsula and the fortification of Peiræum as an undisturbed shelter for the Corinthian servants and cattle, and a source of subsistence for the city. Peiræum was an inland post north-east of Corinth, in the centre of that peninsula which separates the two innermost recesses of the Krissæan Gulf—the Bay of Lechæum on its south-west, the Bay called Alkyonis, between Kreusis and Olmiæ (now Psatho Bay), on its north-east. Across this latter bay Corinth communicated easily, through Peiræum and the fortified port of Œnoê, with Kreusis the port of Thespiæ in Bœotia.[1] The Corinthian exiles now prevailed upon Agesilaus to repeat his invasion of the territory, partly in order that they might deprive the city of the benefits which it derived from Peiræum—partly in order that they might also appropriate to themselves the honour of celebrating the Isthmian games, which were just approaching. The Spartan King accordingly marched forth, at the head of a force composed of Lacedæmonians and of the Peloponnesian allies, first to Lechæum, and thence to the Isthmus, specially so called; that is, the sacred precinct of Poseidôn near Schœnus on the Saronic Gulf, at the narrowest breadth of the Isthmus, where the biennial Isthmian festival was celebrated.

B.C. 390.

Advantages derived by the Corinthians from possession of Peiræum. At the instigation of the exiles, Agesilaus marches forth with an army to attack it.

Lacedæmonian *mora* by Iphikratês, which took place in the spring of 390 B.C. For Andokidês emphatically intimates, that at the moment when he spoke, *not one meditary success* had yet been obtained against the Lacedæmonians—καίτοι ποίας τινὸς ἂν ἐκεῖνοι παρ' ἡμῶν εἰρήνης ἔτυχον, εἰ μίαν μόνον μάχην ἡττήθησαν; (s. 19) This could never have been said *after* the destruction of the Lacedæmonian *mora*, which made so profound a sensation throughout Greece, and so greatly altered the temper of the contending parties. And it seems to me one proof (among others) that Mr. Fynes Clinton has not placed correctly the events subsequent to the battle of Corinth, when I observe that he assigns the destruction of the *mora* to the year 392 B.C., a year *before* the date which he rightly allots to the Andokidean oration. I have placed (though upon other grounds) the destruction of the *mora* in the spring of 390 B.C., which receives additional confirmation from this passage of Andokidês.

Both Valckenaer and Sluiter (Lect. Andocid. c. x.) consider the oration of Andokidês de Pace as genuine; Taylor and other critics hold the contrary opinion.

[1] Xen. Agesil. ii. 18.

B.C. 390.

Isthmian festival—Agesilaus disturbs the celebration. The Corinthian exiles, under his protection, celebrate it; then, when he is gone, the Corinthians come forth from the city, and perform the ceremony over again.

It was the month of April or beginning of May, and the festival had actually begun, under the presidency of the Corinthians from the city who were in alliance with Argos, a body of Argeians being present as guards.[1] But on the approach of Agesilaus, they immediately retired to the city by the road to Kenchreæ, leaving their sacrifices half-finished. Not thinking fit to disturb their retreat, Agesilaus proceeded first to offer sacrifice himself, and then took a position close at hand, in the sacred ground of Poseidôn, while the Corinthian exiles went through the solemnities in due form, and distributed the parsley wreaths to the victors. After remaining three days, Agesilaus marched away to attack Peiræum. He had no sooner departed than the Corinthians from the city came forth, celebrated the festival, and distributed the wreaths, a second time.

Peiræum was occupied by so numerous a guard, comprising Iphikratês and his peltasts, that Agesilaus, instead of directly attacking it, resorted to the stratagem of making a sudden retrograde march directly towards Corinth. Probably many of the citizens were at that moment absent for the second celebration

[1] Xen. Hellen iv 5, 1, Plutarch, Agesil. c. 21.

Xenophôn, who writes his history in the style and language of a partisan, says that "*the Argeians* celebrated the festival, Corinth having now become Argos". But it seems plain that the truth was as I have stated in the text, and that the Argeians stood by (with others of the confederates probably also) to protect the Corinthians of the city in the exercise of their usual privilege, just as Agesilaus, immediately afterwards, stood by to protect the Corinthian exiles while they were doing the same thing.

The Isthmian games were *trietêrîs*—that is, celebrated in every alternate year, in one of the spring months, about April or perhaps the beginning of May (the Greek months being lunar, no one of them would coincide regularly with any one of our calendar months, year after year); and in the *second* and *fourth* Olympic years. From Thucydidês, viii 9, 10, we know that this festival was celebrated in April, 412 B.C.—that is, towards the end of the *fourth* year of Olympiad 91, about two or three months before the festival of Olympiad 92.

Dodwell (De Cyclis Diss. vi. 2, just cited), Corsini (Diss. Agonistic. iv. 3), and Schneider in his note to this passage of Xenophôn—all state the Isthmian games to have been celebrated in the *first* and *third* Olympic years, which is, in my judgment, a mistake. Dodwell erroneously states the Isthmian games mentioned in Thucydidês, viii. 9, to have been celebrated at the beginning of Olympiad 92, instead of the fourth quarter of the fourth year of Olympiad 91: a mistake pointed out by Krüger (*ad loc.*) as well as by Poppo and Dr. Arnold; although the argumentation of the latter, founded upon the time of the Lacedæmonian festival of the Hyakinthia, is extremely uncertain. It is a still more strange idea of Dodwell, that the Isthmian games were celebrated at the same time as the Olympic games (Annal. Xenoph. ad. ann. 392).

of the festival; so that those remaining within, on hearing of the approach of Agesilaus, apprehended a plot to betray the city to him, and sent in haste to Peiræum to summon back Iphikratês with his peltasts. Having learnt that these troops had passed by in the night, Agesilaus forthwith again turned his course, and marched back to Peiræum, which he himself approached by the ordinary road, coasting round along the bay of Lechæum, near the Therma, or warm springs, which are still discernible;[1] while he sent a *mora* or division of troops to get round the place by a mountain road more in the interior, ascending some woody heights commanding the town, and crowned by a temple of Poseidôn.[2] The movement was quite effectual. The garrison and inhabitants of Peiræum, seeing that the place had become indefensible, abandoned it on the next day with all their cattle and property, to take refuge in the Heræum, or sacred ground of Hêrê Akræa, near the western cape of the peninsula. While Agesilaus marched thither towards the coast in pursuit of them, the troops descending from the heights attacked and captured Œnoê,[3] the Corinthian town of that name situated near the Alkyonian bay over against Kreusis in Bœotia. A large booty here fell into their hands, which was still further augmented by the speedy surrender of all in the Heræum to Agesilaus, without conditions. Called upon to determine the fate of the prisoners, among whom were included men, women,

Agesilaus attacks Peiræum, which he captures, together with the Heræum, many prisoners, and much booty.

B.C. 390.

[1] See Ulrichs, Reisen und Forschungen in Griechenland, chap. i. p. 8. The modern village and port of Lutráki derives its name from these warm springs, which are quite close to it and close to the sea, at the foot of the mountain of Perachora or Peiræum; on the side of the bay opposite to Lechæum, but near the point where the level ground constituting the Isthmus (properly so-called) ends, and where the rocky or mountainous region forming the westernmost portion of Geraneia (or the peninsula of Peiræum) begins. The language of Xenophôn, therefore, when he comes to describe the back-march of Agesilaus is perfectly accurate—ἦλθε δ' ἐκπερικόπτος αὐτοῦ τὰ θερμὰ ἐς τὸ πλαγὶ τοῦ Λεχαίου, &c. (iv. 5, 8).

[2] Xen. Hellen. iv. 5, 4.

Xenophôn here recounts how Agesilaus sent up ten men with fire in pans, to enable those on the heights to make fires and warm themselves—the night being very cold and rainy, the situation very high, and the troops not having come out with blankets or warm covering to protect them. They kindled large fires, and the neighbouring temple of Poseidôn was accidentally burnt.

[3] Xen. Hellen. iv. 5, 5.

This Œnoê must not be confounded with the Athenian town of that name, which lay on the frontiers of Attica towards Bœotia.

So also the town of Peiræum here noticed must not be confounded with another Peiræum, which was also in the Corinthian territory, but on the Saronic Gulf, and on the frontiers of Epidaurus (Thucyd. viii. 10).

and children, freemen and slaves, with cattle and other property, Agesilaus ordered that all those who had taken part in the massacre at Corinth in the market-place should be handed over to the vengeance of the exiles, and that all the rest should be sold as slaves.[1] Though he did not here inflict any harder measure than was usual in Grecian warfare, the reader, who reflects that this sentence, pronounced by one on the whole more generous than most contemporary commanders, condemned numbers of free Corinthian men and women to a life of degradation, if not of misery, will understand by contrast the encomiums with which in another volume I set forth the magnanimity of Kallikratidas after the capture of Methymna; when he refused, in spite of the importunity of his allies, to sell either the Methymnæan or the Athenian captives, and when he proclaimed the exalted principle, that no free Greek should be sold into slavery by any permission of his.[2]

Triumphant position of Agesilaus. Danger of Corinth. The Thebans send fresh envoys to solicit peace —contemptuously treated by Agesilaus.

As the Lacedæmonians had been before masters of Lechæum, Krommyon, and Sidus, this last success shut up Corinth on its other side, and cut off its communication with Bœotia. The city not being in condition to hold out much longer, the exiles already began to lay their plans for surprising it by aid of friends within.[3] So triumphant was the position of Agesilaus, that his enemies were all in alarm, and the Thebans, as well as others, sent fresh envoys to him to solicit peace. His antipathy towards the Thebans was so vehement, that it was a great personal satisfaction to him to see them thus humiliated. He even treated their envoys with marked contempt, affecting not to notice them when they stood close by, though Pharax, the proxenus of Thêbes at Sparta, was preparing to introduce them.

Absorbed in this overweening pride, and exultation over conquered enemies, Agesilaus was sitting in a round pavilion, on

[1] Xen Hellen. iv. 5, 5—8.

[2] Xen. Hellen. i. 6, 14. See ch. lxiv. of this History.

The sale of prisoners here directed by Agesilaus belies the encomiums of his biographers (Xen. Agesil. vii. 6; Cornel. Nep. Agesil. c. 5).

[3] Xen. Agesil. vii. 6; Cornelius Nepos, Ages. c. 5.

The story of Polyænus (iii. 9, 45) may perhaps refer to this point of time. But it is rare that we can verify his anecdotes or those of the other Tactic writers. M. Rehdantz strives in vain to find proper places for the sixty-three different stratagems which Polyænus ascribes to Iphikratês.

the banks of the lake adjoining the Heræum,[1] with his eyes fixed on the long train of captives brought out under the guard of armed Lacedæmonian hoplites, themselves the object of admiration to a crowd of spectators,[2] when news arrived, as if under the special intervention of retributive Nemesis, which changed unexpectedly the prospect of affairs.[3] A horseman was seen galloping up, his horse foaming with sweat. To the many inquiries addressed, he returned no answer, nor did he stop until he sprang from his horse at the feet of Agesilaus; to whom, with sorrowful tone and features, he made his communication. Immediately Agesilaus started up, seized his spear, and desired the herald to summon his principal officers. On their coming near, he directed them, together with the guards around, to accompany him without a moment's delay; leaving orders with the general body of the troops to follow as soon as they should have snatched some rapid refreshment. He then immediately put himself in march; but he had not gone far when three fresh horsemen met and informed him that the task which he was hastening to perform had already been accomplished. Upon this he ordered a halt, and returned to the Heræum; where, on the ensuing day, to countervail the bad news, he sold all his captives by auction.[4]

Sudden arrival of bad news, which spoils the triumph.

This bad news—the arrival of which has been so graphically described by Xenophôn, himself probably among the bystanders and companions of Agesilaus—was nothing less than the defeat and destruction of a Lacedæmonian *mora* or military division by the light troops under Iphikratês. As it was an understood privilege of the

Destruction of a Lacedæmonian *mora* by the light troops under Iphikratês.

[1] This lake is now called Lake Vuliasmeni. Considerable ruins were noticed by M. Dutroyat, in the recent French survey, near its western extremity, on which side it adjoins the temple of Hêrê Akræa or the Heræum. See M. Boblaye, Recherches Géographiques sur les Ruines de la Morée, p. 36; and Colonel Leake's Peloponnesiaca, p. 399.

[2] Xen. Hellen. iv. 5, 6.

τῶν δὲ Λακεδαιμονίων ἀπὸ τῶν ὅπλων σὺν τοῖς δόρασι παρηκολούθουν φύλακες τῶν αἰχμαλώτων, μάλα ὑπὸ τῶν παρόντων θεωρούμενοι· οἱ γὰρ εὐτυχοῦντες καὶ κρατοῦντες ἀεί πως ἀξιοθέατοι δοκοῦσιν εἶναι. ἔτι δὲ καθημένου τοῦ Ἀγησιλάου, καὶ εἰκότως ἀγαλλομένῳ τοῖς πεπραγμένοις, ἱππεύς τις προσήλαυνε, καὶ μάλα ἰσχυρῶς ἱδροῦντι τῷ ἵππῳ· ὑπὸ πολλῶν δὲ ἐρωτώμενος, ὅ,τι ἀγγέλλοι, οὐδενὶ ἀπεκρίνατο, &c.

It is interesting to mark in Xenophôn the mixture of philo-Laconian complacency, of philosophical reflection, and of that care in bringing out the contrast of good fortune, with sudden reverse instantly following upon it, which forms so constant a point of effect with Grecian poets and historians.

[3] Plutarch, Agesil. c. 22. ἔσταθε δὲ πρᾶγμα νεμεσητόν, &c.

[4] Xen. Hellen. iv. 5, 7—9.

Amyklæan hoplites in the Lacedæmonian army always to go home, even when on actual service, to the festival of the Hyakinthia, Agesilaus had left all of them at Lechæum. The festival day being now at hand, they set off to return. But the road from Lechæum to Sikyôn lay immediately under the walls of Corinth, so that their march was not safe without an escort. Accordingly, the polemarch commanding at Lechæum, leaving that place for the time under watch by the Peloponnesian allies, put himself at the head of the Lacedæmonian *mora* which formed the habitual garrison, consisting of 600 hoplites, and of a *mora* of cavalry (number unknown), to protect the Amyklæans until they were out of danger from the enemy at Corinth. Having passed by Corinth and reached a point within about three miles of the friendly town of Sikyôn, he thought the danger over and turned back with his *mora* of hoplites to Lechæum, still however leaving the officer of cavalry with orders to accompany the Amyklæans as much farther as they might choose, and afterwards to follow him on the return march.[1]

Daring and well-planned manœuvres of Iphikratês.

Though the Amyklæans (probably not very numerous) were presumed to be in danger of attack from Corinth in their march, and though the force in that town was known to be considerable, it never occurred to the Lacedæmonian polemarch that there was any similar danger for his own *mora* of 600 hoplites, so contemptuous was his estimate of the peltasts, and so strong was the apprehension which these peltasts were known to entertain of the Lacedæmonians. But Iphikratês, who had let the whole body march by undisturbed, when he now saw from the walls of Corinth the 600 hoplites returning separately without either cavalry or light troops, conceived the idea—perhaps in the existing state of men's minds no one else would have conceived it—of attacking them with his peltasts as they repassed near the town. Kallias, the general of the Athenian hoplites in Corinth, warmly seconding the project, marched out his troops, and arrayed them in battle order not far from the gates, while Iphikratês with his peltasts began his attack upon the Lacedæmonian *mora* in flanks and rear. Approaching within missile distance, he poured upon them a shower of darts and arrows which killed or wounded

[1] Xen. Hellen. iv. 5, 11, 12.

several, especially on the unshielded side. Upon this the polemarch ordered a halt, directed the youngest soldiers to drive off the assailants, and confided the wounded to the care of attendants to be carried forward to Lechæum.[1] But even the youngest soldiers, encumbered by their heavy shields, could not reach their nimbler enemies, who were trained to recede before them. And when, after an unavailing pursuit, they sought to resume their places in the ranks, the attack was renewed, so that nine or ten of them were slain before they could get back. Again did the polemarch give orders to march forward; again the peltasts renewed their attack, forcing him to halt; again he ordered the younger soldiers (this time all those between 18 and 33 years of age, whereas on the former occasion it had been those between 18 and 28) to rush out and drive them off.[2] But the result was just the same: the pursuers accomplished nothing, and only suffered increased loss of their bravest and most forward soldiers when they tried to rejoin the main body. Whenever the Lacedæmonians attempted to make progress, these circumstances were again repeated, to their great loss and discouragement, while the peltasts became every moment more confident and vigorous.

Few of the *mora* escape to Lechæum.

Some relief was now afforded to the distressed *mora* by the coming up of their cavalry, which had finished the escort of the Amyklæans. Had this cavalry been with them at the beginning, the result might have been different, but it was now insufficient to repress the animated

[1] Xen. Hellen. iv. 5, 14. τούτους μὲν ἐκέλευον τοὺς ὑπασπιστὰς ἀραμένους ἀποφέρειν ἐς Δέχαιον· οὗτοι καὶ μόνοι τῆς μόρας τῇ ἀληθείᾳ ἐσώθησαν.

We have here a remarkable expression of Xenophôn—"These were the only men in the *mora* who were *really and truly saved*". He means, I presume, that they were the only men who were saved without the smallest loss of honour; being carried off wounded from the field of battle, and not having fled or deserted their posts. The others who survived preserved themselves by flight, and we know that the treatment of those Lacedæmonians who ran away from the field (οἱ τρέσαντες), on their return to Sparta, was insupportably humiliating. See Xenoph. Rep. Laced. ix. 4; Plutarch, Agesil c. 30. We may gather from these words of Xenophôn that a distinction was really made at Sparta between the treatment of these wounded men here carried off, and that of the other survivors of the beaten *mora*.

The ὑπασπισταί, or shield-bearers, were probably a certain number of attendants, who habitually carried the shields of the officers (compare Xen. Hellen iv. 8, 39; Anab. iv. 2, 20), persons of importance, and rich hoplites. It seems hardly to be presumed that every hoplite had an ὑπασπιστής, in spite of what we read about the attendant Helots at the battle of Platæa (Herod. ix. 10—29) and in other places.

[2] Xenophontis Hellenica, iv. 5, 15, 16. τὰ δέκα ἀφ' ἥβης—τὰ πεντεκαίδεκα ἀφ' ἥβης.

assaults of the peltasts. Moreover, the Lacedæmonian horsemen were at no time very good, nor did they on this occasion venture to push their pursuit to a greater range than the younger hoplites could keep up with them. At length, after much loss in killed and wounded and great distress to all, the polemarch contrived to get his detachment as far as an eminence about a quarter of a mile from the sea and about two miles from Lechæum. Here, while Iphikratês still continued to harass them with his peltasts, Kallias also was marching up with his hoplites to charge them hand to hand, when the Lacedæmonians, enfeebled in numbers, exhausted in strength, and too much dispirited for close fight with a new enemy, broke and fled in all directions. Some took the road to Lechæum, which place a few of them reached along with the cavalry; the rest ran towards the sea at the nearest point, and, observing that some of their friends were rowing in boats from Lechæum along the shore to rescue them, threw themselves into the sea to wade or swim towards this new succour. But the active peltasts, irresistible in the pursuit of broken hoplites, put the last hand to the destruction of the unfortunate *mora*. Out of its full muster of 600, a very small proportion survived to re-enter Lechæum.[1]

The Lacedæmonians bury the bodies of the slain, under truce asked and obtained. Trophy erected by Iphikratês.

The horseman who first communicated the disaster to Agesilaus had started off express immediately from Lechæum, even before the bodies of the slain had been picked up for burial. The hurried movement of Agesilaus had been dictated by the desire of reaching the field in time to contend for the possession of the bodies, and to escape the shame of soliciting the burial-truce. But the three horsemen who met him afterwards arrested his course by informing him that the bodies

[1] Xen. Hellen. iv. 5, 17.

Xenophôn affirms the number of slain to have been about 250—ἐν πάσαις δὲ ταῖς μάχαις καὶ τῇ φυγῇ ἀπέθανον περὶ πεντήκοντα καὶ διακοσίους. But he had before distinctly stated that the whole *mora* marching back to Lechæum under the polemarch was 600 in number—ὁ μὲν πολέμαρχος σὺν τοῖς ὑπλίταις, οὗτοι ὡς ἑξακοσίοις, ἅμπεσε πάλιν ἐπὶ τὸ Λέχαιον (iv. 5, 12). And it is plain, from several different expressions, that all of them were slain, excepting a very few survivors.

I think it certain therefore that one or other of these two numbers is erroneous; either the original aggregate of 600 is *above* the truth, or the total of slain, 250, is *below* the truth. Now the latter supposition appears to me by far the more probable of the two. The Lacedæmonians, habitually secret and misleading in their returns of their own numbers (see Thucyd. v. 74), probably did not choose to admit pub-

had already been buried, under truce asked and obtained, which authorized Iphikratês to erect his well-earned trophy on the spot where he had first made the attack.[1]

Great effect produced upon the Grecian mind by this event

Peculiar feelings of Spartans.

Pride of the relatives of the slain.

Such a destruction of an entire division of Lacedæmonian hoplites, by light troops, who stood in awe of them and whom they despised, was an incident, not indeed of great political importance, but striking in respect of military effect and impression upon the Grecian mind. Nothing at all like it had occurred since the memorable capture of Sphakteria, thirty-five years before: a disaster less considerable in one respect, that the number of hoplites beaten was inferior by one-third, but far more important in another respect, that half the division had surrendered as prisoners; whereas in the battle near Corinth, though the whole *mora* (except a few fugitives) perished, it does not seem that a single prisoner was taken. Upon the Corinthians, Bœotians, and other enemies of Sparta the event operated as a joyous encouragement, reviving them out of all their previous despondency. Even by the allies of Sparta, jealous of her superiority and bound to her by fear more than by attachment, it was welcomed with ill-suppressed satisfaction. But upon the army of Agesilaus (and doubtless upon the Lacedæmonians at home) it fell like a sudden thunderbolt, causing the strongest manifestations of sorrow and sympathy. To these manifestations there was only one exception—the fathers, brothers, or sons of the slain warriors; who not only showed no sorrow, but strutted about publicly with cheerful and triumphant countenances, like victorious Athletes.[2] We shall find the like phænomenon at Sparta a few years subsequently, after the far more terrible defeat at Leuktra: the relatives of the slain were joyous and elate—those of the survivors downcast and mortified[3]—a fact

licly a greater total of slain than 250. Xenophôn has inserted this in his history, forgetting that his own details of the battle refuted the numerical statement. The total of 600 is more probable than any smaller number for the entire *mora*; and it is impossible to assign any reasons why Xenophôn should overstate it.

[1] Xen. Hellen. iv. 5, 8—10.

[2] Xen. Hellen. iv. 5, 10. ἅτε δὲ ἀήθους τοῖς Λακεδαιμονίοις γεγενημένης τῆς τοιαύτης συμφορᾶς, πολὺ πένθος ἦν κατὰ τὸ Λακωνικὸν στράτευμα, πλὴν ὅσων ἐτέθνασαν ἐν χώρᾳ ἢ υἱοὶ ἢ πατέρες ἢ ἀδελφοί· οὗτοι δέ, ὥσπερ νικηφόροι, λαμπροί καὶ ἀγαλλόμενοι τῷ οἰκείῳ πάθει περιήεσαν.

If any reader objects to the words which I have used in the text, I request him to compare them with the Greek of Xenophôn

[3] Xen. Hellen. vi. 4, 16.

strikingly characteristic of the intense mental effect of the Spartan training, and of the peculiar associations which it generated. We may understand how terrible was the contempt which awaited a Spartan who survived defeat, when we find fathers positively rejoicing that their sons had escaped such treatment by death.

Mortification of Agesilaus—he marches up to the walls of Corinth and defies Iphikratês—he then goes back humiliated to Sparta.

Sorely was Agesilaus requited for his supercilious insult towards the Theban envoys. When he at last consented to see them, after the news of the battle, their tone was completely altered. They said not a word about peace, but merely asked permission to pass through and communicate with their countrymen in Corinth. "I understand your purpose (said Agesilaus smiling)—you want to witness the triumph of your friends, and see what it is worth. Come along with me and I will teach you." Accordingly, on the next day, he caused them to accompany him while he marched his army up to the very gates of Corinth, defying those within to come out and fight. The lands had been so ravaged, that there remained little to destroy But wherever there were any fruit-trees yet standing, the Lacedæmonians now cut them down. Iphikratês was too prudent to compromise his recent advantage by hazarding a second battle; so that Agesilaus had only the satisfaction of showing that he was master of the field, and then retired to encamp at Lechæum, from whence he sent back the Theban envoys by sea to Kreusis. Having then left a fresh *mora* or division at Lechæum, in place of that which had been defeated, he marched back to Sparta. But the circumstances of the march betrayed his real feelings, thinly disguised by the recent bravado of marching up to the gates of Corinth. He feared to expose his Lacedæmonian troops even to the view of those allies through whose territory he was to pass; so well was he aware that the latter (especially the Mantineians) would manifest their satisfaction at the recent defeat. Accordingly he commenced his day's march before dawn, and did not halt for the night till after dark: at Mantineia, he not only did not halt at all, but passed by, outside of the walls, before day had broken.[1] There cannot be a more convincing proof of the real dispositions of the allies towards

[1] Xen. Hellen. iv. 5, 16.

Sparta, and of the sentiment of compulsion which dictated their continued adherence—a fact which we shall see abundantly illustrated as we advance in the stream of the history.

Successes of Iphikratês—he retakes Krommyon, Sidus, and Peiræum—Corinth remains pretty well undisturbed by enemies. The Athenians recall Iphikratês.

The retirement of Agesilaus was the signal for renewed enterprise on the part of Iphikratês, who retook Sidus and Krommyon, which had been garrisoned by Praxitas, as well as Peiræum and Œnoê, which had been left under occupation by Agesilaus. Corinth was thus cleared of enemies on its eastern and north-eastern sides. And though the Lacedæmonians still carried on a desultory warfare from Lechæum, yet such was the terror impressed by the late destruction of their *mora*, that the Corinthian exiles at Sikyôn did not venture to march by land from that place to Lechæum, under the walls of Corinth, but communicated with Lechæum only by sea.[1] In truth we hear of no further serious military operations undertaken by Sparta against Corinth, before the peace of Antalkidas. And the place became so secure, that the Corinthian leaders and their Argeian allies were glad to dispense with the presence of Iphikratês. That officer had gained so much glory by his recent successes, which the Athenian orators even in the next generation never ceased to extol, that his temper, naturally haughty, became domineering, and he tried to procure, either for Athens or for himself, the mastery of Corinth—putting to death some of the philo-Argeian leaders We know these circumstances only by brief and meagre allusion, but they caused the Athenians to recall Iphikratês with a large portion of his peltasts, and to send Chabrias to Corinth in his place.[2]

It was either in the ensuing summer—or perhaps immediately afterwards during the same summer, 390 B.C.—that Agesilaus undertook an expedition into Akarnania; at the instance of the Achæans, who threatened, if this were not done, to forsake the Lacedæmonian alliance. They had acquired possession of the Ætolian district of Kalydon, had brought the neighbouring

[1] Xen. Hellen. iv. 5, 19.

[2] Demosthenês—περὶ Συντάξεως—c. 8, p. 172.

Aristeidês (Panathen. p. 168) boasts that the Athenians were masters of the Acro-Corinthus, and might have kept the city as their own, but that they generously refused to do so.

[3] Diodôr. xiv. 92; Xen. Hellen. iv. 8, 34.

villagers into a city residence, and garrisoned it as a dependence of the Achæan confederacy. But the Akarnanians—allies of Athens as well as Thêbes, and aided by an Athenian squadron at Œniadæ—attacked them there, probably at the invitation of a portion of the inhabitants, and pressed them so hard, that they employed the most urgent instances to obtain aid from Sparta. Agesilaus crossed the gulf at Rhium with a considerable force of Spartans and allies, and the full muster of the Achæans. On his arrival, the Akarnanians all took refuge in their cities, sending their cattle up into the interior highlands, to the borders of a remote lake. Agesilaus, having sent to Stratus to require them not merely to forbear hostilities against the Achæans, but to relinquish their alliance with Athens and Thêbes, and to become allies of Sparta, found his demands resisted, and began to lay waste the country. Two or three days of operations designedly slack were employed to lull the Akarnanians into security; after which, by a rapid forced march, Agesilaus suddenly surprised the remote spot in which their cattle and slaves had been deposited for safety. He spent a day here to sell his booty; merchants probably accompanying his army. But he had considerable difficulty in his return march, from the narrow paths and high mountains through which he had to thread his way. By a series of brave and well-combined hill-movements—which probably reminded Xenophôn of his own operations against the Karduchians in the retreat of the Ten Thousand—he defeated and dispersed the Akarnanians, though not without suffering considerably from the excellence of their light troops. Yet he was not successful in his attack upon any one of their cities, nor would he consent to prolong the war until seed-time, notwithstanding earnest solicitation from the Achæans, whom he pacified by engaging to return the next spring. He was indeed in a difficult and dangerous country, had not his retreat been facilitated by the compliance of the Ætolians, who calculated (though vainly) on obtaining from him the recovery of Naupaktus, then held (as well as Kalydon) by the Achæans.[1] Partial as the success of this expedition had been, however, it inflicted

B.C. 390—389. Expedition of Agesilaus against Akarnania—successful, after some delay—the Akarnanians submit, and enrol themselves in the Lacedæmonian confederacy.

[1] Diodôr. xv. 73.

sufficient damage on the Akarnanians to accomplish its purpose. On learning that it was about to be repeated in the ensuing spring, they sent envoys to Sparta to solicit peace; consenting to abstain from hostilities against the Achæans, and to enrol themselves as members of the Lacedæmonian confederacy.[1]

It was in this same year that the Spartan authorities resolved on an expedition against Argos, of which Agesipolis, the other king, took the command. Having found the border sacrifices favourable, and crossed the frontier, he sent forward his army to Phlius, where the Peloponnesian allies were ordered to assemble; but he himself first turned aside to Olympia, to consult the oracle of Zeus. B.C. 389–388. The Lacedæmonians under Agesipolis invade Argos.

It had been the practice of the Argeians, seemingly on more than one previous occasion,[2] when an invading Lacedæmonian army was approaching their territory, to meet them by a solemn message, intimating that it was the time of some festival (the Karneian or other) held sacred by both parties, and warning them not to violate the frontier during the holy truce. This was in point of fact nothing better than a fraud; for the notice was sent, not at the moment when the Karneian festival (or other, as the case might be) ought to come on according to the due course of seasons, but at any time when it might serve the purpose of arresting a Lacedæmonian invasion. But though the duplicity of the Argeians was thus manifest, so strong were the pious scruples of the Spartan king, that he could hardly make up his mind to disregard the warning. Moreover, in the existing confusion of the calendar, there was always room for some uncertainty as to the question, which was the true Karneian moon; no Dorian state having any right to fix it imperatively for the others, as the Eleians fixed the Olympic truce and the Corinthians the Isthmian. It was with a view to satisfy his conscience on this subject that Agesipolis now went to Olympia, and put the question to the oracle of Zeus—whether he might with a safe religious conscience refuse to accept the Manœuvre of the Argeians respecting the season of the holy truce. Agesipolis consults the oracles at Olympia and Delphi.

[1] Xen. Hellen. iv. 6, 1—14; iv. 7, 1.

[2] Xen. Hellen. iv. 7, 3. οἱ δ' Ἀργεῖοι, ἐπειδὴ ἐγνωσαν οὐ δυνησόμενοι κωλύειν, ἔπεμψαν, ὥσπερ εἰώθεσαν, ἱστεφανωμένους δύο κήρυκας, ὑποφέροντας σπονδάς.

holy truce, if the Argeians should now tender it. The oracle, habitually dexterous in meeting a specific question with a general reply, informed him that he might with a safe conscience decline a truce demanded wrongfully and for underhand purposes.[1] This was accepted by Agesipolis as a satisfactory affirmative. Nevertheless to make assurance doubly sure, he went directly forward to Delphi, to put the same question to Apollo. As it would have been truly embarrassing, however, if the two holy replies had turned out such as to contradict each other, he availed himself of the *præjudicium* which he had already received at Olympia, and submitted the question to Apollo at Delphi in this form—"Is thine opinion, on the question of the holy truce, the same as that of thy father (Zeus)?" "Most decidedly the same," replied the god. Such double warranty, though the appeal was so drawn

[1] Xen. Hellen. iv. 7, 2. ὁ δὲ Ἀγησίπολις — ἀλθὼν εἰς τὴν Ὀλυμπίαν καὶ χρησηριαζόμενος, ἐπηρώτα τὸν θεὸν, εἰ ὁσίως ἂν ἔχοι αὐτῷ, μὴ δεχομένῳ τὰς σπονδὰς τῶν Ἀργείων· ὅτι οὐχ, ὁπότε καθήκοι ὁ χρόνος ἀλλ' ὁπότε ἐμβάλλειν μέλλοιεν Λακεδαιμόνιοι, τότε ὑπέφερον τοὺς μῆνας· ὁ δὲ θεὸς ἐπετήμαινεν αὐτῷ, ὅσιον εἶναι μὴ δεχομένῳ σπονδὰς ἀδίκως ἐπιφερομένας. ἐκεῖθεν δ' εὐθὺς πορευθεὶς εἰς Δελφοὺς, ἐνήρετο ᾧ τὸν Ἀπόλλω, εἰ κἀκείνῳ δοκοίη περὶ τῶν σπονδῶν, καθάπερ τῷ πατρί. ὁ δ' ἀνεκρίνατο, καὶ μάλα κατὰ ταὐτά.

I have given in the text what I believe to be the meaning of the words ὑπωφέρειν τοὺς μῆνας — upon which Schneider has a long and not very instructive note, adopting an untenable hypothesis of Dodwell, that the Argeians on this occasion appealed to the sanctity of the Isthmian truce; which is not countenanced by anything in Xenophon, and which it belonged to the Corinthians to announce, not to the Argeians. The plural τοὺς μῆνας indicates (as Weiske and Manso understand it) that the Argeians sometimes put forward the name of one festival, sometimes of another. We may be pretty sure that the Karneian festival was one of them; but what the others were we cannot tell. It is very probable that there were several festivals of common obligation either among all the Dorians, or between Sparta and Argos—παγχρόνους τινὰς σπονδὰς ἐκ παλαιοῦ καθεστώσας ταῖς Δωριεῦσι πρὸς ἀλλήλους — to use the language of Pausanias (iii. 5, 6). The language of Xenophon implies that the demand made by the Argeians, for observance of the Holy Truce, was in itself rightful, or rather, that it would have been rightful at a different season, but that they put themselves in the wrong by making it at an improper season and for a fraudulent political purpose.

For some remarks on other fraudulent manœuvres of the Argeians, respecting the season of the Karneian truce, see an earlier passage of this History, ch. lvi. The compound verb ὑποφέρειν τοὺς μῆνας seems to imply the *underhand purpose* with which the Argeians preferred their demand of the truce. What were the previous occasions on which they had preferred a similar demand we are not informed. Two years before, Agesilaus had invaded and laid waste Argos; perhaps they may have tried, but without success, to arrest his march by a similar pious fraud.

It is to this proceeding, perhaps, that Andokidês alludes (Or. iii. De Pace, s. 27), where he says that the Argeians, though strenuous in insisting that Athens should help them to carry on the war for the possession of Corinth against the Lacedæmonians, had nevertheless made a separate peace with the latter covering their own Argeian territory from invasion — αὐτοὶ δ' ἰδίᾳ εἰρήνην ποιησάμενοι τὴν χώραν οὐ παρέχουσιν ἐμπολεμεῖν. Of this obscure passage I can give no better explanation.

up as scarcely to leave to Apollo freedom of speech,[1] enabled Agesipolis to return with full confidence to Phlius, where his army was already mustered, and to march immediately into the Argeian territory by the road of Nemea. Being met on the frontier by two heralds with wreaths and in solemn attire, who warned him that it was a season of holy truce, he informed them that the gods authorized his disobedience to their summons, and marched on into the Argeian plain.

Earthquake in Argos after the invasion of Agesipolis—he disregards it.

It happened that on the first evening after he had crossed the border, the supper and the consequent libation having been just concluded, an earthquake occurred; or, to translate the Greek phrase, "the god (Poseidôn) shook". To all Greeks, and to Lacedæmonians especially, this was a solemn event, and the personal companions of Agesipolis immediately began to sing the pæan in honour of Poseidôn, the general impression among the soldiers being that he would give orders for quitting the territory immediately, as Agis had acted in the invasion of Elis a few years before. Perhaps Agesipolis would have done the same here, construing the earthquake as a warning that he had done wrong in neglecting the summons of the heralds, had he not been fortified by the recent oracles. He now replied, that if the earthquake had occurred before he crossed the frontier, he should have considered it as a prohibition; but as it came after his crossing, he looked upon it as an encouragement to go forward.

He marches up near to Argos—much plunder taken—he retires.

So fully had the Argeians counted on the success of their warning transmitted by the heralds, that they had made little preparation for defence. Their dismay and confusion were very great: their property was still outlying, not yet removed into secure places, so that Agesipolis found much both to destroy and to appropriate. He carried his ravages even to the gates of the city, piquing himself on advancing a little farther than Agesilaus had gone in his invasion two years before. He was at last driven

[1] Aristotel. Rhetoric. ii. 23. Ἡγήσιππος ἐν Δελφοῖς ἐπηρώτα τὸν θεόν, κεχρημένος πρότερον Ὀλυμπιάσιν, εἰ αὐτῷ ταυτὰ δοκεῖ, ἅπερ τῷ πατρί, ὡς αἰσχρὸν ὂν τἀναντία εἰπεῖν.

A similar story, about the manner of putting the question to Apollo at Delphi, after it had already been put to Zeus at Dôdôna, is told about Agesilaus on another occasion (Plutarch, Apophthegmata Laconica, p. 208 F).

to retreat by the terror of a flash of lightning in his camp, which killed several persons. And a project which he had formed, of erecting a permanent fort on the Argeian frontier, was abandoned in consequence of unfavourable sacrifices.[1]

Transactions in Asia—efforts of Sparta to detach the Great King from Athens.

Besides these transactions in and near the Isthmus of Corinth, the war between Sparta and her enemies was prosecuted during the same years both in the islands and on the coast of Asia Minor; though our information is so imperfect that we can scarcely trace the thread of events. The defeat near Knidus (394 B.C.), the triumphant maritime force of Pharnabazus and Konôn at the Isthmus of Corinth in the ensuing year (393 B.C.), the restoration of the Athenian Long Walls and fortified port, and the activity of Konôn with the fleet among the islands,[2] so alarmed the Spartans with the idea of a second Athenian maritime empire, that they made every effort to detach the Persian force from the side of their enemies.

The Spartan Antalkidas is sent as envoy to Tiribazus. Konôn and other envoys sent also, from Athens and the anti-Spartan allies.

The Spartan Antalkidas, a dexterous, winning, and artful man,[3] not unlike Lysander, was sent as envoy to Tiribazus (392 B.C.), whom we now find as satrap of Ionia in the room of Tithraustês, after having been satrap of Armenia during the retreat of the Ten Thousand. As Tiribazus was newly arrived in Asia Minor, he had not acquired that personal enmity against the Spartans, which the active hostilities of Derkyllidas and Agesilaus had inspired to Pharnabazus and other Persians. Moreover, jealousy between neighbouring satraps was an ordinary feeling, which Antalkidas now hoped to turn to the advantage of Sparta. To counteract his projects, envoys were also sent to Tiribazus by the confederate

[1] Xen. Hellen. iv. 7, 7; Pausan. iii. 5, 6.

It rather seems, by the language of these two writers, that they look upon the menacing signs, by which Agesipolis was induced to depart, as marks of some displeasure of the gods against his expedition.

[2] Xen. Hellen. iv. 8, 12. Compare Isokratês, Or. vii. (Areopag.) s. 13. ἁπάσης γὰρ τῆς Ἑλλάδος ὑπὸ τὴν πόλιν ὑμῶν ὑποπεσούσης καὶ μετὰ τὴν Κόνωνος ναυμαχίαν καὶ μετὰ τὴν Τιμοθέου στρατηγίαν, &c. This oration, however, was composed a long while after the events (about B.C. 353—see Mr. Clinton's Fast. H. in that year); and Isokratês exaggerates, mistaking the break-up of the Lacedæmonian empire for a resumption of the Athenian. Demosthenês also (cont. Lept. c. 16, p. 477) confounds the same two ideas; and even the Athenian vote of thanks to Konôn, perpetuated on a commemorative column, countenanced the same impression—ἐπειδὴ Κόνων ἠλευθέρωσε τοὺς Ἀθηναίων συμμάχους, &c.

[3] Plutarch, Artaxerx. c. 22.

enemies of Sparta—Athens, Thêbes, Corinth, and Argos; and Konôn, as the envoy of Athens, was incautiously despatched among the number. On the part of Sparta, Antalkidas offered, first, to abandon to the King of Persia all the Greeks on the continent of Asia; next, as to all the other Greeks, insular as well as continental, he required nothing more than absolute autonomy for each separate city, great and small.[1] The Persian King (he said) could neither desire anything more for himself, nor have any motive for continuing the war against Sparta, when he should once be placed in possession of all the towns on the Asiatic coast, and when he should find both Sparta and Athens rendered incapable of annoying him, through the autonomy and disunion of the Hellenic world. But to neither of the two propositions of Antalkidas would Athens, Thêbes, or Argos accede. As to the first, they repudiated the disgrace of thus formally abandoning the Asiatic Greeks;[2] as to the second proposition, guaranteeing autonomy to every distinct city of Greece, they would admit it only under special reserves, which it did not suit the purpose of Antalkidas to grant. In truth the proposition went to break up (and was framed with that view) both the Bœotian confederacy under the presidency of Thêbes, and the union between Argos and Corinth; while it also deprived Athens of the chance

Antalkidas offers to surrender the Asiatic Greeks, and demands universal autonomy throughout the Grecian world—the anti-Spartan allies refuse to accede to those terms.

[1] Xen. Hellen. iv. 8, 12—14.

[2] Diodôr. xiv. 110. He affirms that these cities strongly objected to this concession, five years afterwards, when the peace of Antalkidas was actually concluded; but that they were forced to give up their scruples and accept the peace, including the concession, because they had not force enough to resist Persia and Sparta acting in hearty alliance.

Hence we may infer, with certainty, that they also objected to it during the earlier discussions, when it was first broached by Antalkidas, and that their objections to it were in part the cause why the discussions reported in the text broke off without result.

It is true that Athens, during her desperate struggles in the last years of the Peloponnesian War, had consented to this concession, and even to greater, without doing herself any good (Thuc. viii. 56). But she was not now placed in circumstances so imperious as to force her to be equally yielding.

Plato, in the Menexenus (c. 17, p. 245), asserts that all the allies of Athens —Bœotians, Corinthians, Argeians, &c.—were willing to surrender the Asiatic Greeks at the requisition of Artaxerxês, but that the Athenians alone resolutely stood out, and were in consequence left without any allies. The latter part of this assertion, as to the isolation of Athens from her allies, is certainly not true; nor do I believe that the allies took essentially different views from Athens on the point. The Menexenus, eloquent and complimentary to Athens, must be followed cautiously as to matters of fact. Plato goes the length of denying that the Athenians subscribed the convention of Antalkidas. Aristeidês (Panathen. p. 172) says that they were forced to subscribe it, because all their allies abandoned them.

of recovering Lêmnos, Imbros, and Skyros[1]—islands which had been possessed and recolonized by her since the first commencement of the confederacy of Dêlos; indeed, the two former, even from the time of Miltiadês, the conqueror of Marathôn.

Hostility of Sparta to all the partial confederacies of Greece, now first proclaimed under the name of universal autonomy.

Here commences a new era in the policy of Sparta. That she should abnegate all pretension to maritime empire is noway difficult to understand, seeing that it had already been irrevocably overthrown by the defeat of Knidus. Nor can we wonder that she should abandon the Greeks on the Asiatic continent to Persian sway; since this was nothing more than she had already consented to do in her conventions with Tissaphernês and Cyrus during the latter years of the Peloponnesian War[2]—and consented, let us add, not under any of that stringent necessity which at the same time pressed upon Athens, but simply with a view to the maximum of victory over an enemy already enfeebled. The events which followed the close of that war (recounted in a former chapter) had indeed induced her to alter her determination, and again to espouse their cause. But the real novelty now first exhibited in her policy is the full development of what had before existed in manifest tendency—hostility against all the partial land-confederacies of Greece, disguised under the plausible demand of universal autonomy for every town, great or small. How this autonomy was construed and carried into act we shall see hereafter; at present, we have only to note the first proclamation of it by Antalkidas in the name of Sparta.

On this occasion, indeed, his mission came to nothing, from the peremptory opposition of Athens and the others. But he was fortunate enough to gain the approbation and confidence of Tiribazus, who saw so clearly how much both propositions tended to promote the interests and power of Persia, that he resolved to go up in person to court, and prevail on Artaxerxês to act in concert with Sparta. Though not daring to support Antalkidas openly, Tiribazus secretly gave him money to reinforce the Spartan fleet. He at the same time rendered to Sparta the far more signal service of arresting and detaining Konôn, pretending that the latter was acting contrary to the interests of the

[1] Xen. Hellen. iv. 8, 15.
[2] See a striking passage in the Or. xii. (Panathen.) of Isokratês, s. 110.

King.[1] This arrest was a gross act of perfidy, since Konôn not only commanded respect in his character of envoy, but had been acting with the full confidence, and almost under the orders, of Pharnabazus. But the removal of an officer of so much ability,—the only man who possessed the confidence of Pharnabazus,—was the most fatal of all impediments to the naval renovation of Athens. It was fortunate that Konôn had had time to rebuild the Long Walls, before his means of action were thus abruptly intercepted. Respecting his subsequent fate, there exist contradictory stories. According to one, he was put to death by the Persians in prison; according to another, he found means to escape and again took refuge with Evagoras in Cyprus, in which island he afterwards died of sickness.[2] The latter story appears undoubtedly to be the true one. But it is certain that he never afterwards had the means of performing any public service, and that his career was cut short by this treacherous detention, just at the moment when its promise was the most splendid for his country.

Antalkidas gains the favour of Tiribazus, who espouses privately the cause of Sparta, though the propositions for peace fail. Tiribazus seizes Konôn.—Konôn's career is now closed, either by death or imprisonment.

Tiribazus, on going up to the Persian court, seems to have been detained there for the purpose of concerting measures against Evagoras prince of Salamis in Cyprus, whose revolt from Persia was on the point of breaking out. But the Persian court could not yet be prevailed upon to show any countenance to the propositions of Sparta or of Antalkidas. On the contrary, Struthas, who was sent down to Ionia as temporary substitute for Tiribazus, full of anxiety to avenge the ravages of Agesilaus, acted with vigorous hostility against the Lacedæmonians, and manifested friendly dispositions towards Athens.

Tiribazus cannot prevail with the Persian court, which still continues hostile to Sparta. Struthas is sent down to act against the Lacedæmonians in Ionia.

Thimbron (of whom we have before heard as first taking the command of the Cyreian army in Asia Minor, after their return from Thrace) received orders again to act as head of the Lacedæmonian forces in Asia against Struthas. The new commander,

[1] Xen. Hellen. iv. 8, 16; Diodôr. xiv. 85.

[2] Lysias, Or. xix. (De Bon. Aristoph.) s. 41, 42, 44; Cornelius Nepos, Conon, c. 5; Isokratês, Or. iv. (Panegyr.) s. 180.

with an army estimated by Diodôrus at 8000 men,[1] marched from Ephesus into the interior, and began his devastation of the territory dependent on Persia. But his previous command, though he was personally amiable,[2] had been irregular and disorderly, and it was soon observed that the same defects were now yet more prominent, aggravated by too liberal indulgence in convivial pleasures. Aware of his rash, contemptuous, and improvident mode of attack, Struthas laid a snare for him by sending a detachment of cavalry to menace the camp, just when Thimbron had concluded his morning meal in company with the flute-player Thersander—the latter not merely an excellent musician, but possessed of a full measure of Spartan courage. Starting from his tent at the news, Thimbron with Thersander waited only to collect the few troops immediately at hand, without even leaving any orders for the remainder, and hastened to repel the assailants, who gave way easily, and seduced him into a pursuit. Presently Struthas himself, appearing with a numerous and well-arrayed body of cavalry, charged with vigour the disorderly detachment of Thimbron. Both that general and Thersander, bravely fighting, fell among the first; while the army, deprived of their commander, as well as ill-prepared for a battle, made but an ineffective resistance. They were broken, warmly pursued, and the greater number slain. A few who contrived to escape the active Persian cavalry found shelter in the neighbouring cities.[3]

B.C. 391. Victory of Struthas over Thimbron and the Lacedæmonian army. Thimbron is slain.

This victory of Struthas, gained by the Persian cavalry, displays a degree of vigour and ability which, fortunately for the Greeks, was rarely seen in Persian operations. Our scanty information does not enable us to trace its consequences. We find Diphridas sent out soon after by the Lacedæmonians, along with the admiral Ekdikus, as successor of Thimbron, to bring together the remnant of the defeated army, and to protect those cities which had contributed to form it. Diphridas, a man with all the popular qualities

B.C. 390. Diphridas is sent to succeed Thimbron.

[1] Diodôr. xiv. 99.

[2] Xen. Hellen. iv. 8, 22. ἦν δὲ οὗτος ἀνὴρ (Diphridas) εὐχάριςτε καὶ οὐχ ἧττον τῷ Θίμβρωνος, μᾶλλόν τε συντεταγμένος, καὶ ἐγχειρητικώτερος στρατηγός· οὐδὲ γὰρ ἐκράτουν αὐτοῦ εἰ τοῦ σώματος ἡδοναὶ, ἀλλ' ἀεὶ, πρὸς ἃ εἶη ἔργῳ, ταῦτο ἔπραττεν.

[3] Xen. Hellen. iv. 8, 18, 19.

of his predecessor, but a better and more careful officer, is said to have succeeded to some extent in this difficult mission. Being fortunate enough to take captive the son-in-law of Struthas with his wife (as Xenophôn had captured Asidatês), he obtained a sufficiently large ransom to enable him to pay his troops for some time.[1] But it is evident that his achievements were not considerable, and that the Ionian Greeks on the continent are now left to make good their position as they can against the satrap at Sardis.

B.C. 390 Lacedæmonian fleet at Rhodes —intestine disputes in the island.

The forces of Sparta were much required at Rhodes, which island (as has been mentioned already) had revolted from Sparta about five years before (a few months anterior to the battle of Knidus), dispossessed the Lysandrian oligarchy, and established a democratical government. But since that period, an opposition party in the island had gradually risen up, acquired strength, and come into correspondence with the oligarchical exiles, who on their side warmly solicited aid from Sparta, representing that Rhodes would otherwise become thoroughly dependent on Athens. Accordingly the Lacedæmonians sent eight triremes across the Ægean under the command of Ekdikus, the first of their ships of war which had crossed since the defeat of Knidus.[2] Though the Perso-Athenian naval force in the Ægean had been either dismissed or paralyzed since the seizure of Konôn, yet the Rhodian government possessed a fleet of about twenty triremes, besides considerable force of other kinds, so that Ekdikus could not even land on the island, but was compelled to halt at Knidus. Fortunately, Teleutias the Lacedæmonian was now in the Corinthian Gulf with a fleet of twelve triremes, which were no longer required there, since Agesilaus and he had captured Lechæum a few months before, and destroyed the maritime force of the Corinthians in those waters. He was now directed to sail with his squadron out of the Corinthian Gulf across to Asia, to supersede Ekdikus, and take the command of the whole fleet for operations off Rhodes. On passing by Samos, he persuaded the inhabitants to embrace the cause of Sparta and to furnish him with a few ships, after which he went onward to Knidus, where, superseding Ekdikus, he found himself at the

[1] Xen. Hellen. iv. 8, 21, 22. [2] Xen. Hellen. iv. 8, 21.

head of twenty-seven triremes.[1] In his way from Knidus to Rhodes, he accidentally fell in with the Athenian admiral Philokratês conducting ten triremes to Cyprus to the aid of Evagoras in his struggle against the Persians. He was fortunate enough to carry them as prisoners into Knidus, where he sold the whole booty, and then proceeded with his fleet, thus augmented to thirty-seven sail, to Rhodes. Here he established a fortified post, enabling the oligarchical party to carry on an active civil war. But he was defeated in a battle, his enemies being decidedly the stronger force in the island and masters of all the cities.[2]

The Athenians send aid to Evagoras at Cyprus. Fidelity with which they adhered to him, though his alliance had now become inconvenient.

The alliance with Evagoras of Cyprus in his contention against Artaxerxês was at this moment an unfortunate and perplexing circumstance for Athens, since she was relying upon Persian aid against Sparta, and since Sparta was bidding against her for it. But the alliance was one which she could not lightly throw off. For Evagoras had not only harboured Konôn with the remnant of the Athenian fleet after the disaster of Ægospotami, but had earned a grant of citizenship and the honour of a statue at Athens as a strenuous auxiliary in procuring that Persian aid which gained the battle of Knidus, and as a personal combatant in that battle before the commencement of his dissension with Artaxerxês.[3] It would have been every way advantageous to Athens at this moment to decline assisting Evagoras, since (not

[1] Xen. Hellen. iv. 8, 23.

Diodôrus (xiv. 97) agrees in this number of 27 triremes, and in the fact of aid having been obtained from Samos, which island was persuaded to detach itself from Athens. But he recounts the circumstances in a very different manner. He represents the oligarchical party in Rhodes as having risen in insurrection, and become masters of the island: he does not name Teleutias, but Eudokimus (Ekdikus?), Diphilus (Diphridas?), and Philodikus, as commanders.

The statement of Xenophôn deserves the greater credence in my judgment. His means of information, as well as his interest, about Teleutias (the brother of Agesilaus) were considerable.

[2] Xen. Hellen. iv. 8, 24—26.

Although the three ancient Rhodian cities (Lindus, Ialysus, and Kâmeirus) had coalesced (see Diodôr. xiii. 75) a few years before into the great city of Rhodes, afterwards so powerful and celebrated; yet they still continued to exist, and apparently as fortified places. For Xenophôn speaks of the democrats in Rhodes as τὰς τε πόλεις ἔχοντας, &c.

Whether the Philokratês here named as *Philokratês, son of Ephialtês*, is the same person as the Philokratês accused in the Thirtieth Oration of Lysias, cannot be certainly made out. It is possible enough that there might be two contemporary Athenians bearing this name, which would explain the circumstance that Xenophôn here names the father Ephialtês, a practice occasional with him, but not common.

[3] Isokratês, Or. ix. (Evagoras), s. 67, 68, 82; Epistola Philippi ap. Demosthen. Orat. p. 161, c. 4.

to mention the probability of offending the Persian court) she had more than enough to employ all her maritime force nearer home and for purposes more essential to herself. Yet in spite of these very serious considerations of prudence, the paramount feelings of prior obligation and gratitude, enforced by influential citizens who had formed connexions in Cyprus, determined the Athenians to identify themselves with his gallant struggles[1] (of which I shall speak more fully presently). So little was fickleness, or instability, or the easy oblivion of past feelings a part of their real nature, though historians have commonly denounced it as among their prominent qualities.

B.C. 389. Thrasybulus is sent with a fleet from Athens to the Asiatic coast—his acquisitions in the Hellespont and Bosphorus.

The capture of their squadron under Philokratês, however, and the consequent increase of the Lacedæmonian naval force at Rhodes, compelled the Athenians to postpone further aid to Evagoras, and to arm forty triremes under Thrasybulus for the Asiatic coast—no inconsiderable effort, when we recollect that four years before, there was scarcely a single trireme in Peirœus and not even a wall of defence around the place. Though sent immediately for the assistance of Rhodes, Thrasybulus judged it expedient to go first to the Hellespont; probably from extreme want of money to pay his men. Derkyllidas was still in occupation of Abydos, yet there was no Lacedæmonian fleet in the strait; so that Thrasybulus was enabled to extend the alliances of Athens both on the European and the Asiatic side—the latter being under the friendly satrap Pharnabazus. Reconciling the two Thracian princes, Seuthês and Amadokus, whom he found at war, he brought both of them into amicable relations with Athens, and then moved forward to Byzantium. That city was already in alliance with Athens; but on the arrival of Thrasybulus, the alliance was still further cemented by the change of its government into a democracy. Having established friendship with the opposite city of Chalkêdon, and being thus master of the Bosphorus, he sold the tithe of the commercial ships sailing out of the Euxine,[2] leaving doubtless an adequate force to exact it.

[1] Lysias, Orat. xix. (De Bonis Aristoph.), s. 27—44.

[2] Xen. Hellen. iv. 8, 25—27. Polybius (iv. 38—47) gives instructive remarks and information about the importance of Byzantium, and its very peculiar position in the ancient world, as well as about the dues charged on

This was a striking evidence of revived Athenian maritime power, which seems also to have been now extended more or less to Samothrace, Thasos, and the coast of Thrace.[1]

Victory of Thrasybulus in Lesbos—he levies contributions along the Asiatic coast—he is slain near Aspendus.

From Byzantium Thrasybulus sailed to Mitylênê, which was already in friendship with Athens; though Methymna and the other cities in the island were still maintained by a force under the Lacedæmonian harmost Therimachus. With the aid of the Mitylenæans, and of the exiles from other Lesbian cities, Thrasybulus marched to the borders of Methymna, where he was met by Therimachus; who had also brought together his utmost force, but was now completely defeated and slain. The Athenians thus became masters of Antissa, and Eresus, where they were enabled to levy a valuable contribution, as well as to plunder the refractory territory of Methymna. Nevertheless Thrasybulus, in spite of further help from Chios and Mitylênê, still thought himself not in a situation to go to Rhodes with advantage. Perhaps he was not sure of pay in advance, and the presence of unpaid troops in an exhausted island might be a doubtful benefit. Accordingly, he sailed from Lesbos along the western and southern coast of Asia Minor, levying contributions at Halikarnassus[2] and other places, until he came to Aspendus in Pamphylia, where he also obtained money and was about to depart with it, when some misdeeds committed by his soldiers so exasperated the inhabitants that they attacked him by night unprepared in his tent, and slew him.[3]

Character of Thrasybulus.

Thus perished the citizen to whom, more than to any one else, Athens owed not only her renovated democracy, but its wise, generous, and harmonious working, after renovation. Even the philo-Laconian and oligarchical Xenophôn bestows upon him a marked and unaffected eulogy.[4] His devoted patriotism in commencing and prosecuting the struggle against the Thirty, at a time when they not only were

the merchant vessels going in to, or coming out of, the Euxine, and the manner in which these dues pressed upon general trade.

[1] Xen. Hellen. v. 1, 7.

[2] Lysias, Or. xxviii. cont. Erg. s. 1, 20.

[3] Xen. Hellen. iv. 8, 28—30; Diodôr. xiv. 94.

The latter states that Thrasybulus lost twenty-three triremes by a storm near Lesbos, which Xenophôn does not notice, and which seems improbable.

[4] Xen. Hellen. iv. 8, 31. καὶ Θρασύβουλος μὲν δὴ, μάλα δοκῶν ἀνὴρ ἀγαθὸς εἶναι, οὕτως ἐτελεύτησεν.

at the height of their power, but had plausible ground for calculating on the full auxiliary strength of Sparta, deserves high admiration. But the feature which stands yet more eminent in his character—a feature infinitely rare in the Grecian character generally—is, that the energy of a successful leader was combined with complete absence both of vindictive antipathies for the past and of overbearing ambition for himself. Content to live himself as a simple citizen under the restored democracy, he taught his countrymen to forgive an oligarchical party from whom they had suffered atrocious wrongs, and set the example himself of acquiescing in the loss of his own large property. The generosity of such a proceeding ought not to count for less, because it was at the same time dictated by the highest political prudence. We find, in an oration of Lysias against Ergoklês (a citizen who served in the Athenian fleet on this last expedition), in which the latter is accused of gross peculation, insinuations against Thrasybulus, of having countenanced the delinquency, though coupled with praise of his general character. Even the words as they now stand are so vague as to carry little evidence; but when we reflect that the oration was spoken after the death of Thrasybulus, they are entitled to no weight at all.[1]

The Athenians sent Agyrrhius to succeed Thrasybulus. After the death of the latter, we may conclude that the fleet went to Rhodes, its original destination, though Xenophôn does not expressly say so; the rather as neither Taleutias nor any subse-

[1] Lysias, contra Ergo Or. xxviii. s. 8.

Ergoklês is charged in this oration with gross abuse of power, oppression towards allies and citizens of Athens, and peculation for his own profit, during the course of the expedition of Thrasybulus, who is indirectly accused of conniving at such misconduct. It appears that the Athenians, as soon as they were informed that Thrasybulus had established the toll in the Bosphorus, passed a decree that an account should be sent home of all moneys exacted from the various cities, and that the colleagues of Thrasybulus should come home to go through the audit (s. 5); implying (so far as we can understand what is thus briefly noticed) that Thrasybulus himself should *not* be obliged to come home, but might stay on his Hellespontine or Asiatic command. Ergoklês, however, probably one of these colleagues, resented this decree as an insult, and advised Thrasybulus to seize Byzantium, to retain the fleet, and to marry the daughter of the Thracian prince Seuthês. It is also affirmed in the oration that the fleet had come home in very bad condition (s. 2—4), and that the money, levied with so much criminal abuse, had been either squandered or fraudulently appropriated.

We learn from another oration that Ergoklês was condemned to death. His property was confiscated, and was said to amount to 30 talents, though he had been poor before the expedition; but nothing like that amount was discovered after the sentence of confiscation (Lysias, Or. xxx. cont. Philokrat. s. 3).

quent Lacedæmonian commander appears to have become master of the island, in spite of the considerable force which they had there assembled.[1] The Lacedæmonians, however, on their side, being also much in want of money, Teleutias was obliged (in the same manner as the Athenians) to move from island to island, levying contributions as he could.[2]

Agyrrhius succeeds Thrasybulus —Rhodes still holds out against the Lacedæmonians.

When the news of the successful proceedings of Thrasybulus at Byzantium and the Hellespont, again establishing a toll for the profit of Athens, reached Sparta, it excited so much anxiety, that Anaxibius, having great influence with the Ephors of the time, prevailed on them to send him out as harmost to Abydos, in the room of Derkyllidas, who had now been in that post for several years. Having been the officer originally employed to procure the revolt of the place from Athens (in 411 B.C.),[3] Derkyllidas had since rendered service not less essential in preserving it to Sparta, during the extensive desertion which followed the battle of Knidus. But it was supposed that he ought to have checked the aggressive plans of Thrasybulus; moreover Anaxibius promised, if a small force were entrusted to him, to put down effectually the newly-revived Athenian influence. He was presumed to know well those regions, in which he had once already been admiral, at the moment when Xenophôn and the Cyreian army first returned: the harshness, treachery, and corruption, which he displayed in his dealing with that gallant body of men, have been already recounted in a former chapter.[4] With three triremes, and funds for the pay of 1000 mercenary troops, Anaxibius accordingly went to Abydos. He began his operations with considerable vigour, both against Athens and against Pharnabazus. While he armed a land force, which he employed in making incursions on the neighbouring cities in the territory of that satrap, he, at the same time reinforced his little squadron by three triremes out of the harbour of Abydos, so that he became strong enough to seize the merchant-vessels passing along the Hellespont to Athens or

Anaxibius is sent to command at the Hellespont in place of Derkyllidas—his vigorous proceedings —he deprives Athens of the tolls of the strait.

[1] Xen. Hellen. iv. 8, 31.

[2] Xen. Hellen. v. 1, 2.

[3] Thucyd. viii. 61; compare Xenoph. Anab. v. 6, 24.

[4] See above, chapter lxxi.

to her allies.[1] The force which Thrasybulus had left at Byzantium to secure the strait-revenues was thus inadequate to its object without further addition.

The Athenians send Iphikratês with his peltasts and a fleet to the Hellespont. His stratagem to surprise Anaxibius.

Fortunately, Iphikratês was at this moment disengaged at Athens, having recently returned from Corinth with his body of peltasts, for whom doubtless employment was wanted. He was accordingly sent with 1200 peltasts and eight triremes to combat Anaxibius in the Hellespont, which now became again the scene of conflict, as it had been in the latter years of the Peloponnesian War: the Athenians from the European side, the Lacedæmonians from the Asiatic. At first the warfare consisted of desultory, privateering, and money-levying excursions on both sides.[2] But at length the watchful genius of Iphikratês discovered opportunity for a successful stratagem. Anaxibius, having just drawn the town of Antandrus into his alliance, had marched thither for the purpose of leaving a garrison in it, with his Lacedæmonian and mercenary forces, as well as 200 hoplites from Abydos itself. His way lay across the mountainous region of Ida, southward to the coast of the Gulf of Adramyttium. Accordingly, Iphikratês, foreseeing that he would speedily return, crossed over in the night from the Chersonese, and planted himself in ambush on the line of return march, at a point where it traversed the desert and mountainous extremities of the Abydene territory, near the gold mines of Kremastê. The triremes which carried him across were ordered to sail up the strait on the next day, in order that Anaxibius might be apprised of it, and might suppose Iphikratês to be employed on his ordinary money-levying excursion.

Defeat and death of Anaxibius.

The stratagem was completely successful. Anaxibius returned on the next day, without the least suspicion of any enemy at hand, marching in careless order and with long-stretched files, as well from the narrowness of the mountain path as from the circumstance that he was in the friendly territory of Abydos. Not expecting to fight, he had unfortunately either omitted the morning sacrifice, or taken no

[1] Xen. Hellen. iv. 8, 32, 33 ἀλλήλοις. . . . ὅπως δοκοῖη, ὥστερ πρῶτον λῃστας διαπέμποντες ἐπολέμουν κεναι.

[2] Xen. Hellen. iv. 8, 35, 36. τὸ μὲν εἰώθει, ἐπ' ἀργυρολογίαν ἐπαναπεκλεν-

pains to ascertain that the victims were favourable; so Xenophôn informs us,[1] with that constant regard to the divine judgments and divine warnings which pervades both the Hellenica and the Anabasis. Iphikratês, having suffered the Abydenes who were in the van to pass, suddenly sprang from his ambush to assault Anaxibius with the Lacedæmonians and the mercenaries, as they descended the mountain pass into the plain of Kremastê. His appearance struck terror and confusion into the whole army; unprepared in its disorderly array for steadfast resistance—even if the minds of the soldiers had been ever so well strung—against well-trained peltasts, who were sure to prevail over hoplites not in steady rank. To Anaxibius himself the truth stood plain at once. Defeat was inevitable, and there remained no other resource for him except to die like a brave man. Accordingly, desiring his shield-bearer to hand to him his shield, he said to those around him, "Friends, my honour commands me to die here; but do you hasten away and save yourselves before the enemy close with us". Such order was hardly required to determine his panic-stricken troops, who fled with one accord towards Abydos; while Anaxibius himself awaited firmly the approach of the enemy, and fell gallantly fighting on the spot. No less than twelve Spartan harmosts, those who had been expelled from their various governments by the defeat of Knidus, and who had remained ever since under Derkyllidas at Abydos, stood with the like courage and shared his fate. Such disdain of life hardly surprises us in conspicuous Spartan citizens, to whom preservation by flight was "no true preservation" (in the language of Xenophôn[2]), but simply prolongation of life under intolerable disgrace at home. But what deserves greater remark is, that the youth to whom Anaxibius was tenderly attached, and who was his constant companion, could not endure to leave him, stayed fighting by his side, and perished by the same honourable death.[3] So strong was the mutual devotion which this relation between persons of the

[1] Xen. Hellen. iv. 8, 36. ὁ Ἀναξίβιος ἀπεπορεύετο, ὡς μὲν ἔλεγετο, οὐδὲ τῶν ἱερῶν γεγενημένων αὐτῷ ἐκείνῃ τῇ ἡμέρᾳ, ἀλλὰ καταφρονήσας, ὅτι διὰ φιλίας τε ἐποιεῖτο καὶ ἐς πόλιν φιλίαν, καὶ ὅτι ἤδεσαν τῶν ἀπαντώντων, τὸν Ἰφικράτην ἀναπεπλεκέναι τὴν ἐπὶ Προικοννήσου, ἀμελέστερον ἐπορεύετο.

[2] See the remarks, a few pages back, upon the defeat and destruction of the Lacedæmonian *mora* by Iphikratês, near Lechæum, page 513, note.

[3] Xen. Hellen. iv. 8, 39. καὶ τὰ παιδικὰ μέντοι αὐτῷ παρέμεινε, καὶ τῶν Λακεδαιμονίων δὲ τῶν συνεληλυθότων ἐκ τῶν πόλεων ἀρμοστήρων ὡς δώδεκα μαχόμενοι συναπέθανον· οἱ δ' ἄλλοι φεύγοντες ἅπαντον.

male sex inspired in the ancient Greek mind. With these exceptions, no one else made any attempt to stand. All fled, and were pursued by Iphikratês as far as the gates of Abydos, with the slaughter of 50 out of the 200 Abydene hoplites and 200 of the remaining troops.

This well-planned and successful exploit, while it added to the reputation of Iphikratês, rendered the Athenians again masters of the Bosphorus and the Hellespont, ensuring both the levy of the dues and the transit of their trading-vessels. But while the Athenians were thus carrying on naval war at Rhodes and the Hellespont, they began to experience annoyance nearer home, from Ægina.

The Athenians are again masters of the Hellespont and the strait dues.

That island (within sight as the eyesore of Peiræus, as Periklês was wont to call it) had been occupied fifty years before by a population eminently hostile to Athens, afterwards conquered and expelled by her—at last again captured in the new abode which they had obtained in Laconia—and put to death by her order. During the Peloponnesian War, Ægina had been tenanted by Athenian citizens as outsettlers or kleruchs, all of whom had been driven in after the battle of Ægospotami. The island was then restored by Lysander to the remnant of the former population—as many of them at least as he could find.

The island of Ægina—its past history.

These new Æginetans, though doubtless animated by associations highly unfavourable to Athens, had nevertheless remained not only at peace, but also in reciprocal commerce, with her, until a considerable time after the battle of Knidus and the rebuilding of her Long Walls. And so they would have continued, of their own accord—since they could gain but little, and were likely to lose all the security of their traffic, by her hostility—had they not been forced to commence the war by Eteonikus, the Lacedæmonian harmost in the island;[1] one amidst many examples of the manner in which the smaller Grecian states were dragged into war, without any motive of their own, by the ambition

The Æginetans are constrained by Sparta into war with Athens. The Lacedæmonian admiral Teleutias at Ægina. He is superseded by Hierax. His remarkable popularity among the seamen.

[1] Xen. Hellen. v. 1, 1. ὧν δὲ πάλιν χρωμένων τὸν πρόσθεν χρόνον τῶν ὁ Ἐτεόνικος ἐν τῇ Αἰγίνῃ, καὶ ἐπιμιξίᾳ Αἰγινητῶν πρὸς τοὺς Ἀθηναίους, ἐπεὶ

of the greater—by Sparta as well as by Athens.[1] With concurrence of the Ephors, Eteonikus authorized and encouraged all Æginetans to fit out privateers for depredation on Attica; which aggression the Athenians resented, after suffering considerable inconvenience, by sending a force of ten triremes to block up Ægina from the sea, with a body of hoplites under Pamphilus to construct and occupy a permanent fort in the island. This squadron, however, was soon driven off (though Pamphilus still continued to occupy the fort) by Teleutias, who came to Ægina on hearing of the blockade; having been engaged, with the fleet which he commanded at Rhodes, in an expedition among the Cyclades for the purpose of levying contributions. He seems to have been now at the term of his year of command, and while he was at Ægina his successor Hierax arrived from Sparta on his way to Rhodes to supersede him. The fleet was accordingly handed over to Hierax at Ægina, while Teleutias went directly home to Sparta. So remarkable was his popularity among the seamen, that numbers of them accompanied him down to the water-edge, testifying their regret and attachment by crowning him with wreaths or pressing his hand. Some, who came down too late, when he was already under weigh, cast their wreaths on the sea, uttering prayers for his health and happiness.[2]

φανερῶς κατὰ θάλατταν ἐνωλεμεῖτο ὁ πόλεμος, ξυνδόξαν καὶ τοῖς ἐφόροις, ἐφίησι λαβέσθαι τὸν βουλόμενον ἐκ τῆς Ἀττικῆς.

The meaning of the word πάλιν here is not easy to determine since (as Schneider remarks) not a word has been said before about the presence of Eteonikus at Ægina. Perhaps we may explain it by supposing that Eteonikus found the Æginetans reluctant to engage in the war, and that he did not like to involve them in it without first going to Sparta to consult the Ephors. It was on *coming back* to Ægina (πάλιν) from Sparta, after having obtained the consent of the Ephors (ξυνδόξαν καὶ τοῖς ἐφόροις), that he issued the letters of marque.

Schneider's note explains τὸν πρόσθεν χρόνον incorrectly, in my judgment.

[1] Compare Xen. Hellen. vi. 3, 8; Thucyd. iii. 18. The old Æginetan antipathy against Athens, when thus again instigated, continued for a considerable time. A year or two afterwards, when the philosopher Plato was taken to Ægina to be sold as a slave, it was death to any Athenian to land in the island (Aristidès, Or. xlvi p. 384; p. 396 Dindorf; Diogenès Laert. iii. 19; Plutarch, Dion. c. 5).

[2] Xen. Hellen. v. 1, 3. ὁ δὲ Τελευτίας, μακαριώτατα δὴ ἀπέπλευσεν οἴκαδε, &c.

This description of the scene at the departure of Teleutias (for whom, as well as for his brother Agesilaus, Xenophôn always manifests a marked sympathy) is extremely interesting. The reflection, too, with which Xenophôn follows it up deserves notice—"I know well that in these incidents I am not recounting any outlay of money, or danger incurred, or memorable stratagem. But, by Zeus, it *does* seem to me worth a man's while to reflect by what sort of conduct Teleutias created such dispositions in his soldiers. This is a true man's achievement, more precious than any outlay or any danger."

What Xenophôn here glances at in

B.C. 388.

Hierax proceeds to Rhodes, leaving Gorgôpas at Ægina. Passage of the Lacedæmonian Antalkidas to Asia

Hierax, while carrying back to Rhodes the remaining fleet which Teleutias had brought from that island, left his subordinate Gorgôpas as harmost at Ægina with twelve triremes—a force which protected the island completely, and caused the fortified post occupied by the Athenians under Pamphilus to be itself blocked up, insomuch that after an interval of four months a special decree was passed at Athens to send a numerous squadron and fetch away the garrison. As the Æginetan privateers, aided by the squadron of Gorgôpas, now recommenced their annoyances against Attica, thirteen Athenian triremes were put in equipment under Eunomus as a guard-squadron against Ægina. But Gorgôpas and his squadron were now for the time withdrawn, to escort Antalkidas, the new Lacedæmonian admiral sent to Asia chiefly for the purpose of again negotiating with Tiribazus. On returning back, after landing Antalkidas at Ephesus, Gorgôpas fell in with Eunomus, whose pursuit however he escaped, landing at Ægina just before sunset. The Athenian admiral, after watching for a short time until he saw the Lacedæmonian seamen out of their vessels and ashore, departed as it grew dark to Attica, carrying a light to prevent his ships from parting company. But Gorgôpas, causing his men to take a hasty meal, immediately re-embarked and pursued; keeping on the track by means of the light, and taking care not to betray himself either by the noise of oars or by the chant of the Keleustês. Eunomus had no suspicion of the accompanying enemy. Just after he had touched land near Cape Zôstêr in Attica, when his men were in the act of disembarking, Gorgôpas gave signal by trumpet to attack. After a short action by moonlight, four of the Athenian squadron were captured, and carried off to Ægina; with the remainder, Eunomus escaped to Peiræus.[1]

This victory rendering both Gorgôpas and the Æginetans confident, laid them open to a stratagem skilfully planned by

the case of Teleutias is the scheme worked out in detail in the romance of the Cyropædia (τὸ ἑκόντων ἄρχειν—the exercising command in such a manner as to have willing and obedient subjects)—and touched upon indirectly in various of his other compositions—the Hiero, the Œconomicus, and portions of the Memorabilia. The *ideal* of government, as it presented itself to Xenophôn, was the paternal despotism, or something like it.

1 Xen. Hellen. v. 1, 6—10.

.he Athenian Chabrias. That officer, who seems to have been dismissed from Corinth as Iphikratês had been before him, was now about to conduct a force of ten triremes and 800 peltasts to the aid of Evagoras; to whom the Athenians were thus paying their debt of gratitude, though they could ill spare any of their forces from home. Chabrias, passing over from Peiræus at night, landed without being perceived in a desert place of the coast of Ægina, and planted himself in ambush with his peltasts at some little distance inland of the Heraklsion or temple of Heraklês, amidst hollow ground suitable for concealment. He had before made arrangement with another squadron and a body of hoplites under Demænetus, who arrived at daybreak and landed in Ægina at a point called Tripyrgia, about two miles distant from the Herakleion, but farther removed from the city. As soon as their arrival became known, Gorgôpas hastened out of the city to repel them, with all the troops he could collect, Æginetans as well as marines out of the ships of war, and eight Spartans who happened to be his companions in the island. In their march from the city to attack the new comers, they had to pass near the Herakleion, and therefore near the troops in ambush; who, as soon as Gorgôpas and those about him had gone by, rose up suddenly and attacked them in the rear. The stratagem succeeded not less completely than that of Iphikratês at Abydos against Anaxibius. Gorgôpas and the Spartans near him were slain, the rest were defeated, and compelled to flee with considerable loss back to the city.[1]

Gorgôpas is surprised in Ægina, defeated, and slain, by the Athenian Chabrias; who goes to assist Evagoras in Cyprus.

After this brilliant success, Chabrias pursued his voyage to Cyprus, and matters appeared so secure on the side of Ægina, that Demænetus also was sent to the Hellespont to reinforce Iphikratês. For some time indeed the Lacedæmonian ships at Ægina did nothing. Eteonikus, who was sent as successor to Gorgôpas,[2] could neither persuade nor constrain the seamen to go aboard, since he had no funds, while their pay was in arrears; so that Athens with her coast and her trading-vessels

The Lacedæmonian seamen at Ægina unpaid and discontented. Teleutias is sent thither to conciliate them.

[1] Xen. Hellen. v. 1, 12, 13

[2] So we may conclude from Xen. Hellen. v. 1, 13: Demænetus is found at the Hellespont, v. 1, 26.

remained altogether unmolested. At length the Lacedæmonians were obliged to send again to Ægina Teleutias, the most popular and best-beloved of all their commanders, whom the seamen welcomed with the utmost delight. Addressing them under the influence of this first impression, immediately after he had offered sacrifice, he told them plainly that he had brought with him no money, but that he had come to put them in the way of procuring it; that he should himself touch nothing until they were amply provided, and should require of them to bear no more hardship or fatigue than he went through himself, that the power and prosperity of Sparta had all been purchased by willingly braving danger as well as toil, in the cause of duty; that it became valiant men to seek their pay, not by cringing to any one, but by their own swords at the cost of enemies. And he engaged to find them the means of doing this, provided they would now again manifest the excellent qualities which he knew them by experience to possess.[1]

This address completely won over the seamen, who received it with shouts of applause; desiring Teleutias to give his orders forthwith, and promising ready obedience. "Well (said he), now go and get your suppers, as you were intending to do; and then come immediately on shipboard, bringing with you provisions for one day. Advance me thus much out of your own means, that we may, by the will of the gods, make an opportune voyage."[2]

In spite of the eminent popularity of Teleutias, the men would probably have refused to go on board, had he told them beforehand his intention of sailing with his twelve triremes straight into the harbour of Peiræus. At first sight, the enterprise seemed insane, for there were triremes in it more than sufficient to overwhelm him. But he calculated on finding them all unprepared, with

Sudden and successful attack of Teleutias upon the Peiræus.

[1] Xen. Hellen. v. 1, 14—17.

[2] Xen. Hellen. v. 1, 18. ἄγετε, ὦ ἄνδρες, δειπνήσατε μὲν, ἅπερ καὶ ὡς ἐμέλλετε· προπαράσχετε δέ μοι μιᾶς ἡμέρας σῖτον· ἔπειτα δὲ ἥκετε ἐπὶ τὰς ναῦς αὐτίκα μάλα, ὅπως πλεύσωμεν, ἔνθα θεὸς ἐθέλει, ἐν καιρῷ ἀφιξόμενοι.

Schneider doubts whether the words προπαράσχετε δέ μοι are correct. But they seem to me to bear a very pertinent meaning. Teleutias had no money; yet it was necessary for his purpose that the seamen should come furnished with one day's provision beforehand. Accordingly he is obliged to ask *them* to get provision for themselves, or to *lend it*, as it were, *to him*, though they were already so dissatisfied from not having received their pay.

seamen as well as officers in their lodgings ashore, so that he could not only strike terror and do damage, but even realize half an hour's plunder before preparations could be made to resist him. Such was the security which now reigned there, especially since the death of Gorgôpas, that no one dreamt of an attack. The harbour was open, as it had been forty years before, when Brasidas (in the third year of the Peloponnesian War) attempted the like enterprise from the port of Megara.[1] Even then, at the maximum of the Athenian naval power, it was an enterprise possible, simply because every one considered it to be impossible; and it only failed because the assailants became terrified and flinched in the execution.

Unprepared and ungnarded condition of Peiræus —Teleutias gains rich plunder, and sails away in safety.

A little after dark, Teleutias quitted the harbour of Ægina, without telling any one whither he was going. Rowing leisurely, and allowing his men alternate repose on their oars, he found himself before morning within half a mile of Peiræus, where he waited until day was just dawning, and then led his squadron straight into the harbour. Everything turned out as he expected: there was not the least idea of being attacked, nor the least preparation for defence. Not a single trireme was manned or in fighting condition, but several were moored without their crews, together with merchant-vessels, loaded as well as empty. Teleutias directed the captains of his squadron to drive against the triremes and disable them, but by no means to damage the beaks of their own ships by trying to disable the merchant-ships. Even at that early hour many Athenians were abroad, and the arrival of the unexpected assailants struck every one with surprise and consternation. Loud and vague cries transmitted the news through all Peiræus, and from Peiræus up to Athens, where it was believed that their harbour was actually taken. Every man having run home for his arms, the whole force of the city rushed impetuously down thither, with one accord—hoplites as well as horsemen. But before such succours could arrive, Teleutias had full time to do considerable mischief. His seamen boarded the larger merchant-ships, seizing both the men and the portable goods which they found aboard. Some even jumped ashore on the quay (called the

[1] Thucyd. ii. 94.

Deigma), laid hands on the tradesmen, ship-masters, and pilots, whom they saw near, and carried them away captive. Various smaller vessels with their entire cargoes were also towed away, and even three or four triremes. With all these Teleutias sailed safely out of Peiræus, sending some of his squadron to escort the prizes to Ægina, while he himself with the remainder sailed southward along the coast. As he was seen to come out of Peiræus, his triremes were mistaken for Athenian, and excited no alarm; so that he thus captured several fishing-boats, and passage-boats coming with passengers from the islands to Athens, together with some merchantmen carrying corn and other goods, at Sunium. All were carried safely into Ægina.[1]

The enterprise of Teleutias, thus admirably concerted and executed without the loss of a man, procured for him a plentiful booty, of which probably not the least valuable portion consisted in the men seized as captives. When sold at Ægina, it yielded so large a return that he was enabled to pay down at once a month's pay to his seamen, who became more attached to him than ever, and kept the triremes in animated and active service under his orders.[2] Admonished by painful experience, indeed, the Athenians were now doubtless careful both in guarding and in closing Peiræus, as they had become forty years before after the unsuccessful attack of Brasidas. But in spite of the utmost vigilance, they suffered an extent of damage from the indefatigable Teleutias, and from the Æginetan privateers, quite sufficient to make them weary of the war.[3]

He is enabled to pay his seamen—activity of the fleet—great loss inflicted upon Athenian commerce.

We cannot doubt indeed that the prosecution of the war must have been a heavy financial burthen upon the Athenians from 395 B.C. downward to 387 B.C. How they made good the cost without any contributory allies or any foreign support except what Konôn obtained during one year from Pharnabazus we are not informed. On the revival of the democracy in 403 B.C., the poverty

B.C. 387.

Financial condition of Athens. The Theôrikon.

[1] Xen. Hellen. v. 1, 18—22.

[2] Xen. Hellen. v. 1, 24.

[3] Xen. Hellen. v. 1, 29.

Even ten years after this, however, when the Lacedæmonian harmost Sphodrias marched from Thespiæ by night to surprise Peiræus, it was without gates on the land side—ἀτείχιστος—or at least without any such gates as would resist an assault (Xen. Hellen. v. 4, 20).

of the city, both public and private, had been very great owing to the long previous war ending with the loss of all Athenian property abroad. At a period about three years afterwards, it seems that the Athenians were in arrears, not merely for the tribute-money which they then owed to Sparta as her subject allies, but also for debts due to the Bœotians on account of damage done; that they were too poor to perform in full the religious sacrifices prescribed for the year, and were obliged to omit some even of the more ancient; that the docks as well as the walls were in sad want of repair.[1] Even the pay to those citizens who attended the public assemblies and sat as Dikasts in the dikasteries—pay essential to the working of the democracy—was restored only by degrees, beginning first at one obolus, and not restored to three oboli, at which it had stood before the capture until after an interval of some years.[2] It was at this time too that the Theôric Board or Paymasters for the general expenses of public worship and sacrifice was first established; and when we read how much the Athenians were embarrassed for the means of celebrating the prescribed sacrifices, there was probably great necessity for the formation of some such office. The disbursements connected with this object had been administered before 403 B.C., not by any special Board but by the Hellênotamiæ or treasurers of the tribute collected from the allies who were not renewed after 403 B.C., as the Athenian empire had ceased to exist.[3] A portion of the money disbursed by the Theôric Board for the religious festivals was employed in the distribution of two oboli per head, called the diobely, to all present citizens and actually received by all, not merely by the poor but by persons in easy circumstances also.[4] This distribution was made at several festivals, having originally begun at the Dionysia, for the purpose of enabling the citizens to obtain places at the theatrical representations in honour of Dionysus, but we do not know either the

[1] Lysias, Orat. xxx. cont. Nikomachum, s. 21—30.
I trust this Oration so far as the matter of fact, that in the preceding year, some ancient sacrifices had been omitted from state-poverty; but the manner in which the speaker makes this fact tell against Nikomachus may or may not be just.

[2] Aristophan. Ecclesiaz. 300—310.

[3] See the Inscription No. 147, in Boeckh's Corpus Inscriptt. Græcor. —Boeckh, Public Economy of Athens, ii. 7, pp. 179, 180, Engl. transl.—and Schömann, Antiq. Jur. Publ. Græc. s. 77, p. 320.

[4] Demosthenês, Philippic. iv. p. 141, s. 43; Demosth. Orat. xliv. cont. Leocharem, p. 1091, s. 43.

number of festivals or the amount of the total sum. It was, in principle, a natural corollary of the religious idea connected with the festival, not simply because the comfort and recreation of each citizen, individually taken, was promoted by his being enabled to attend the festival, but because the collective effect of the ceremony in honouring and propitiating the god was believed to depend in part upon a multitudinous attendance and lively manifestations.[1] Gradually, however, this distribution of Theôric or festival money came to be pushed to an abusive and mischievous excess, which is brought before our notice forty years afterwards during the political career of Demosthenês. Until that time we have no materials for speaking of it, and what I here notice is simply the first creation of the Theôric Board.

Direct property taxes.

The means of Athens for prosecuting the war and for paying her troops, sent as well to Bœotia as to Corinth, must have been derived mainly from direct assessments on property called eisphoræ. And some such assessments we find alluded to generally as having taken place during these years, though we know no details either as to frequency or amount.[2] But the restitution of the Long Walls and of the

[1] It is common to represent the festivals at Athens as if they were so many stratagems for feeding poor citizens at the public expense. But the primitive idea and sentiment of the Grecian religious festival—the satisfaction to the god dependent upon multitudinous spectators sympathizing, and enjoying themselves together (ἁμαγυρτάζειν)—is much anterior to the development of democracy at Athens. See the old oracles in Demosthen. cont. Meidiam, p. 531, s. 66; Homer, Hymn. Apollin. 147; K. F. Hermann, Gottesdienstlich. Alterthumer der Griechen, s. 8.

[2] See such direct assessments on property alluded to in various speeches of Lysias, Orat. xix. De Bonis Aristophan. s. 31, 45, 63; Orat. xxvii. cont. Epikratem, s. 11; Orat. xxix. cont. Philokrat. s. 14.

Boeckh (in his Public Econ. of Athens, iv. 4, p. 403, Engl. transl., which passage stands unaltered in the second edition of the German original, p. 642) affirms that a proposition for the assessment of a direct property-tax of one-fortieth, or 2½ per cent., was made about this time by a citizen named Euripidês, who announced it as intended to produce 500 talents; that the proposition was at first enthusiastically welcomed by the Athenians, and procured for its author unbounded popularity, but that he was presently cried down and disgraced, because on further examination the measure proved unsatisfactory and empty talk.

Sievers also (Geschichte von Griech. bis zur Schlacht von Mantineia, pp. 100, 101) adopts the same view as Boeckh, that this was a real proposition of a property-tax of 2½ per cent. made by Euripidês. After having alleged that the Athenians in these times supplied their treasury by the most unscrupulous injustice in confiscating the property of rich citizens—referring as proof to passages in the orators, none of which establishes his conclusion—Sievers goes on to say—"But that these violences did not suffice is shown by the fact that the people caught with greedy impatience at other measures. Thus a new scheme of finance, which, however, was presently discovered to be insufficient or

fortifications of Peiræus by Konôn was an assistance not less valuable to the finances of Athens than to her political power. That excellent harbour, commodious as a mercantile centre, and now again safe for the residence of metics and the importations

inapplicable, excited at first the most extravagant joy." He adds in a note: "The scheme proceeded from Euripidês, it was a property-tax of 2½ per cent. See Aristophan. Ekklesiaz. 823; Boeckh, Staatshaush. ii p. 27."

In my judgment the assertion here made by Boeckh and Sievers rests upon no sufficient ground. The passage of Aristophanês does not warrant us in concluding anything at all about a proposition for a property-tax. It is as follows:—

Τὸ δ' ἔνεγκος οὐχ ἅπαντες ἡμεῖς ὤμυμεν
Τάλαντ' ἐσεσθαι πεντακόσια τῇ πόλει
Τῆς τεσσαρακοστῆς, ἣν ἐπάρας' Εὐριπίδης,
Κοὐθὺς κατεχρύσου πᾶς ἀνὴρ Εὐριπίδην·
Ὅτε δὴ δ' ἀνασκοπουμένοις ἐφαίνετο
Ὁ Διὸς Κόρινθος, καὶ τὸ πρᾶγμ' οὐκ ἦν ἔτι
κεσσον,
Πάλιν κατεπίττου πᾶς ἀνὴρ Εὐριπίδην.

What this "new financial scheme" (so Sievers properly calls it) was, which the poet here alludes to, we have no means of determining; but I venture to express my decided conviction that it cannot have been a property-tax. The terms in which it is described forbid that supposition. It was a scheme which seemed at first sight exceedingly promising and gainful to the city, and procured for its author very great popularity, but which on further examination proved to be mere empty boasting (ὁ Διὸς Κόρινθος). How can this be said about any motion for a property-tax? That any financier should ever have gained extraordinary popularity by proposing a property-tax is altogether inconceivable. And a proposition to raise the immense sum of 500 talents (which Schomann estimates as the probable aggregate charge of the whole peace-establishment of Athens, Antiq. Jur. Public. Græc. s. 73, p. 313) at one blow by an assessment upon property! It would be as much as any financier could do to bear up against the tremendous *unpopularity* of such a proposition, and to induce the assembly even to listen to him, were the necessity ever so pressing. How odious are propositions for direct taxation, we may know without recurring to the specific evidence respecting Athens; but if any man requires such specific evidence, he may find it abundantly in the Philippics and Olynthiacs of Demosthenês. On one occasion (De Symmoriis, Or. xiv. s 33, p 185) that orator alludes to a proposition for raising 500 talents by direct property-tax as something extravagant, which the Athenians would not endure to hear mentioned.

Moreover—unpopularity apart—the motion for a property-tax could scarcely procure credit for a financier, because it is of all ideas the most simple and obvious. Any man can suggest such a scheme. But to pass for an acceptable financier, you must propose some measure which promises gain to the state without such undisguised pressure upon individuals.

Lastly, there is nothing *delusive* in a property-tax — nothing which looks gainful at first sight, and then turns out on further examination (ἀνασκοπουμένοις) to be false or uncertain. It may indeed be more or less evaded; but this can only be known after it has been assessed, and when payment is actually called for.

Upon these grounds, I maintain that the *τεσσαρακοστή* proposed by Euripidês was not a property-tax. What it was, I do not pretend to say; but *τεσσαρακοστή* may have many other meanings: it might mean a duty of 2½ per cent upon imports or exports, or upon the produce of the mines of Laureion; or it might mean a cheap coinage or base money, something in the nature of the Chian *τεσσαρακοστα*ί (Thucyd. viii. 100). All that the passage really teaches us is that some financial proposition was made by Euripidês which at first seemed likely to be lucrative, but would not stand an attentive examination. It is not even certain that Euripidês promised a receipt of 500 talents; this sum is only given to us as a comic exaggeration of that which foolish men at first fancied. Boeckh in more than one place reasons (erroneously, in my judgment) as if this 500 talents was a real and trustworthy estimate, and equal to 2½ per cent. upon the taxable property of the Athenians. He says (iv. 8, p.

of merchants, became speedily a scene of animated commerce, as we have seen it when surprised by Teleutias. The number of metics or free resident non-citizens became also again large, as it had been before the time of her reverses, and including a number of miscellaneous non-Hellenic persons from Lydia, Phrygia, and Syria.[1] Both the port-duties and the value of fixed property at Athens was thus augmented so as in part to countervail the costs of war. Nevertheless these costs, continued from year to year, and combined with the damage done by Æginetan privateers, were seriously felt and contributed to dispose the Athenians to peace.

In the Hellespont also their prospects were not only on the decline, but had become seriously menacing. After going from Ægina to Ephesus in the preceding year, and sending back

620, Engl. transl.) that "Euripidês assumed, as the basis of his proposal for levying a property-tax, a taxable capital of 20,000 talents"—and that "his proposition of one-fortieth was *calculated* to produce 500 talents". No such conclusion can be fairly drawn from Aristophanês.

Again, Boeckh infers, from another passage in the same play of the same author, that a small direct property-tax of one five-hundredth part had been recently imposed. After a speech from one of the old women, calling upon a young man to follow her, the young man replies (v. 1006)—

Ἀλλ' οὐκ ἀνάγκη μαίνεσθαι, εἰ μὴ τῶν ἐμῶν
Τὴν πεντακοσιόστην κατέθηκας τῇ πόλει.

Boeckh himself admits (iv. 8, p. 520) that this passage is very obscure, and so I think every one will find it. Tyrwhitt was so perplexed by it that he altered ἐμῶν into ἑτῶν. Without presuming to assign the meaning of the passage, I merely contend that it cannot be held to justify the affirmation, as a matter of historical fact, that a property-tax of one five-hundredth had recently been levied at Athens, shortly before the representation of the Ekklesiazusæ.

I cannot refrain here from noticing another inference drawn by Sievers from a third passage in this same play—the Ekklesiazusæ (Geschichte Griechenlands von Ende des Pelop. Kriegs bis zur Schlacht von Mantineia, p. 101). He says—"How melancholy is the picture of Athenian popular life which is presented to us by the Ekklesiazusæ and the second Plutus, ten or twelve years after the restoration of the democracy! What an *impressive seriousness* (welch ein erschuttternder Ernst) is expressed in the speech of Praxagora!" (v. 174 seqq.).

I confess that I find neither seriousness nor genuine and trustworthy colouring in this speech of Praxagora. It is a comic case made out for the purpose of showing that the women were more fit to govern Athens than the men, and setting forth the alleged follies of the men in terms of broad and general disparagement. The whole play is, throughout, thorough farce and full of Aristophanic humour. And it is surely preposterous to treat what is put into the mouth of Praxagora, the leading feminine character, as if it were historical evidence as to the actual condition or management of Athens. Let any one follow the speech of Praxagora into the proposition of reform which she is made to submit, and he will then see the absurdity of citing her discourse as if it were an harangue in Thucydidês. History is indeed strangely transformed by thus turning comic wit into serious matter of evidence; and no history has suffered so much from the proceeding as that of Athens.

[1] Xenoph. Hellen. iv 1, 19—24: compare vii 1, 3, 4; Xenoph. De Vectigalibus, chapters i. ii. iii., &c.; Xenoph. De Repub. Athen. i. 17.

Gorgôpas with the Æginetan squadron, Antalkidas had placed the remainder of his fleet under his secretary Nikolochus, with orders to proceed to the Hellespont for the relief of Abydos. He himself landed and repaired to Tiribazus, by whom he was conducted up to the court of Susa. Here he renewed the propositions for the pacification of Greece—on principles of universal autonomy, abandoning all the Asiatic Greeks as subject absolutely to the Persian king—which he had tried in vain to carry through two years before. Though the Spartans generally were odious to Artaxerxês, Antalkidas behaved with so much dexterity[1] as to gain the royal favour personally, while all the influence of Tiribazus was employed to second his political views. At length they succeeded in prevailing upon the King formally to adopt the peace, and to proclaim war against any Greeks who should refuse to accede to it, empowering the Spartans to enforce it everywhere as his allies and under his sanction. In order to remove one who would have proved a great impediment to this measure, the King was further induced to invite the satrap Pharnabazus up to court, and to honour him with his daughter in marriage, leaving the satrapy of Daskylium under the temporary administration of Ariobarzanes, a personal friend and guest of Antalkidas.[2] Thus armed against all contingencies, Antalkidas and Tiribazus returned from Susa to the coast of Asia Minor in the spring of 387 B.C., not only bearing the formal diploma ratified by the King's seal, but commanding ample means to carry it into effect. since, in addition to the full forces of Persia, twenty additional triremes were on their way from Syracuse and the Greco-Italian towns, sent by the despot Dionysius to the aid of the Lacedæmonians.[3]

B.C. 387.

Antalkidas goes up with Tiribazus to Susa—his success at the Persian court—he brings down the terms of peace asked for by Sparta, ratified by the Great King, to be enforced by Sparta in his name.

On reaching the coast, Antalkidas found Nikolochus with his fleet of twenty-five sail blocked up in Abydos by the Athenians under Iphikratês, who, with thirty-two sail, were occupying the European side of the Hellespont. He immediately repaired to Abydos by land, and took an early opportunity of stealing out by night with his fleet up the strait toward the Propontis; spreading

[1] Plutarch, Artaxerx. c. 22. [2] Xen. Hellen. v. 1, 28.
[3] Xen. Hellen. v. 1 25—27.

the rumour that he was about to attack Chalkêdon, in concert with a party in the town. But he stopped at Perkotê, and lay hid in that harbour until he saw the Athenian fleet (which had gone in pursuit of him upon the false scent laid out) pass by towards Prokonnêsus. The strait being now clear, Antalkidas sailed down it again to meet the Syracusan and Italian ships, which he safely joined. Such junction, with a view to which his recent manœuvre had been devised, rendered him more than a match for his enemies. He had further the good fortune to capture a detached Athenian squadron of eight triremes, which Thrasybulus (a second Athenian citizen of that name) was conducting from Thrace to join the main Athenian fleet in the Hellespont. Lastly, additional reinforcements also reached Antalkidas from the zealous aid of Tiribazus and Ariobarzanes, insomuch that he found himself at the head of no less than eighty triremes, besides a still greater number which were under preparation in the various ports of Ionia.[1]

Antalkidas in command of the Lacedæmonian and Syracusan fleets in the Hellespont, with Persian aid. His successes against the Athenians.

Such a fleet, the greatest which had been seen in the Hellespont since the battle of Ægospotami, was so much superior to anything that could be brought to meet it, and indicated so strongly the full force of Persia operating in the interests of Sparta, that the Athenians began to fear a repetition of the same calamitous suffering which they had already undergone from Lysander. A portion of such hardship they at once began to taste. Not a single merchant-ship reached them from the Euxine, all being seized and detained by Antalkidas; so that their main supply of imported corn was thus cut off. Moreover, in the present encouraging state of affairs, the Æginetan privateers became doubly active in harassing the coasting trade of Attica; and this combination of actual hardship with prospective alarm created a paramount anxiety at Athens to terminate the war. Without Athens, the other allies would have no chance of success through their own forces; while the Argeians also, hitherto the most obstinate, had become on their own account desirous of peace, being afraid of repeated Lacedæmonian invasions of their terri-

Distress and discouragement of Athens—anxiety of the anti-Spartan allies for peace.

[1] Diodôr. xv. 2. These triremes were employed in the ensuing year for the prosecution of the war against Evagoras.

tory. That Sparta should press for a peace, when the terms of it were suggested by herself, is not wonderful. Even to her, triumphant as her position now seemed, the war was a heavy burden.[1]

Such was the general state of feeling in the Grecian world, when Tiribazus summoned the contending parties into his presence, probably at Sardis, to hear the terms of the convention which had just come down from Susa. He produced the original edict, and having first publicly exhibited the regal seal, read aloud as follows:—

B.C. 387.

Tiribazus summons them all to Sardis to hear the convention which had been sent down by the Great King

"King Artaxerxês thinks it just that the cities in Asia, and the islands of Klazomenæ and Cyprus, shall belong to him. He thinks it just also to leave all the other Hellenic cities autonomous, both small and great, except Lêmnos, Imbros, and Skyros, which are to belong to Athens, as they did originally. Should any parties refuse to accept this peace, I will make war upon them, along with those who are of the same mind, by land as well as by sea, with ships and with money."[2]

Terms of the convention, called the peace of Antalkidas.

Instructions were given to all the deputies to report the terms of the edict to their respective cities, and to meet again at Sparta for acceptance or rejection. When the time of meeting arrived,[3] all the cities, in spite of their repugnance to the abandonment of the Asiatic Greeks, and partly also to the second condition, nevertheless felt themselves overruled by superior force, and gave a reluctant consent. On taking the oaths, however, the Thebans tried indirectly to make good an exception in their own case, by claiming to take the oath not only on behalf of themselves, but on behalf of the Bœotian cities generally—a demand which Agesilaus in the name of Sparta repudiated, as virtually cancelling that item in the pacification whereby the small cities were pronounced to be autonomous as well as the great. When the Theban deputy replied that he could not relinquish his claim without fresh instructions from home,

Congress at Sparta for acceptance or rejection. All parties accept. The Thebans at first accept under reserve for the Bœotian cities.

[1] Xen. Hellen. v. 1, 28, 29.

[2] Xen. Hellen. v. 1, 31.
In this document there is the same introduction of the first person immediately following the third, as in the correspondence between Pausanias and Xerxês (Thucyd. i. 128, 129).

[3] Diodôr. xiv. 110.

Agesilaus desired him to go at once and consult his countrymen. "You may tell them (said he) that if they do not comply, they will be shut out from the treaty."

It was with much delight that Agesilaus pronounced this peremptory sentence, which placed Thêbes in so humiliating a dilemma. Antipathy towards the Thebans was one of his strongest sentiments, and he exulted in the hope that they would persist in their refusal; so that he would thus be enabled to bring an overwhelming force to crush their isolated city. So eagerly did he thirst for the expected triumph, that immediately on the departure of the Theban deputies, and before their answer could possibly have been obtained, he procured the consent of the ephors, offered the border sacrifice, and led the Spartan force out as far as Tegea. From that city he not only despatched messengers in all directions to hasten the arrival of the Periœki, but also sent forth the officers called xenâgi to the cities of the Peloponnesian allies, to muster and bring together the respective contingents. But in spite of all injunctions to despatch, his wishes were disappointed. Before he started from Tegea, the Theban deputies returned with the intimation that they were prepared to take the oath for Thêbes alone, recognizing the other Bœotian cities as autonomous. Agesilaus and the Spartans were thus obliged to be satisfied with the minor triumph, in itself very serious and considerable, of having degraded Thêbes from her federal headship, and isolated her from the Bœotian cities.[1]

Agesilaus refuses to allow the Theban reserve, and requires unconditional acceptance. His eagerness, from hatred of Thêbes, to get into a war with them single handed. The Thebans are obliged to accept unconditionally.

The unmeasured and impatient miso-Theban bitterness of Agesilaus, attested here by his friend and panegyrist, deserves especial notice; for it will be found to explain much of the misconduct of Sparta and her officers during the ensuing years.

There yet remained one compliance for Agesilaus to exact. The Argeian auxiliaries were not yet withdrawn from Corinth; and the Corinthian government might probably think that the terms of the peace, leaving their city autonomous, permitted them to retain or dismiss these auxiliaries at their own discretion. But it was not so that Agesilaus construed the peace; and his

[1] Xen. Hellen. v. 1, 32, 33.

construction, right or wrong, was backed by the power of enforcement. He sent to inform both Argeians and Corinthians, that if the auxiliaries were not withdrawn, he would march his army forthwith into both territories. No resistance could be offered to his peremptory mandate. The Argeians retired from Corinth; and the vehement philo-Argeian Corinthians—especially those who had been concerned in the massacre at the festival of the Eukleia—retired at the same time into voluntary exile, thinking themselves no longer safe in the town. They found a home partly at Argos, partly at Athens,[1] where they were most hospitably received. Those Corinthians who had before been in exile, and who, in concert with the Lacedæmonian garrison at Lechæum and Sikyôn, had been engaged in bitter hostility against their countrymen in Corinth, were immediately readmitted into the city. According to Xenophôn, their readmission was pronounced by the spontaneous voice of the Corinthian citizens.[2] But we shall be more correct in affirming that it was procured by the same intimidating summons from Agesilaus which had extorted the dismissal of the Argeians.[3] The restoration of the exiles from Lechæum on the present occasion was no more voluntary than that of the Athenian exiles had been eighteen years before, at the close of the Peloponnesian War, or than that of the Phliasian exiles was, two or three years afterwards.[4]

Agesilaus forces the Corinthians to send away their Argeian auxiliaries. The philo-Argeian Corinthians go into exile: the philo-Laconian Corinthians are restored.

[1] Xen. Hellen. v. 1, 34; Demosthen. adv. Leptin. c. 13, p. 473

[2] Xen. Hellen. v. 1, 34. οἱ δ' ἄλλοι πολῖται ἥκοντες κατεδέχοντο τοὺς πρόσθεν φεύγοντας.

[3] Such is in fact the version of the story in Xenophôn's Encomium upon Agesilaus (ii. 21), where it is made a matter of honour to the latter that he would not consent to peace, except with a compulsory clause (ἠνάγκασε) that the Corinthian and Theban exiles should be restored. The Corinthian exiles had been actively co-operating with Agesilaus against Corinth. Of Theban exiles we have heard nothing; but it is very probable that there were several serving with Agesilaus, and also pretty certain that he would insist upon their restoration.

[4] Xen. Hellen. v. 2, 8.

END OF VOL. VII.

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